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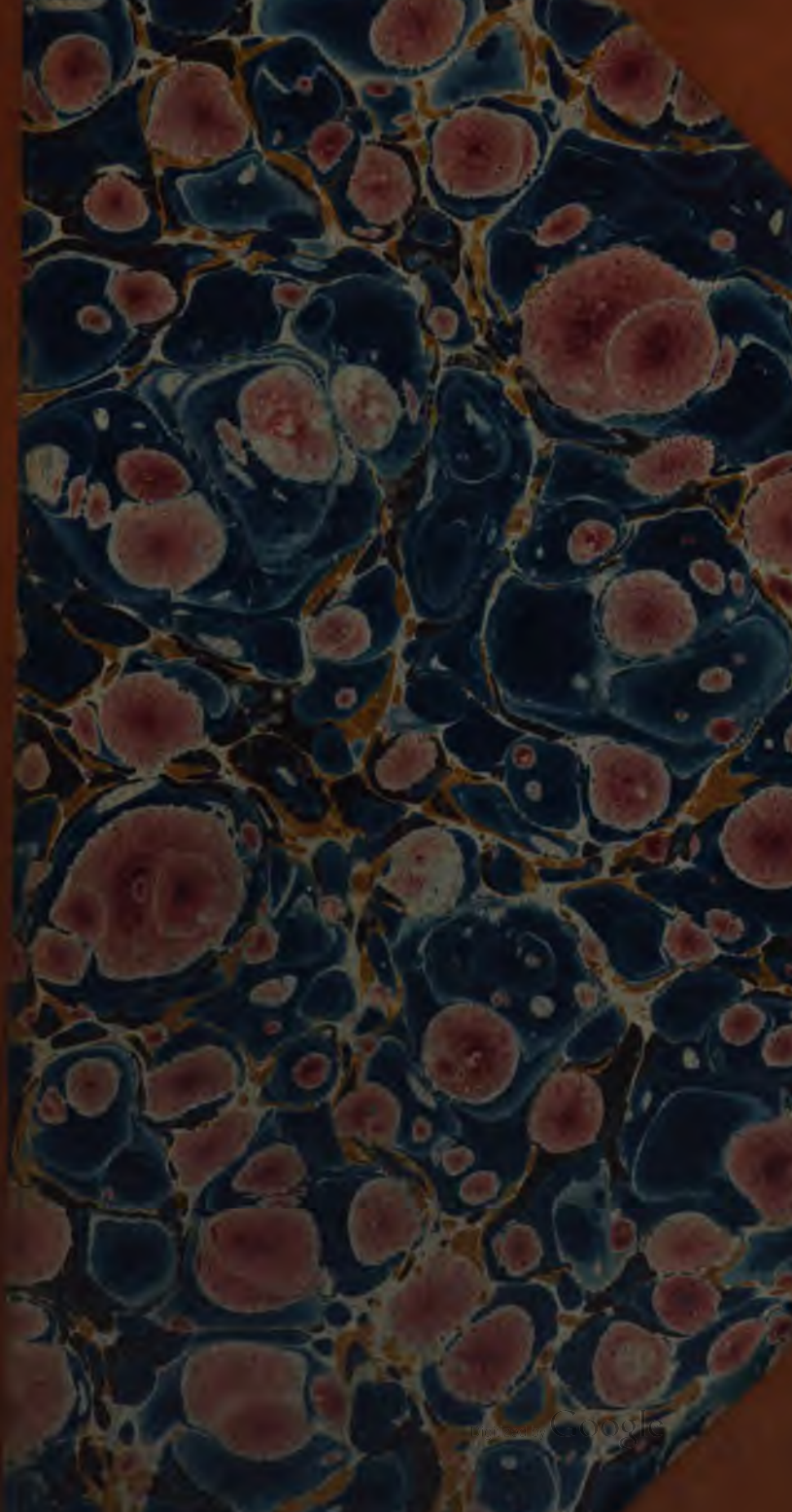
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THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

1877.

THE PROFITS OF THIS WORK

ARE APPLIED TO

THE RELIEF OF THE WIDOWS OF GOSPEL MINISTERS
OF DIFFERENT DENOMINATIONS.

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March	Rev. Robert Macbeth, Hammersmith.
April	Rev. Professor Thomas, Bala.
May	Henry Richard, Esq., M.P., London.
June.....	Rev. William Spenaley, Stoke Newington.
July ..	Rev. John Thomas, B.A., Whitechapel.
August.....	Rev. John Edmond, D.D., Highbury.
September	Rev. W. P. Tiddy, Camberwell.
October	Rev. Arthur Hall, London.
November	Rev. J. Oswald Dykes, D.D., London.
December	Rev. John Browne, Wrentham.

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November	Rev. J. Oswald Dykes, D.D., London.
December	Rev. John Browne, Wrentham.



E de Fressense

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JANUARY, 1877.

Address by the Editor.

It is not without anxiety that the present Editor undertakes the responsibility which the managers of THE EVANGELICAL MAGAZINE have entrusted to his care. This journal has outlived many competitors, and a numerous band of editors and contributors. It has chronicled the birth and activity of many famous organisations for Christian usefulness. Amid the strife of contending parties, it has preserved a Catholic spirit, and by gentle ministries of love and wisdom has promoted the life of the Evangelical Churches. The benevolent purpose with which it has been associated from its formation endears it to many, and the name it bears proclaims the boundless love of God and the deep need of man.

We use the term "Evangelical" in its oldest, deepest meaning. In this sense, there is stronger reason than ever for assigning to this Magazine an important function in the serial literature of the day. The word "Evangelical" describes and characterises the ministry of our Divine Lord. The story of His life, the reality of His sacrificial love, the mystery of His death, the witness to His resurrection constituted "THE GOSPEL." The Gospel according to Matthew, to Luke, or to John, was the mode in which each severally told the story, and preserved the record of this perfect revelation of the Father. This Gospel was the seed of the Church, and "the power of God unto salvation." It took account of the grievous malady of our race, and propounded the only remedy. It solved the problems of sages who were seeking for wisdom, and satisfied the search of those who were restlessly demanding a sign from heaven. Paul was "not ashamed" of it,

B

but "counted all things but loss for the excellency of the knowledge" enshrined within it, and "determined to know nothing but Christ, and Him crucified." The teaching which aims to reveal and exalt "the Name that is above every name," which testifies to the fulness of God's love to man, which proclaims the reality of the great sacrifice and propitiation for the sins of the whole world, which proves the act of faith in Christ to be the condition and the germ of a complete salvation, and which identifies such faith with the dying and rising again of our spirits with Christ, is "evangelical."

This Divine message has often been obscured, and been often treated as comparatively unimportant by the side of plausible ideals of holy life. It has been made dependent on channels cut by human hands for its communication, and again confounded with theories fashioned by ingenious thinkers to account for its efficacy. We propose to give continually high place to the central truths of this Gospel of Christ, believing them to be the truest philosophy and the soundest ethic; and that those who embrace and embody these truths in their life are the salt of the earth, and the light of the world. Jealous of every representation which practically repudiates the gist of the Divine message, we shall be nevertheless anxious to recognise its voice wherever it is sounding, to catch its deep undertones in many forms of Christian profession. A great work is open to us while we aim to bring from places of concealment and isolation the common faith of those whose hearts are one in Christ, but whose hands are too cramped to clasp each other, and whose faces are pinched into mutual querulousness and suspicion.

Historical significance and importance have been attached to another use of the word "Evangelical." When the unity of Christendom came to mean the despotism of a hierarchy, when the Church itself was resolved into the clerical order, when sacramental means of grace were practically regarded as the ends of Christian obedience, thanks be to God, men were found who were competent to break the deadly spell. Christian men discovered that beyond the limits of the organised priesthood, out in the wilderness to which they were thrust unwillingly, God was uttering His still small voice, thundering His law, and manifesting His righteous love. Deprived of the fleshpots of Egypt, they fed upon the "corn of heaven," far away from the abounding river with its gorgeous temples, palaces, and pyramids, the rock was smitten, and living water gushed. At that memorable epoch, the name they gave to their fellowship, to their churches, to their teaching, and to their freedom, was derived from the old word "Evangelical." The "Confessions" which were the birth-cries of nations, the glorious sense of personal reconciliation with the living God, the song which sounded

through Christendom, were alike called "Evangelical." We desire to offer in these pages frequent illustration of the principles involved in this great emancipation of intellect, of heart, and of life. The truths of Evangelical religion are regarded by some as mere negations, are branded by others as fractious dissidence and unbrotherly protest. We propose to ourselves to exhibit the positive elements in the "Reformation." We believe that it is the mission of those who place the name "Evangelical" on their doctrine, on their churches, or on their liberty, to prove that all the power which Rome ever possessed either to spur or soothe the conscience, turned on her grasp of some portions of the one great truth, the expression of which her hierarchical system for a thousand years has ever seemed to strangle or repress.

As the BIBLE is to us the sufficient and inspired record of the Revelations of God, and as the same Spirit that indited Holy Scripture is freely given to those who seek to unravel its difficulties, to understand the voice therein addressed to every age of the Church, we propose to offer still in the pages of this Magazine varied *exposition* of its meaning. Freely and reverently, not shrinking from the proved dictates of history or science, nor fearing those destructive principles of criticism which, when applied to any other writings than Holy Scripture, would utterly pulverise them, we propose occasionally to deal with questions of *Biblical literature*, thus providing some pages which may be of special interest to the minister of the Gospel and the students of theology.

As, however, the *Life of the Church*, its work and spirit, its imperfections, and its yearnings after better things, the standard of its benevolence, the harmony and beauty of its worship, its practical philanthropy, its hand-to-hand grappling with unutterable sorrow, the consolations of its sympathy, and its multiform agencies form a large part of our daily meditation, we shall welcome into our pages all that will throw light upon its history, that will stimulate its charity, that may refine and strengthen the faith and work of the Church.

There is a quiet, gentle ministry of love to troubled minds which the Magazine may continue to render. There are many among us, vexed with grave questioning, convulsively clasping the form of sound words, and sometimes finding their footing tremble and their hearts sick. At the same time, there are brave and serene spirits among us, who are more satisfied than their fathers ever were with the foundations of their faith, for they have dug deeper and discovered more of their breadth and solidity. If the Magazine, with brotherliness and sympathy, can bring these strong heads and aching hearts together, it may be a power for good in this seething age of speculation and change.

Christians are bound as such to study not only the revelation of God

in Holy Scripture, but the open pages of the great book of Nature. New methods of inquiry, new instruments of research, new theories to account for the present condition and past history of the physical universe have come into being since this journal was first published. Science is itself revolutionised. There is, however, no necessary strife between the last conclusions of science and the deepest principles of evangelical theology. We have made arrangements to present to our readers some of the glances which men of faith, familiar with different provinces of these inquiries, cast over the rich and varied field.

In all these departments of thought and teaching, the Editor has reason to believe that he will be sustained by the cordial co-operation of many who have long felt an interest in the prosperity of the Magazine; and he now appeals for further help to many of his younger brethren in the ministry with whom he has been brought, of late years, into close and intimate relations. Nor is he without hope that the Magazine will be enriched by some *lay sermons* from men who are well known in other departments of literature.

It is proposed to enlarge the department devoted to contemporary literature, and to offer some criticism of the most noteworthy contributions to religious and theological science.

The Magazine will continue to furnish its brief register of Church life, of the changes that take place in the ministry, and of the proceedings of societies pledged to promote the kingdom of Christ in the world. It will continue to have associated with it the Chronicle of the London Missionary Society, so rich in the record of moral heroism, so honoured in the character, the manliness, the ability and successes of its missionaries. Our pages will not cease to embalm in loving remembrance the name and something of the life-work of those who have passed away and are hidden from us in the light of God, and it will thus continually remind us not only that we must work while it is called to-day, but of the cloud of witnesses who are encouraging our race for the crown.

The task we have undertaken is by no means easy. Competition in this work is keener than ever, and becomes more so every day. Vast capital, splendid abilities, and world-wide reputations are enlisted in this honourable strife. We can make no promises of success, but we can do our best to "instruct, reprove, and exhort with all patience, and long-suffering with joyfulness."

In the place of capital, the Magazine lives in part to fill the failing treasury in the widow's desolate home, and it is high satisfaction to know that the prosperity which is desired and would be secured by the hearty co-operation of our pastors, would make glad those who we know

on highest authority to be specially cast on the tenderness and fatherhood of God.

The Editor acknowledges with gratitude the cordial tone with which his brethren have encouraged him to undertake this responsibility, and commends the varied interests of the Magazine to those who do not dispute its claims on their support.

Some Traits of the Moral and Religious Life of the Early Christians.

Gathered from recent researches in the Catacombs.

BY THE REV. EDMOND DE PRESSENSÉ, D.D.

It is not our design to discuss the archæological questions which the Catacombs of Rome suggest ; we wish simply to extract from the inscriptions and symbolic frescoes which cover their walls some definite information concerning the life and faith of the Christians of the second and third centuries during the period of the great persecutions. There is not in all history any monument to be compared with the Catacombs as a means of making us accurately acquainted with the ideas which underlie the deepest sentiments of our faith.

In fact, the earliest Christian cemeteries possess this peculiar interest, that we do not find in them the solemn official presentation of moral and religious sentiment as it is expressed in books which, by the laws of literary composition, give to thought a certain formality of style less truthful perhaps than that simple utterance of the heart which is spontaneously produced without thought of the public eye. The Catacombs give us Christian thought and feeling in all their pristine simplicity and frankness just as they welled up from the heart of a father, a mother, a husband, mourning the loss of a cherished life. We do not listen to the voice of the bishop or the theologian speaking *ex cathedra*, but to the voice of one who, like Rachel of old, refused to be comforted for the child she had lost ;—the voice of a brother or a friend of the much-loved dead, who must needs testify his sorrow, and his hope. Thus alongside, of the Church which on the tombs of her noblest martyrs re-utters her faith, and re-asserts her heroism, the Christian family reveals to us its "heart of hearts" by a few words graven with trembling hand, or by some touching symbol. We remark further, that these unaffected revelations of the thoughts and feelings of the early Christians originated in one of those moments when the human heart, shaken to

its very centre, rises irresistibly under the influence of grief above the ordinary commonplace of existence. We should be much mistaken if we thought that, by slipping the coil of ordinary life in a time of peace, the heart becomes less genuine, and reveals less of its true nature. On the contrary, it is then that it becomes more transparent. True humanity is hidden by the trivial realities of ordinary life; great calamities rend the veil asunder and allow of its manifestation. In these varied aspects, the Catacombs offer to us the best sources of information as to the inner life of the early Christians.

We may distinguish three periods in the history of the Catacombs. In the first, they were used only for Christian sepulture; in the second, which dates from after the reign of Constantine, they were arranged for the visits of the numerous pilgrims who came thither to celebrate the feasts of the martyrs, and to visit the spots held sacred among them all. Spacious staircases were erected leading to the most celebrated crypts, which serve in the present day to guide the researches of the archæologist by indicating the position of the most venerated tombs. Fortunately this period was not too prolonged, for it had a tendency to injure the Catacombs under the pretext of adorning them. Many a Pope is extolled for having decorated them. Hence come the many coatings which have to be removed before we reach the earliest monuments.

The third period begins with the invasion of the Barbarians, who threatened destruction to the Catacombs. The Popes, in order to protect them, closed the places of entrance, which were already but few and narrow. They were absolutely inaccessible during the Middle Ages. Thus they have been preserved from the ravages and the decorations which would have been almost equally fatal. The brave and learned Bosio was the first to explore them in the last century, often at the peril of his life, he having once lost his way during three days. His work on the Catacombs* enriched by Arringhi, is still highly interesting, notwithstanding its numerous errors. The dissertation of Chevalier Bunsen in the voluminous work, which, in conjunction with Plutner, he has devoted to Rome,† introduces modern criticism into the study of the Catacombs.

Father Marchi has also contributed his fine discoveries in the Catacombs of Saint Agnes.‡ His works on "The Architecture of the Subterranean City" are still of great value, notwithstanding that all that he has attempted on the subject has been revised and eclipsed by the labours of that distinguished archæological genius, the Chevalier de

* *Roma Sotterranea*, par Bosio. † *Beschreibung der Stadt Rom*. Vol. 1.

‡ *Architettura della Roma Sotterranea*.

Rossi, whose skill in making fortunate excavations is only equalled by his ingenious comments on his discoveries, whether in his great work now in course of publication, entitled, "*Roma Sotterranea*," or in his admirable "Bulletin of Christian Archæology," the journal in which he records the results of his researches. With marvellous sagacity he examines the texts, and makes floods of light stream forth from comparing them together; he draws with sound judgment hints from the legends of the martyrs in order to discover such indications of truth as may be wrapped up in them; he takes advantage of the remains of the municipal acts of the Roman Prefecture, on which the places of worship and of sepulture of the Christians depended. No single thing escapes him; even of the manufacture of the stones used in constructing the monuments, he makes good use for his purpose. The itineraries of the old pilgrims to the holy places of Rome have supplied him with some of his most reliable suggestions. Thanks to one of these itineraries, slipped in at the end of a manuscript of Alcuin, M. de Rossi found on the Appian Way—near the celebrated tomb of Cecilia Metella—the magnificent catacomb of Saint Callistus, with its crypt of the martyr bishops, its innumerable symbolic frescoes, and what is said to be the resting place of Saint Cecilia. On this spot, where, at the first glance, nothing is apparent except a vineyard and a cistern, this clever and indomitable explorer discovered the richest mine of Christian archæology. His excavations and other labours bring the whole of this grand Past before our eyes, and make it live anew. I have had the opportunity of visiting more than once in a leisurely way, and in the company of this incomparable guide, the subterranean city, which has preserved for us so faithful a picture of the Church of the earliest ages. I shall speak only of the monuments which I have seen, and from which I have sought the true meaning by the light to be obtained from contemporary literature. No words can give an idea of the impression produced on the mind as one traverses these long, dark passages, the walls of which enclose so many precious relics, and are covered with countless inscriptions and symbolic frescoes. It seems as if all this dust was reanimated, as if the immortal flame within was burning once more in purest splendour, as if the vision of Israel's prophet was renewed, as if the dry bones lived, and the heroic Church of the third century reappeared triumphant over its pretended vanquishers, whose final defeat it had long before predicted in expressive symbolism.

To one who, by persistent study of these inscriptions, has long held familiar intercourse with this grand æra of antiquity, it has a veritable resurrection within these hidden vaults; he receives here one of those rapid but never-to-be-forgotten intuitions which brings bygone ages vividly

before the mind, and enables him to live for a moment in a remote Past. Above all, when on coming out of the Catacomb of Saint Callistus, the eye filled with the dazzling vision, one looks forth on the Roman Campagna stretching away in its dreary vastness, the purple rays of an autumnal sunset flooding with glory the broken aqueducts of Claudius, while in the background rises the eternal city, its innumerable domes and towers glowing in the rosy splendour, and mourning, as Dante expresses it, "the dying day" with the clashing chorus of all their bells at once, one feels that one has had a glimpse—brief though it be—of the supreme beauty of earthly things.

We will not pause over the origin of the Catacombs. They cover an extent of 500 kilometres. It is impossible to confound them with the enormous quarries which were used for building Rome. While the *Arenariæ* are arranged for the convenience of a large number of labourers, and are excavated in the stony tufa, the Catacombs are dug out of the granulated tufa, and consist of a network of narrow passages terminating in little vaults denominated *arcosolia*, which supply the spaces required for the frescoes. Each Catacomb consists of various stories, united with one another by staircases. Narrow openings allow of ventilation, and within the partitions there are rectangular spaces called *Loculi*, in which the mortal remains of the departed were placed. These were closed by a layer of stucco, which sometimes bore an inscription, sometime a fresco. The principal Catacombs on the Appian Way are those of Saint Callistus and of Domitilla, which bear also the names of Achilles, of Nereus, and of St. Pretextus. The Catacomb of St. Agnes is on the Via Nomentana, that of Priscilla on the Via Salaria, that of St. Peter and Marcellinus are not far from St. John Lateran. The most recently discovered Catacomb was found in 1869 on the site of the tomb of the brothers Arvoles. Probably it is that which was known by the name of St. Generosa. That of Saint Sebastian on the Appian Way, which originally bore the simple designation of a Catacomb, has been despoiled of its ornaments, and now possesses only very inferior interest.

It has often been said that the early Christians used their Catacombs as places of concealment during the celebration of their worship. There is no authority for this. We know that they had no places of worship—properly so called—until early in the third century, and that they were then provided with a certain number of such in the city. They had more than forty of these in the time of Alexander Severus. There is no doubt that, during the hottest persecutions, they sometimes sought refuge in the Catacombs. Cyprian relates that it was in one of them that the Bishop Xystus was seized and led to execution. It is equally certain that funerals, especially those of martyrs, were celebrated by

torchlight before great crowds of people. The Catacombs never ceased to be essentially the Christian cemetery; this has always been its true characteristic. The adherents of a proscribed religion desired to "sleep their last sleep" in close proximity to the martyrs who had sustained the honour of their cause. "We love the martyrs," said the Christians of Smyrna—in the acts of Polycarp, reproduced by Eusebius—"as disciples and imitators of our Lord. We wish to imitate them and to share their lot in all respects." "The martyrs," said Maximus of Turin†—at a later date—"take care of us while we are in the flesh, and receive our spirits when we leave it; hence our fathers have been careful that our bodies should rest near to the bones of the saints." Thus the Church loves even in death to gather round its confessors, as an army rallies around its brave leaders. The tombs of the martyrs are marked by no definite external sign. The conjectural instruments of torture, represented in the Catacombs, have proved to be only labourers' tools. The phials which were supposed to contain coagulated blood, are simply eucharistic cups, as is proved by such inscriptions as the following: "*Drink piously.*" We have no certain means of information except that supplied by the pilgrims' itineraries, or the epitaphs.

The mere existence of the Christian catacomb is of itself sufficient proof of a great moral revolution. It bears witness to two things: an entirely new idea of the future life, and a no less thorough change in the relations of men towards each other.

The absorbing consideration of immortality had been the torment and the glory of the human soul before Christianity. Every religion, every philosophy worthy of the name, strove to illumine with some ray of hope the mysterious region which stretches beyond the tomb, but without ever reaching anything like certainty. It was this craving after a sure and blessed immortality which constituted the success of the mysteries. We know that the Eleusinian as well as the Persian and Egyptian mysteries recruited the numbers of their initiated by the thousand at the beginning of the Christian æra, but the sole result of all these eager aspirations, this anxious search, was dark and terrible uncertainty.

The sixth book of the *Æneid*, so admirably explained in M. Gaston Boisson's noble work on the history of the Roman religion, gives us in the most beautiful, ideal form in which human language could clothe it, the true basis of the mysteries which were so much in vogue when Virgil lived and wrote. Their Elysium was represented under two con-

* *Eusebius Hist. Eccles.*, lib. iv. † *Maximus Taur. Homil.* lxxxi.

† *Hist. des Trois Premiers Siècles*, vol. iii. page 119.

flicting aspects, the discord of which the poet does not attempt to solve. Sometimes it seems like a dim reflection of the present life, an earth, in which we shall exchange our warm, bright sun for the cold, pale light of stars ; sometimes it is a transitory state in which to prepare a universal palingenesis—a Pythagorean metempsychosis which shall destroy all personality. Though we analyse all the systems, all the myths of the ancients, we find no escape from these conceptions of the future life, save by accepting the bold and desperate negation of the *de rerum natura* of Lucretius. Only these two solutions of the tremendous problem are offered to us—either a feeble prolongation of our earthly existence, or a pantheistic theory of transmigration. We need no stronger proof of this statement than is afforded by pagan monuments of the same date as the Catacombs. Philosophy had no future peculiar to itself, because its principle was that of conformity to the general practice. The two main conceptions of the future life, so grandly pictured by Virgil, reappear in many pagan burying places ; the notion which closely links the future to the present life was the most widely spread. It was probably under this influence that they chose to place their tombs on the high roads immediately surrounding the city or town, so as to bring the dead as near as possible to its active life, and that they lavished on them inscriptions recounting the honours, successes and public spirit of the departed. On the Appian Way, it may be said that they have contrived to bring into contact the brilliant busy life of Rome and the somnolent existence of the shades. The pagan tomb has its glance backward rather than onward.

The other alternative, namely, the Oriental or Pythagorean one of the transmigration of souls, appears in numerous symbols, such as that of the Psyche, so much in favour at this period. We have a perfect representation of this in the mythriac Catacomb recently discovered near the Catacomb of Callistus ; a comparison of the two brings out the most striking contrast, although it is easy to discover many things which are borrowed from Christian symbolism, not however without distorting their highest signification. Apart from the very curious fresco which recalls the well-known rites of the solar myths with their pantheistic naturalism, represented by the Oriental Venus, we will dwell for a moment on the pictures referring to the exit of the soul from the body. We have the representation of a young girl carried away in a gilded chariot, preceded by Mercury the Heavenly messenger. In brilliant colouring on this picture we read the words, *Abscriptio Vibra*, the *carrying away of Vibra*. We see that it represents the sudden death of a young girl. The second fresco shows the judgment of Vibra. The Sovereign God is seated on his throne ; beside him is his Assessor, whose

name means Light of Heaven. On the left of the throne stands Mercury, and on the right Alcestis, to remind us that hell may lose its prey. This clearly refers to the judgment which shall determine the scale of being in which according to her merits the deceased is to be placed. The third picture brings before us the happy soul, led by a messenger to the celestial banquet, and recalls the love feasts of the Christians set forth by the mythriac symbols. Thus we see that although face to face with Christianity, and even while copying from it, the syncretic paganism of the mysteries does not rise above the confused legends and vague notions of an immortality destitute alike of warrant and of reality, because ever revolving in the vortex of interminable metempsychoses.

The Christian Catacomb rises far above the uncertainty of these obscure myths. It breathes the calm air of a blessed immortality. Every space on the wall bears on its front the mark of this hope; as witness the constant repetition of the inscription: *In Pace!* Sometimes it is explained by the added words, *In Deo vivis*, or by an unmistakable symbol, such as the cruciform anchor, indicating the invincible nature of Christian hope; or Noah's dove bearing the green olive-branch, the type of a soul that has landed on the eternal shore. Among all these inscriptions, perhaps the most eloquent in its brief simplicity is one preserved in the Vatican Museum, *Terentianus vivit—Terentianus lives*. Faith in the absolute certainty of the soul's endless life has never shaped itself in briefer, simpler form. The word cemetery, which is of Christian origin, expresses the same assurance. It signifies "the place of common slumber," and reminds us of Christ's sublime utterance over the tomb of His disciple at Bethany, "Our friend Lazarus sleepeth."

The entire phenomena of Christian sepulture set aside those ideas of metempsychosis so much in favour at that epoch. They witness to the indestructible nature of the human personality as destined to live again in its completeness. Here we may discover the profound reason why the Christian, after the example of the Jewish Church, refuses to sanction the burning of the dead. "We may at the same time," says the Apologist Athenagoras,* "hold the dogma of the resurrection, and destroy the body as if it were not to be raised." We will not here discuss the philosophic bearing of this opinion, but will content ourselves with recording it. The early Christians had yet another motive for refusing to lead themselves to pagan rites in this respect. They wished as much as possible to follow the example of their Lord. Hence they adopted as their type the mode of sepulture described in the fourth Gospel. They wished, like Him they loved, to be wrapped in

* *Athenagoras Apol.* 26.

a winding sheet and buried in the earth. The Catacomb seems to me to be a funeral cave, very similar to that in which Joseph of Arimathea laid the remains of the Crucified.

Pre-occupied as were their minds with the future life, all earthly glories seem to their vision but as a vapour that rapidly passes away. Therefore, in contrast to the pompous inscriptions common on the pagan tombs, they would inscribe on their own nothing more than the name, with only a word or a symbol of faith and hope. The learned researches of M. de Rossi, and of M. le Blanc, in his splendid work on Christian inscriptions in Gaul, have proved that the nearer we press to the origin of the Christian Church, the simpler do we find the inscription, without a single allusion to the position in society of him whose name is graven on the wall; they do not trouble themselves whether he has been a consul or a slave—a tribune of the legion or a common soldier—a patrician or an artisan. It suffices that they know him to have been a believer in Christ, that he was a man who feared God. They cared not to perpetuate in death the vain distinctions of life, thus making as it were a kind of subterranean Appian Way. All their thoughts soared Heavenward; and hence this sublime brevity.

If, however, the Christian Catacomb reveals a profound alteration in the views held respecting the future life, it also shows a no less striking change in human relationships. This has been already indicated by the silence of their mortuary inscriptions concerning social distinctions. The early Christian cemetery is solely a memorial of equality and brotherhood in the sight of God. The word cemetery, which, as we have said, means the *sleep together*, indicates to us that in it mingle without distinction the dust of all those whom the breath from Heaven has animated, and in whom lies hidden the mysterious germ of the resurrection. This perfect equality of sepulture was something entirely new at that time. During a long period the tombs of the people had been isolated, or at most had been restricted to the reception of the mortal remains of distinct families as—the tomb of the Scipios. “The religion of the tomb,” said Cicero,* “is so grand that it is little less than a crime to be buried apart from the monuments of one’s ancestors.” The first mention of a common burying place was for the promiscuous collection of people at the Esquiline gate. “There,” says Horace, “was the common burying ground of the mob.”

Hic miserae plebi stabat commune sepulcrum.

The common grave, began in the heart of paganism, a brotherhood of the dead. At a later date, we come upon the *Columbaria*, a sort of

* Cicero *De lege* II. 22.

mortuary hive, in the cells of which the urns of both the freed-men and slaves of the great Patrician families were included ; these are a widening of the family, and extend its funeral hospitalities even to its dependents. At a still later period, a number of funeral societies arose which combine to guard the sepulchres of their members ; these were filled principally by the poorer classes, slaves or labourers ; each one had its exclusive character, and was only open to its own members, an order of men not linked together by any common tie. From this point of view they present a remote analogy with the Christian Church, which recognises neither rank, nor fortune, nor dignity, with regard to anything that bears on Christian faith, and the destiny of the immortal soul, and which thus restores the true idea of humanity, disentangling it from the adventitious circumstances of the present life, which were the main consideration among the lowest classes of the heathen world.

The Catacombs testify still more clearly to this novel sentiment of human brotherhood. Here first, manual labour so long held in contempt by the ancients, is raised from this unfair depression, and even becomes honoured. For a long period it had been entirely left to slaves or freed-men, who by their grudging labour sustained a high civilization, somewhat as the piles embedded in the mud of the lagunes support the gay city of Venice. They were essential to the continued existence of those above them, although they had no rank, no position in this community which they bore on their broad shoulders, like Atlas, as we see him represented in the Museum of Naples, bending beneath the burden of the world. Not only manual work was delegated to this class, but also intellectual labour—the instruction of children, the practice of medicine. The lowest orders crowded together in workshops, from which they seldom emerged, except to bellow in the circus, became less and less distinguished from the servile classes, almost to the fall of the Roman Republic. They could no longer figure as actors in political revolutions. The noble sentiments of such a philosopher as Seneca could not raise the labourer or his work above the contempt of an aristocracy who cared for nothing but war and debauchery. There is good ground, then, for our regarding the honour paid in the Catacombs to honest, useful toil, as signalling a thorough revolution of thought and feeling. Many of the inscriptions place it beyond doubt that they refer to members of the highest Roman aristocracy, for example the names of Cecilia, Cornelius, Pomponius, Agrippa, and others. There are indeed names which even belong to the family of the Cæsars, such as Domitian, Domitilla. M. de Rossi brings many unquestionable proofs of this. Moreover, alongside the remains of some of these descendants of the highest and most ancient nobility of Rome, we find—apart from their own dependants and freed

servants—the names of obscure slaves and labourers ; and further, they have pleased themselves by representing the tools with which the deceased have worked, as a title of honour. This practice is not confined to the pick-axe, which, being used for the excavation of the Catacomb, may have been considered as devoted to an almost sacred duty, but it applies to the implements of the most ordinary labour, such as those of the weaver and the hosier. One fresco in St. Callistus represents the blacksmith at his forge. Elsewhere we have the semblance of one of those peculiar hammers which so often denote servile origin. In the same Catacomb occurs the inscription, *Dyonysius, priest and physician*. We are thus carried back to a time when the sharp line which in later years obtained between the clergy and the laity had no existence, when every branch of honest work was elevated by the religious spirit of the labourer. The mingling of these memorials which confounds all temporary distinctions from the craft of the humblest artisan to the loftiest functionary of the state, brings before us the vast social revolution which was in course of operation, and enables us to appreciate the point of departure of the early Christian Church from the funeral customs of paganism which had been always regulated, and limited by class considerations.

"There was no room for them in the Inn."

A CHRISTMAS MEDITATION. BY REV. JOHN KENNEDY, D.D.

No room for the representatives of the royal house of David in the Khan of that Bethlehem whose highest honour it was, that it was the birthplace and early home of Judah's greatest king ! No room for the honoured Virgin who is to become the mother of a greater ruler than David ; one whose "goings forth have been from of old, from everlasting ;" by whose birth Bethlehem, "little among the thousands of Judah," shall acquire a fame which will not perish with the world ! No room in that Khan for the birth of one who shall be called in a higher sense than any in which it can be appropriated by mere mortal or immortal man, the Son of God ! We pause and wonder. How could these things be ? Is the world so entirely under the prunedom of the enemy of God, that it will allow no better place for the birth of its own Incarnate Redeemer than with "the beasts of the stall" ?—But, we shall be told, our wonder may be stayed. It was all by chance. The common maxim held good—"first come, first served." Bethlehem, called a city, was in extent but a village. Its caravanserai was of small dimensions. There were many others, probably, who had come like Joseph and Mary, from distant parts, at the bidding of Cæsar Augustus, to be enrolled in the ancestral register of their family or tribe. Then these Nazarenes came "not with observation." There were no visible signs of their royalty, and no signs of the mysterious supernatural relation in which Mary stood

to God and to mankind. Mary and her husband arrived at the door of the Khan as common travellers, with no assertion of any higher claim than that of others. And it was but a matter of course that, the better part of the Khan being pre-occupied, they should betake themselves to the part where the horses of the travellers found shelter, and that no better cradle should be available for a child born there than a horse's manger !

Quite true. It was by this chance or accident that Joseph and Mary could find "no room in the inn." But then the chances and accidents of man's life are all subject to Divine ordinance, and are, as Mr. Isaac Taylor has somewhere said, a storehouse whence God draws weapons for accomplishing His greatest purposes. It was by chance that Pharaoh's daughter went down to bathe in the Nile when the goodly child, which could be hid safely in its father's house no longer, was committed to its waters in a frail papyrus ark ; it was by chance that Moses, wearied with his journey when fleeing from the wrath of Pharaoh, sat down by the well at which the daughters of the prince and priest of Midian were accustomed to water their flocks ; it was by chance that the shepherd boy, the youngest and least esteemed of the sons of Jesse, arrived at the camp of Israel when the giant of Philistia was defying the armies of the living God ; it was by chance that the woman of Samaria went out to draw water when the Son of God was resting by Jacob's well ; it was by chance that blind Bartimeus sat by the wayside begging when Jesus of Nazareth was passing by. Time would fail to tell of the thousand chances, as they appear to the eye of man, recorded not in Bible story, but in the story of a world which is all and always under the government of God, which have been the very pivots of the greatest events. The finger of God is seen in these chances. He uses them for His own great ends. And in these ends He becomes "His own interpreter," and "makes plain" what otherwise were either trivial or mysterious.

Tell us, then, of the chance by which Joseph and Mary found no room in the Khan of Bethlehem ; we must find a meaning and a moral in it. There is one peculiarity of the birth of the Son of Mary, which suggests a line along which we may look for this meaning and moral. No other born of woman has ever had any control or power over his own birth. When, where, and in what circumstances a man is born into the world, depends in no degree on his own will. But this is He whom prophecy represented, more than a thousand years before, as saying : "Lo, I come ; in the volume of the book it is written of me. I delight to do Thy will, O my God." His birth as a man was His own choice. He willed to be born. And all the circumstances of His birth were under His own control. If He allowed these to be governed by what we call the ordinary course of events, they were not the less subject to His will. And in the fact that He "suffered it so to be," that there was "no room in the inn," we cannot fail to see His marvellous condescension. To be born at all, to be born in a palace, were a condescension which no line of ours can fathom. But the circumstances in which He was actually born produce an impression, which we might not otherwise receive, of His condescension. The very appeal to

our imagination which comes from these circumstances aids, and rightly aids, the impression. When Heber says :

"Cold on His cradle the dew-drops are shining,
Low lies His head with the beasts of the stall :"

And Milton—

"It was the winter wild
When the heaven-born child,
All meanly wrapped in the rude manger lies ;
Nature in awe to Him
Had doffed her gaudy trim :"

our imagination supplies the shortcoming of our reason, and we feel somewhat of that condescension which we cannot measure. If there be not in the light of reason an appreciable difference between the palace of Augustus and the stable of the Khan at Bethlehem, when the descent to either is from the highest throne in glory, there is an appreciable difference between the sentiment awakened in us by the story of the birth of Jesus in the stable, and what might have been awakened had He been born amid all the royal honours with which imperial power and wealth could have welcomed Him into the world. The condescension of our Lord, however, is not so much a matter for speech as for meditation. Let us muse upon it till "our hearts burn within us," and our wonder rises to adoration and worship.

In the circumstances of our Lord's birth, we see how lightly He esteemed those earthly distinctions which separate class from class, and which feed the vanity of mankind. The command to "Honour all men," received its highest illustration and strongest enforcement by His Incarnation. In the light of that event we are taught that purple and fine linen, horses and chariots, crowns and sceptres, add nothing to the real dignity and worth of man ; while poverty and lowly station take nothing from man's real dignity and worth. It was man's nature that Christ assumed ; not royal man, not rich man, not mighty man, did Christ's condescension honour ; but man stripped of all those adventitious advantages which raise one man above another. We do not on this ground plead for a universal social levelling. There must be masters and servants, rulers and subjects ; there will be rich and poor. Even from moral differences between man and man outward differences are sure to arise. The sin consists in "the pride of life" which accompanies these differences, by which some are swollen into demi-gods in their own eyes, and others treated as pariahs ; while between these extremes there are innumerable shades and degrees of high and low, each with its proportionate self-consciousness of importance or of meanness. While to the same evil root is to be ascribed the growth of all "the oppressions that are done under the sun." In the light of reason the pride of life is absurd ; in the light of humanity it is cruel ; in the light of religion it is sinful. While in the light, especially of the birth of the Son of God at Bethlehem, it is an offence against our own soul, against our neighbour, and against God. By something like a moral instinct of what is Christianly right and proper, rather than by an intelligent perception of the truth, or even by a consistent avowal of it, there is at this Christmas time something like an acknowledgment of the common brother-

hood of all men—a brotherhood manifested and honoured by the assumption of our nature by the Son of God ; a brotherhood above which the emperor cannot rise, and beneath which the peasant cannot sink. When will the time come when " all the year round " shall be in this sense an unvarying and unbroken Christmas ?

There is another lesson taught us by the circumstances of our Lord's birth, the counterpart of that which I have just noticed. It seems to me as if Christ would thus declare Himself a Saviour and an example for all: The greater part of mankind—the mass which we often speak of as if the individuality of man was lost in the crowd—have always been the poorer and less privileged. And in many lands—in ancient nations almost universally, and alas ! in modern nations, except so far as Christianity has corrected their institutions and habits—the poorer classes have been wronged and oppressed. And it is not the least of the evils that have accrued from this, that these oppressed classes have been reduced to a mental condition painfully in harmony with their outward circumstances. The pariahs of Hindooism have lost the consciousness of their manhood, and regard themselves as they are regarded by others. Slaves, whose ancestors have been for generations enslaved, often degenerate into a slavish spirit in which even the desire for freedom becomes extinct. And where such results as these do not follow a state of wrong and oppression, the wronged and oppressed are slow to believe in the good-will of other classes, and in good news which such good-will may bring them. In view of these things, it was not in vain that the Son of God chose to be born in circumstances of lowliness and privation ; that He condescended to the lowest social condition, that the very lowest of mankind might know that they have a place in the heart and gracious purpose of the world's Redeemer. Outcast through the wrong-loving and wrongdoing of their fellow-men, or poor and distressed without the fault of others, let them know that the Son of God chose to share their lot ; and that He hath power to raise them to share a freedom, and purity, and blessedness, which the world can neither give nor take away.

All this is very marvellous, it is true—a great mystery, but it is a mystery of love worthy of the God of love. Many years ago—I venture to mention an incident which I have already published in a book entitled " Work and Conflict"—circumstances threw me for some months into the society of an aged and learned Unitarian. We were walking together, one beautiful summer day, on the banks of a Highland river, and surrounded with some of the sublimest Scottish scenery, when the man of years and learning suddenly paused, and, pointing to the glories of sky and mountain, said with a feeling of apparent devoutness—" What are we ? Worms creeping on the earth ; less than nothing. Can you imagine that the God who lighted those skies, and clothed this earth with beauty, should become a man and die for us ? " I was very young and inexperienced at the time, and could only say, " We are not judges of what it befits the great God to do. Besides, low as we are in sin and misery, our nature was originally high ; it is spiritual, and was made in the image of God." Before our walk was ended, my companion paused and said, with deep solemnity, " I do wish I knew

what is truth." Years after, it was my lot, as a young pastor, to attend the deathbed of a youth who had attained the highest University honours, who, during a part of his University course, suffered much spiritual harm from what he called "the subtle spirit of thrice-diluted infidelity" which pervaded "Combe's Constitution of Man," but who had happily attained a clear and loving faith in Christ, and had devoted his life to the service of the Gospel in China. Mentioning to him one day the incident which I have now recited, my dying friend raised himself on his couch, and, with an expression of intense ardour in his eyes, said with energy—"I would have taken him on his own grounds. Real greatness does not consider it degradation to stoop; it condescends to the meanest; and the loftier our conceptions of Godhead, the readier shall we be to believe that He did that wondrous thing, take upon Him the form of a servant, and become obedient unto death."

My friend was right. It was *Godlike* love and condescension to become man, and to be born as He was in the city of David. It was *Godlike* love to die for sinners on the cross. The award of enlightened reason, as well as of faith, is, that the Incarnation, and the whole Incarnate life, was God-like. And the record of that life is "with us unto this day," that we may learn to follow, in our lower sphere, the example of the grace of Him who "though He was rich for our sakes became poor."

The New Year.

BY THE REV. PROFESSOR CROSBERY, M.A.

WE have just crossed one of those imaginary lines which measure the lapse of time, and we think, perhaps, with a sense of relief, "Better is the end of a thing than the beginning." But it is a question whether the proverb is as applicable to a portion of time as to a definite piece of work rounded off and finished. It is a saying, however, that suggests to-day our relation at once to the old year and the new. The old year has its mournful record of sins and follies, and neglects. It is a mirror in which we see ourselves, but what we see is not what we seem—for it is a picture of opportunities lost, vows broken, talents unused, and time wasted—and if we could dash the mirror into ten thousand fragments, we know that each would only throw back the same reflection from so many separate days or hours. But sorrowfully as we stand to-day amidst the ruins of a thousand plans formed only to be broken, bitter as may be our reflections upon the selfishness, the aimlessness, the littleness of our past lives, we turn aside with a new hope to the year that has opened before us, looking up in the midst of our regrets and misgivings to Jesus Christ for pardon, counsel, and comfort.

"How shall we be able to make this year happy and useful? This is the question for the new year. Let us take three counsels from our blessed Master. Three blessings are in His gift to bestow.

I. *Rest for the heart.* "I will give you rest." An old writer says "An

anxious heart cannot be a holy heart." I will venture to say that a heart at rest will always be a happy heart. It must be at rest as to the highest things; and this is only possible to Faith apprehending the absolute and unimpeachable sufficiency of Christ. The way of life is a bridge of which not one arch, or stone, or plank, has been the construction of our hands; yet our conviction of this fact in no way lessens our sense of safety, while we are happy in the thought that our forgiveness, depending as it does wholly on another's work, cannot fluctuate with the ebbing and flowing tides of religious feeling. Trust in Christ implies distrust of self, just as surely as the growth of a tree upward implies its growth downward. Here lies the secret of the heart's rest.

The heart at rest is not anxious for the future. There is something remarkable in our ignorance of coming events, when contrasted with our minute and accurate knowledge of other things, such as the future movements of the moon and stars. These phenomena, though revealing the history of immense worlds, are yet of far less importance to us than the affliction that may this year leave us a darkened home and a bleeding spirit. Yet the restful heart can trust the Lord for the future. "Trust God and fear not." "Cast thy burden on the Lord and He will sustain thee." Experience tells us that the evils we most feared never came, but were purely imaginary, while the things really appointed to us had never been anticipated. This thought ought to make us appreciate the wisdom and goodness of God in commanding us to "take no thought for the morrow," because "sufficient unto the day is the evil thereof." It has been well said that our anxiety does not empty to-morrow of its sorrows, but only empties to-day of its strength. "Take short views," said Sydney Smith, "this is the secret of happiness." But even if trials, cares, sorrows, should come, will they not become fresh occasions of strength? The heart of love can, by a Divine chemistry, convert all these things without into means of life, which the unloving heart perverts into the means of death, just as the living plant makes things apparently the most opposite minister to its growth and beauty, while the very same elements in case of its death become the ministers of its speedy corruption and decay. "Hold fast, therefore, your confidence which hath a great reward."

If you wish to have restful hearts this year, let your obedience to Christ be full, prompt, unhesitating. It is with the child of God as with our own children. The habit of instant and mechanical obedience gives rest to a child and spares its health and temper, while a recusant and dawdling obedience only keeps it distracted in propensity, bringing a perpetual pressure on the nerves and therefore on its mental and spiritual strength. How suggestive is this thought! The restful heart will favour the growth of that meek and quiet spirit which does not suit our strong-willed individualism, and is hardly popular in our fussy, self-asserting age. "I never," said a truly good man, "was utterly happy till I gave up trying to be somebody." Such heart will never be overtaken by that moral weariness so common in our hard-driven age, and so apt to lead to the selfish and morbid cynicism of those who are baffled in their search for happiness. Let us then rest

confidingly in the Lord, in the hope that for the year to come He will take all the contractions out of our hearts, and give life to every duty, guidance in every perplexity, and comfort in every trial.

2. *Truth for the intellect.* This is the second condition of a happy and useful year. "I am the Truth." We have received Christ; we love His truth; and we desire this year to grow in knowledge, as well as grace. What is truth? It is not a collection of catholic platitudes, nor a bundle of popular maxims: it is a body of doctrines, and it will be our delight to examine the facts of revelation in the light of its doctrines, and to apprehend the details of doctrine and fact in the light of principles. We must be charitable, but we cannot place our liberality on a foundation so false or hollow as to hold that theological error is of no practical importance. Dr. Duncan well said, "No error is trifling, for every error displaces some truth; and not only so, but undermines all the truths that surround it, or are connected with it." Perhaps you have been thrown into some literary circles where you have found yourself acquiring an easy tolerance for error; you have heard Christ reproached without rebuke; you have seen gifted thinkers lifting their anchors, and drifting farther and farther away from the Rock of Ages; you have breathed the moral mist that exhales from so much of our modern literature; perhaps the truth, though still dear to you, has become more dim, and the outlines of the Gospel have become blurred to your inward perception. The word of Christ comes to you in these circumstances—"Hold fast *My name*." The old Lollards were called "Holdfasts," not only because of their firmness under persecution, but of their strong grasp of the truth. Coleridge said, with a practical aptness quite unusual with him—"What does not withstand has no standing-ground." "Hold fast, then, the form of sound words, in faith and love, which is in Christ Jesus." Be modest, gentle, unostentatious in all that is your own, willing to concede everything you have a right to yield, but be scrupulous and immovable about all that is Christ's. Keep your mind open to truth from every quarter. God forbid it should ever become dry or unresponsive to truth! Yet far be it from us to favour dogmatism or narrowness. We can never know, and are hardly entitled to judge, how far the rejection by others of much truth that we value has been affected by tendencies of mind and character worthy of censure and reproach; and therefore we can sympathise with the generous confession of the same Dr. Duncan—"I have a straight creed for myself, and a wide one for others." No passage in Baxter's life is more touching and eloquent than that in which he confesses that his difficulties had increased rather than diminished with the course of time, that he had become less disposed to dogmatize than in his younger years, and that nothing more increased his longing for "the saints' everlasting rest" than the thought how little of the knowledge of God this world was honoured with. Let us, then, enter upon this year with a true desire to drink deeper at the springs of eternal truth, remembering the saying of Augustine—"A sound heart makes the best theologian."

3. *Work for the hands.* This is the third condition of a happy and useful year. "Work while it is called to-day; for the night cometh when no man

can work." "Redeem the time." The Lord assigns us the two great factors—Work and Time—as a blessing to ourselves and to the world. Whately says "that time is not a talent the same to all," for though the twenty-four hours of every day pass to all alike, whether sleeping or waking, sick or ill, if it be a talent in any sense, it can be so only in respect of the quantity of vital energy, and the power to act, that each person enjoys, and in this respect there is hardly any talent more unequally distributed. There is truth in this representation, but it is not the less true that we are all responsible for the use of our time. Lost time is an oppressive thought to the child of God; and not one second of time can be restored! Now the Lord does not give us a year to spend in His service—nor a day nor an hour—*only the present*—therefore let us not concern ourselves with what is not ours, but as hour follows hour, let us trust God to find us work, and energy and heart to do it.

There is great work for us to do in this generation. We are now scornfully treading in the dust the doctrine that things are to be left alone—a doctrine that the last generation, groaning under bad laws and pernicious interferences, hailed as a sort of social gospel. We have to improve the whole high road of life along which we travel. We have a whole host of social evils to destroy. Drink sweeps our cities and towns as a stream of fire, and is followed in its progress by evils more terrible still. The "sin of great cities" has reached an appalling magnitude. Society is shaken by the disputes of capital and labour, and notwithstanding the immense industrial progress of our country, thousands of families are this New Year looking with pale faces into an opening gulf of misery. There are thousands—shall we not say millions?—either estranged from the Gospel or unreached by it, and living year by year in thriftless, godless animalism. Is there not work here for every member of Christ's Church? But we have other evils like wise to grapple with. Who can look upon England without alarm, as the eclipse of her Protestantism goes on, casting a denser darkness over her liberties and her religious life? Is she to fall under the sway of that false system which the nations of Europe are casting forth? Is it only under the sway of free England, who has girdled the globe with the broad belt of her power, that Popery can boast of her most signal triumphs? Is the Bible to be banished from our country, to the overthrow of our power as well as our religion? Momentous thought! We all feel that if England ever gives up her reverence for the Bible, the blindness of decay will strike her, falsehood will eat away her judgment and undermine her strength, and she will stagger on madly to her overthrow. There is surely here work for all the Churches.

Is there not something astray, likewise, in the high places of British thought which Christians—especially those gifted with that mental power which is now the regulating fly-wheel of influence—require to look into? Isaac Taylor said in his day that Atheism and Christianity were preparing to divide the world. Is there not a strange drifting toward an abyss of blank materialism visible in the whole realm of physical speculation? Yet, after all, is it not the play of the old elements? So limited is the circle of thought within which the human mind can move, that our ablest scientists and

philosophers are only tracing and re-tracing the steps worn by the tread of old Pagan thinkers. Has not Christianity before now cut its way through currents of infidelity as subtle and as strong as any that threaten it at present? Is there not an imperative call for our Christian philosophers to keep a watchful eye upon the progress of speculative inquiry to mark the tendencies to aberration at those critical turning points which may give a new direction to the whole current of human thought? Is it not sad, likewise, to be told that the highest social culture of the age repudiates our Christianity? Is it not a tribute to Christianity itself that the belief which has long ceased to have any positive hold on the minds of cultivated men still shapes with the mould of long association the protest of those who deny it? Is there not work here for all the churches? We must meet culture with culture. Above all, we must remember that the true power that will conquer this unbelief is the Gospel, preached with wisdom and unctio, and blessed to the hearts of men by the subduing power of the Holy Spirit. A godly ministry that knows how to blend doctrine, experience, and practice in holy simplicity will not need to borrow from Rome its orders or its rites to make its services attractive; while it will always be able to evoke from the heart of the Church a stream of beneficence that will flow on with increasing volume. Let there be what Tholuck calls "a following love," tracking the path of the straying sheep through bog and brake, and wilderness, till it is found; let the pastor embody in his life, in all the forms of moral goodness the great evangelical system which he preaches, and not allow his pursuits to encase him in the hard armature of a mere professionalism; let him always, as Luther said, "keep near Calvary and the cross"; and the conquest of error and ungodliness is certain.

In conclusion, let us remember as we enter on the new year, that He who finished the work God gave Him to do, asks us to finish our work, to leave no work unfinished, casting it over to the next year. Alas! is any of our work finished? Yet, in the great workshops of the world, are men not every day of the year turning out masses of machinery of a finish exquisite enough to be marvellous? Is there not in man's heart a yearning after completeness? Must not our life have its symmetry; and, above all, the symmetry of work rounded off and done? Christian life is not a tangle of ragged threads, but a web woven into the pattern and with the very colours designed by God. Death may take us this year, without our accomplishing all the work we had marked out for ourselves in the shapings of a large ambition; but let us strive so to act, that if it be so, we shall have completely accomplished all that the Lord really set us to do.

BETHABARA, OR BETHANY BEYOND JORDAN.

THE place where Our Lord was baptised (St. John i. 28.) A ford not marked on any map, now called Mukhadet Abâra, has been found by the Palestine explorers on the Jordan, such a distance from Cana in Galilee, and of such a character, as apparently to answer all the requirements of the Evangelic narrative.

Dr. Mellor on Priesthood.*

BY THE EDITOR.

WITHIN limits chosen by himself and rigidly adhered to, Dr. Mellor has furnished a masterly analysis and refutation of the claim of the Christian Ministry to the functions and honours of the Priesthood. We do not know whither we could turn for a more lucid exposition of this claim or a more crushing demolition of every main position or ancillary support by which it continues to hold its ground. The lecturer displays his well-known courage, his faculty of logical fence, and his keen-sighted detection of the defects of his opponents. He rarely makes use of his great rhetorical and declamatory power, though many passages in every lecture glow with manly eloquence, and glitter from their clearness and incisiveness of expression. He has imparted momentum to his argument by the studied moderation with which many strong conclusions are worded, and throughout his discussion he rises above personality, and is abundant in his recognition of the nobility and sincerity of individuals from whom he differs by the whole diameter of Christian thought. He frankly recognises the concession of his main principles which writers and divines in the Church of England have repeatedly made, and the stress and force of his argument are directed against those tendencies and parties within the Church which reproduce the sacerdotal assumptions of the Roman Communion. The strongest impression left upon us after repeated perusal of these admirable lectures is the tone of alarm and seriousness, the genuine and pained concern of the writer, at the spread of opinions in the National Church which he believes to be subversive of, and antagonistic to, the whole spirit and genius of Apostolic Christianity. As Arnold put it, "the Priest is either Christ or antichrist." If the Priesthood should hold its ground as the great magical manipulator of humanity, there is much reason to fear that the Church as represented by its hierarchy becomes a second God, an *alter Deus*, and some of the most distinctive characteristics of men are hopelessly obliterated. In this grievous fallacy both God and man are sacrificed. We must confess to great sympathy with this serious alarm. The arrogance and self-complacency of much modern unbelief are steadily provoking the disposition of thousands to yield to the pretensions of the Priest. The outrage of the religious sentiment so freely indulged in by scientific theorists, fires the passion which the Priest knows how to utilize. Sacerdotalism offers an opiate to many anxious and sceptical minds who are afraid to pursue their own inquiries, and society is in danger from the very glee with which Rome and Romanising advocates hail the signs of the spiritual unrest which will always accompany rational inquiry.

Dr. Mellor has proved by numerous quotations from their writings the unhesitating and impassioned aim of the so-called Ritualistic party in the Church of England, to assimilate and equate the doctrines and ritual of that Church with those of Rome, and in his closing words he declares :—

* "Priesthood in the Light of the New Testament." The Congregational Union Lecture for 1876. By E. Mellor, D.D.

"This Romanising 'net is' assuredly 'spread in the sight' of the whole nation; whether 'in vain' or not, it remains for the people to determine, "and that, too, with all possible promptitude and energy. That Romanism, "whether full-blown or in the bud, shall be repressed by force of law, no one "who respects the claims of conscience and the equitable rights of man will "be prepared to advocate; but that it shall be illicitly fostered in a Church "whose *raison d'être* is that it shall be a bulwark of Protestantism is a proceeding against which we are compelled in the name of justice and religion "to protest."

We believe that the volume before us will be of immense service to those who within the Church are loyal to the High Priesthood of the Lord Jesus Christ, and will greatly aid those who in the free Churches of Great Britain are bearing their testimony to spiritual religion, and the ultimate principle of Protestantism. The one defect we feel in this noble volume is that the author has not, in the commencement of his work, defined a little more clearly the Essence of the Priesthood, and that he has not traced the growth of the idea both in and beyond the circle of the theocratic people. The exposition of the Biblical idea of a Priest, and of the true prolongation of the priestly function, the legitimate correlation of the Aaronic priesthood in the self-surrender, the self-sacrifice, and moral oblation of Christian faith would, as it seems to us, have materially augmented the proof, that the Ministry of the Gospel is not a Priesthood, and that "the Priesthood is not an order in the New Testament." The author comes at once *in medias res* and proceeds to "elucidate and establish" the position that "So far forth as this caste is a Priesthood it is not fulfilling a Christian commission; and so far forth as it is fulfilling a Christian commission it is not a Priesthood." The idea that the devolution upon a separate order of men of the rectification or the maintenance of relations between man and God, is disallowed and condemned by the genius of the Gospel.

Dr. Mellor shows with admirable succinctness, that the New Testament is the only legitimate field where proofs can be gathered as to the essential nature of the Christian ministry, and then proceeds to show that an order of Priesthood is not acknowledged by the New Testament writers either in name, office, or qualifications. He not only shows the extraordinary and studied reticence of New Testament writings in the use of any name derivable from the Hebrew Priesthood, but he disposes of the flimsy ingenuities of Bellarmine to explain that which is on his hypothesis so sore a puzzle. Our author does this with a deftly-rendered "hit," which is enough to make the Cardinal stir in his grave. The opportunity which the author of the Epistle to the Hebrews must have found ready to his hand for proving the continuity of the Hebrew and Christian Priesthood was not only not taken advantage of, but as Dr. Mellor goes on to show, if the author had done so, he would have vitiated the main argument of his entire epistle. With extraordinary energy and fulness of illustration the author scatters any sacerdotal claim based on the Apostle Paul's assertion that "the ministers of Christ were stewards of the mysteries of God." He clears away with manly sweep of touch the pretension of esoteric "mysteries" or secrets entrusted to the Apostolic company.

"They *preached* mysteries, but they never *handled* them. They were stewards, but their stewardship was an embassy in virtue of which they had to deliver and urge a message of reconciliation and love. Whatever truth they had received from heaven . . . they were bound to reveal on peril of a criminal faithlessness to their trust."

We should like to quote the entire passage, which is one of the noblest in the volume. Paul's language about baptism in 1 Cor. i. is most happily shown to bear upon the argument. We almost wish Dr. Mellor had here commented on *Cornelius-a-Lapide's* explanation of the passage, that "it was the function of Bishops, Archbishops and Primates of the Church to preach the Gospel, that baptism and the other sacraments might have been handed over to the parish priests and other coadjutors of Paul!" With great power Dr. Mellor discusses "the qualifications of the ministry" as not necessary for the order of the priesthood, and shows that many elements not dissonant with the validity of orders and functions of the Priest are positively disallowed in all claimants to the Christian ministry. Analogies from other professions are cleverly adduced, but the pastoral epistles blow a broadside of heavy guns against the whole theory which treat the immoral character of the Priest as no bar to the exercise of ministerial functions. He shows by powerful presentation that "affairs which demand different and even disparate qualifications cannot be the same offices." This must not be pressed too strongly as a universal principle, though it does admit of very wide application, and as proving the theory of Apostolic Ministry it is unanswerable.

The closing portion of the second lecture demonstrates the inconsistency of a human official priesthood with its figment of the consecration of place, and the special value of sacramental services rendered by a particular class of officials, as in pointblank contradiction to the spirit, method and teaching of our Lord and His Apostles. Our author finds the bias to sacerdotalism in human nature; and urges that it is one which is about as general as that to selfishness and sin. Is it not the bias which would devolve on another the solemn responsibilities which are laid by conscience on every individual of the human race, the very tendency which shrinks from the spiritual while it clings to and exalts and indulges the material element of our nature?

In trenchant and humorous terms our author shows the hopeless contradictions which prevail among the great and little teachers of the English Church, as to what is definitely conferred or received in "holy orders."

The identity of the office of "Bishop" and "Presbyter" is presented with great clearness in contrast to the affirmations of the Council of Trent, and this keystone of the whole arch of "order" is removed. Here our author makes use of Dr. Davidson and Canon Lightfoot's discussions on the same subject; and proceeds to expound and demolish the alleged Scriptural foundation for the idea and claim of Apostolic succession. We do not find the remarkable nature of the orders of St. Paul and of Apollos referred to. It is surely an astounding anomaly on the successional theory, that the Church at Antioch should have "separated" Paul and Barnabas to their

Apostolic function, and that the *Church* at Ephesus, in the absence of Paul, should have sent Apollos to Corinth, and that immediately afterwards Paul should have recognised in a letter to the Corinthian Church the Apostolic importance of Apollos, as on a kind of level with that enjoyed both by himself and Cephas.

The intricate imposture of ecclesiastical pedigree is first denounced in the luminous common sense of Archbishop Whately, and with the brilliant rhetoric of Macaulay; and then the High Church pretension of a succession of orders in the Anglican Communion, independent of Rome, is demolished by a proof of the extent to which English ecclesiastics received their consecration from Rome. After showing the hopelessness of the task of proving uninterrupted and valid orders from the time of the Apostles, our author, conceding the possibility, discusses the worth of the supposed succession with energy, faithfulness, and some caustic humour.

It would be impossible in the space at our command to present the form or even the gist of the three powerful lectures on the *Functions of the Priest at the Altar*, including as they do a discussion of the Romish, the Lutheran and the High Anglican theories as to the Presence of the Body of the Lord in the elements of the Eucharist. The play upon the word "sacramentally" which is used to denote the manner and nature of a presence which refuses to conform to any law of thought, and is a jumble of logical contradictories, is thus characterised:—"We desire to know what the change and presence are, and we are informed what they are *denominated*." The Sacred Council of Trent rejects the creational mode of the Presence because it "cannot even be conceived in thought," and thus appeals to the human faculties for the partial verification of its hypothesis; but it at the same time proceeds to elaborate a thesis which is more absolutely encumbered with contradictions than any other assemblage of human words ever fashioned by the ingenuity of mankind. Dr. Mellor makes telling use of Cardinal Wiseman's admission, that if our Lord had said "*this bread is my body*," the doctrine of transubstantiation would have lost the support of the words of institution, and our author brings forward with great vivacity, the fact, that the mysterious "*this*" is *after* consecration spoken of as "*bread*," and that which is drunk is described as "*the cup*." The ground which Cardinal Manning has recently taken to vindicate the practice of his Church in refusing the cup to the laity, is ploughed up by our author, and shown to involve the non-perpetuity of the ordinance altogether. The Romish interpretation of the sixth chapter of John involves a division of this celebrated discourse of our Lord's into two non-connected parts, in order to secure the sacramental significance of the closing words. Now, this division makes our Lord's teaching self-contradictory. For on that understanding in the former words, eternal life is promised independently of the sacrament, while in the closing words eternal life is inseparably connected with communion in both kinds! The key of this chapter is surely contained in the words that follow, "*As the living Father hath sent me and I live by the Father* [it was His meat and drink to do the Father's will], *so he that eateth me* [i.e., makes it his meat and drink to do My will] *even he shall live by me.*"

The fifth lecture contains a thorough-going examination of Archdeacon Wilberforce's attempt to extract sacrificial meanings out of the words of institution. The frivolous attempt to show that "do this" may mean "sacrifice this," is fairly demolished. The same thing may be said of other efforts to confer sacrificial signification upon the terms used in reference to the same subject. Dr. Mellor gives a fine catena of passages from Anglican divines which repudiate the doctrine on which Pusey, Cobb, Carter and others insist so strongly with reference to the "Real Presence," and he refuses to accept any of the unreal explanations which turn on the "mysteries of substance," the "superlocal presence of a body," and less on the hypothesis of the Real Presence of the *glorified* body of our Lord in the Eucharist.

In the lecture on the propitiatory sacrifice of the mass, our author deliberately charges upon the Romish doctrine "a denial of all immediate efficacy of the death of our Lord upon the conditions and prospects of mankind," and urges that the Anglo-Catholic interpretation is a continuous and persistent use of Scripture in a sense of which Scripture knows nothing. Dr. Mellor acquits honourable men and men of "transcendent genius" of wilfully paltering with God's word; but the effects of their teaching are questions of life and death. The point of dispute here is one for the acceptance and for the repudiation of which men are at this moment ready to stake all that is dear. It is well that our readers should see the enormous gravity of issues like these which either make or unmake all that is worth having or holding in our common Christianity. Dr. Mellor has shown how much remains in the Holy Communion when all these adventitious claims are consumed in the crucible of his logic. If here and there our author is too fond of the "dilemma" to which he reduces his opponents, and in the estimation of some may seem too sure and confident of his results, we believe he has done incalculable service to the cause of spiritual religion and Scriptural doctrine. We have left no space for remarks on the Priest at the Confessional. The Scriptural defences of this sacerdotal function are utterly demolished in the seventh lecture, and much light is thrown on the difficult texts which conferred the power of the keys of the kingdom upon Peter and the Apostles. The lecturer carefully vindicates the claimants of these powers from any arrogation of Divine prerogatives, nor does he challenge the right to grant absolution on *a priori* grounds. But he makes a bold stand on the utterly unproved and untenable hypothesis of the communication to others of the power, whatever it was, which the Lord conferred upon the "eleven," and treats every passage in the New Testament to which appeal has been made with care and ability.

The closing lecture discusses with manly sense and great learning "the subject matter with which the priests profess to deal, the reality and validity of their decisions, and the moral effects of the sacrament of confession." eter Dens, Liguori, Bouvier and Gury have been well searched for the evidence of the utterly confusing, insecure, immoral, invalid and deceptive influence of the absolution which on his own hypothesis the priest pronounces. The veritable absurdities and moral delusions of the accredited

casuistry are put into plain English; and the reader may learn what England has to expect from a revival of anricular confession in her National Church. Dr. Pusey considers the ordination service of priests a mockery if it do not authorise this sacrament, and it is true that the ritual and rubric of the Church bestow much justification on his view; but it is another thing for Englishmen tamely to submit to the introduction into the sanctuary of the conscience and the home, of a machinery which will paralyze the one and contaminate and dislocate the other.

We heartily commend this powerful volume to our readers, and feel that Dr. Mellor and the Congregational Union have laid the Evangelical Church under very great obligation by its timely issue.

The Christians of Turkey.

THE republication of the pamphlet of Rev. W. Denton, on the character of Mussulman rule over the Christian populations, demands special notice. The horrible and heartrending facts contained in it appear to have produced inappreciable effect upon the heart of Europe. For thirteen years it has been possible from these pages to learn the faithlessness of the Turkish Power to all its solemn pledges and specious promises. The *Hatti-Sherif* and *Hatti-Humayoun* have been a dead letter. The Christian oath has been inadmissible in a court of justice. Murder, rapine, and unutterable outrage have been of constant occurrence, and have received no check or retribution from the constituted authorities. In the district of the Lebanon, Mr. Denton calculates that 1,100 unavenged murders have been committed, often under the eyes of numberless witnesses, whose evidence as Christians could not be received against a Turk. On the authority of consuls and other credible witnesses, Mr. Denton gathered together long catalogues of facts which make one's hair bristle with indignation, and which prove to a demonstration that there is no need of Russian intrigue, or secret society, or Servian agitator, or Montenegrin barbarity, to account for the turning of a very earth-worm against the heel which has been grinding it into the dust. The barbarising effect of tyranny like this has resulted in the deterioration of thousands of its wretched victims. Who can wonder that blank despair should have emasculated men and terrified women into submission?—that habits of concealment, falsehood, and cringing cowardice should have been engendered? Still the curse has not extinguished all vitality—e.g., in the attempted conversions to Islamism. During the massacres of the Lebanon and Damascus, thousands who then perished died veritable martyrs to Christianity.

“The alternative of death or accepting the Mahometan Creed was presented not only to men, but to women, and even to girls of a tender age; and thousands deliberately preferred the cruellest martyrdoms to abandoning their faith. When we talk of the imperfect faith of our brethren in the East, when we are told of their low morality, be this remembered to their everlasting honour—that, in the middle of the nineteenth century

between five and six thousand, at the least, on that occasion, accepted death rather than deny their belief in Christ."

The legal condition of the Christian, as such, is positively intolerable, and inasmuch as this state of things continues, in spite of the terms of the much-vaunted Treaty of Paris, every engagement to assist the Turk against his formidable political rivals is torn to tatters by his own treacherous and unclean hands. How can men do other than rebel, when every *cadi* reads, marks, learns, as the Canon Law of his faith and community, that "the tributary (or Christian) must neither ride, dress, nor live as the Faithful—that his women shall be distinguished in the street and in the baths; and he shall place in his house a sign or mark that people may not pray for him or salute him. And he shall pay his tribute standing, the receiver being seated; and he shall be seized by the collar, and shall be shaken, and it shall be said to him, 'Pay the tribute, O tributary! oh, thou enemy of God!'"

When this is "canon law," and if a burial certificate can run, as Dr. Sandwith tells us, in such terms as these—

"We certify to the Priest of the Church of Mary that the impure, putrified, stinking carcase of Saideh—damned this day—may be concealed underground."

(Sealed) EL SAID MEHEMET, Faizi. A. H, 1271."

who can wonder that the cry of agony has at length been heard? We needed the recent Bulgarian horrors, and the hideous fact that their perpetrators have been rewarded, to accentuate the shrill and piercing shriek until it has penetrated the ears of diplomatists and compelled the attention of the civilised world.

One of the most serious charges brought against the said world is that, in the form of the English Embassy at Constantinople, it determined to be misinformed, and even courted inaccurate statements from its own agents. Mr. Denton's calm exhibition of this fact, thirteen years ago, makes one's ears to tingle and one's face blush for England. One strange and ghastly satisfaction may be gathered from the statistics of Mr. Denton. It is that the destruction of this accursed race is going on at so rapid a rate that within a few years it will cease to be. "This fearful destruction, we learn, is caused by deep inbred vices of the foulest kind, which prevail in every class of Turkish society. Throughout the Ottoman Empire we have the shocking spectacle of a whole race committing suicide—grovelling in hideous vice—dying sensually, but still dying."

The desolation which has followed the track of these destroyers is patent throughout the empire. "Wherever the Osmanli has planted his foot, there the grass grows no more." The tributary Christian is living, meanwhile, in perpetual fear, without any reasonable security for life, without one safeguard for the honour of his wife or daughter, unarmed in the midst of armed ruffians, and surrounded by the unscrupulous and greedy—the worst representatives of a faith which has never hesitated to commit the foulest wrong upon one who doubted it.

If it has been our policy to uphold this abomination in order to advance our own interests, then every Christian man should thunder out the cry—

"Perish those interests!" If our wealth, and trade, and empire are builded upon blood and tears—upon known and demonstrated abominations like these—they are piled upon the crust of a volcano, and deserve their fate. We trust that the cry has not come too late for us to wash our hands of this traditional policy and do the right. The imposing demonstration of opinion made by the National Conference is one no Government can trifle with, and which He who rules all will overrule for the emancipation of nations. R.

"There is Sorrow on the Sea; it cannot be quiet."

Jeremiah xlix. 23.

WILD moanings fill all the distance,
Weird echoes mourn nearer me,
And the desolate rocks stand list'ning :
For sorrow is over the sea.

The evening's shroud gets deeper ;
The lated bird urges home ;
And the winds whistle sharp and impatient
For their lonely and nightly roam.

In the caves, a low sad wailing,
As for child's bier borne along,
And a booming, fateful and fitful,
And an under, despairing song.

On the shores, a half hushed sobbing ;
The weltering tide rises high,
And then rushes back into darkness ;
Whilst the black gulfs shimmer and sigh.

Ever unquiet,—that surging !
But wearily to and fro
The voice of the waves is complaining
Of the past and the coming woe.

The Past—with its fearful conscience,
Remembering with bitter dread
Shrieks of agony, gasping fainter,
And the tossing and staring dead.

And coming, are new disasters ;
Creep on, the wreckings to be ;
Foredooming, remorseful, lamenting,
There is sorrow over the sea.

GEORGE RAWSON.

One Dead.

Is it deep sleep, or is it rather death ?
 Rest anyhow it is, and sweet is rest :—
 No more the doubtful blessing of the breath,
 Our God hath said that silence is the best,
 And thou art silent as the pale round moon,
 And near thee is our birth's great mystery :—
 Alas, we knew not thou wouldst go so soon !
 We cannot tell where sky is lost in sea ;
 But only find life's bark to come and go,
 By wondrous Nature's hidden force impelled,—
 Then melts the wake in sea, and none shall know
 For certain which, the course the vessel held ;—
 The stately ship by us no more is seen,
 And sea and sky are just as they have been.

From the "Annus Amoris" of J. W. INCHBOLD.

Miscellanea.

THE CHILD IS DEAD.

It was of small consequence to any one at David's court except the royal father, that Bathsheba's child died, or it became noticeable to his courtiers only by its effect upon the king himself. Nobody really cares much for a baby outside the household where it has made its nest. When it is ill, those who love and honour the parents will sympathise with them, and social acquaintances will inquire for the little one's life or health for politeness, sake. But nobody's business is affected, no social circle is broken up, no vacancy occurs in the church or the state, when a baby dies. It is not missed. If its departure occasions any remark between people who happen to meet in the street or at the funeral, that remark is likely to indicate that it is better on the whole that it died. But in one secluded and love-bound circle it is not so. No baby has lived, if but for a little while, and not made room for itself in its home. To those outside, the baby gone is like every other baby. To the family it is unlike any other. It was a pleasant surprise to find this remark in a secular and political journal not long since : "Something of the Divine power which from the manger in Bethlehem drew peasant and kings to worship together still seems to linger in every cradle." And when the softly, fearfully whispered words, "The child is dead," made the heavy August air seem even more heavy and close and stifling, a gentle, tender grief seemed to permeate the very atmosphere from basement to attic, and to touch parents, children, servants, very much alike. They are mere "germs," reasons the naturalist. "The fittest survive," argues Mr. Darwin. "Only a baby," says everybody. It is mysterious, inexplicable, but it is true,

that little one was in its brief life a preacher, and more than that, it was a section of intense life, existing in wonderful love-force, for a little while in a tiny and visible form, and then going out of sight only to leave behind a sort of invisible garden where the freshness and fragrance of first flowers never afterward die. It is not a bud nipped, "a weightless atom of humanity." It is a new sweet force thenceforth ever active, first, in that grandest of God's creations, a mother's heart, and then outwardly in an ever-widening circle through the family. The broken toys, the shoes and dresses, "the mound in sweet Auburn," the little things the baby did, the first likeness that means so little except to eyes of affection, the innocence, guilelessness, helplessness and care-demanding nature of that which has gone, have awakened feelings and started thoughts that will never die. God has left every household a holy legacy in the child that He lent even for a little while, and then took back to Himself. Nothing seems to us more like what we conceive heaven to be than the memories that abide in a home so bereaved. It does not surprise us that some of the sweetest poetry in our language was born with the death of children. At no Divine words do our hearts linger with so much comfort and satisfaction as when Jesus says: "Suffer little children and forbid them not to come unto Me, for of such is the kingdom of heaven."

OUR INFLUENCE:

THE stone, flung from my careless hand into the lake, splashed down into the depths of the flowing water, and that was all. No, it was not all. Look at those concentric rings, rolling their tiny ripples among the sedgy reeds, dipping the overhanging boughs of yonder willow, and producing an influence, slight but conscious, to the very shores of the lake itself. That hasty word, that word of pride or scorn flung from my lips in casual company, produces a momentary depression, and that is all. No, it is not all. It deepened that man's disgust at godliness, and it sharpened the edge of that man's sarcasm, and it shamed that half-converted one out of his penitent misgivings, and it produced an influence, slight but eternal, on the destiny of an immortal life. Oh! it is a terrible power that I have—this power of influence—and it clings to me. I cannot shake it off. It is born with me; it has grown with my growth, and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself. I must either be a light to illumine, or a tempest to destroy. I must either be an Abel, who, by his immortal righteousness, being dead yet speaketh, or an Achan, the saddest continuance of whose otherwise forgotten name is the fact that man perishes not alone in his iniquity.

Literary Notices.

The Vision of God, and other Sermons, preached on special occasions. By HENRY ALLON, D.D., Minister of Union Chapel, Islington. (Hodder and Stoughton.)

Dr. Allon has gratified a very numerous class of readers by this publication of discourses preached by him on special occasions. On many such occasions his voice has been heard, and deep impression has been produced, which, from the comprehensiveness of his treatment and the rapidity of his utterance, it has been difficult adequately to conserve. His arguments, if they are to be understood, must be pondered, and the abundance and felicity of his illustrations must be weighed and revolved in order to be properly appreciated. Who can ponder or appreciate while in the grasp of powerful logic, or under the swell of fervid rhetoric? The publication is a great boon. These sermons are so fully developed that they often attain to the proportion of theological essays on questions of superlative interest, but they also are veritable orations. They never become impersonal in their treatment of these themes. Through every page a living man is pleading with the reader, and compelling attention to unseen and eternal realities. Although the occasions on which these discourses were originally preached have been singularly diversified, and include annual *conciones ad clerum*, the dedication of churches, the funeral of friends, centenaries, and anniversaries; yet there is a stately progress in the successive themes thus brought together, which gives a remarkable unity to the whole volume. Commencing with the "Vision" of the Father, made possible to those who by spiritual sympathy with Christ see Him amid the ordinary ways and stern duties of life, Dr. Allon passes to "the transfiguring power of this Vision of God." Here his illustrations are drawn from the magnificent narrative of the transfiguration of Moses. Even the preliminary considerations are an ample sermon, and are charged with weighty thoughts. The proclamation of the glory of God to Moses involves some profound hints on the true nature of God, and Dr. Allon does not hesitate to draw them forth with strong hand, yet one trembling with awe and love. Then he proceeds to show the effect of the Divine communion upon the intellect, conscience, and character. "The Christ of experience" is a sweet and melodious meditation on the "preciousness of Christ," "one of the undertones of Scripture heard in all the pauses of its history and its argument." The discovery of adequate tests of the supreme excellence of Christ is singularly effective, and a masterpiece of homiletic skill. Chalmers used to "render" his text to the numerous classes in his crowded congregation, and he did this at the expense of frequent iteration of the same idea in a multitude of forms. Here, however, as new tests of value are applied, the thought grows, and flashes with light to the very end. The "preciousness" is followed by "the healing virtue of the Christ." The power of the woman's "faith" is admirably handled. Faith is looked at in its imperfection and ignorance and unspirituality as yet a genuine act of the soul, and one bringing to its subject veritable healing. There is no tampering with truth, nor recommendation of imperfection, but a life-giving exhibition of the moral consequences of a simple faith. The power and meaning of the hem of the garment are thus nobly portrayed. This is followed by a treatment of the "Power of the Spirit," and the "Service of Love." The most remarkable sermon in the volume is that on the "Power of Intercession" as illustrated in the intercession of Abraham for Sodom.

We have no space to speak of the "unrealized visions" of the dying Moses or the "Voices of God," or the "Sorrow of development," but have said enough to call attention to a volume of sermons charged with liberal views of religious truth, revealing the principles of human nature and of Divine fitness, to which the revelation of God in Christ continually appeals. It is true that the evidence of the supernatural which Dr. Allon finds in the Bible, and in Christianity, is broader and much more abundant than that to which rationalising criticism would gladly confine him; but in practically solving the question of the Divinity of both, by revealing their congruity with human need and peril, he has given its true place to the moral and internal evidences of the Revelation of God.

Roman Catholicism, Old and New; from the Standpoint of the Infallibility Doctrine. By JOHN SCHULTE, D.D., Ph.D., Rector of Port Buswell, Ontario, Canada. (Toronto: Bedford Brothers.)

Dr. Schulte was a priest of the Roman Church, and professes familiarity with Pius IX. and the College for the Propagation of the Faith; but he has been for thirteen years an accredited clergyman in the Anglican Communion, and therefore has a claim to speak on this subject with more than ordinary authority. It is to be regretted that he has not had a larger library at his disposal, and that the chief, if not the only authorities which he has been able to consult, have been *Mosheim*, *Barrow*, and "*Janus!*" and though discussing Dr. Newman's "theory of development," he has nothing beyond the recent pamphlets to quote from. The consequence is, that the volume lacks weight and reliableness. The author discusses "the theory of infallibility in regard to the Church of Christ," and "the practical working of the theory in the Church of Rome"—discussions which are followed by eight lectures on "The Papacy and Infallibility," including the discussion of the Primacy of Peter, the supremacy of the Pope, in theory and fact, the slow development of the doctrine of the Papal infallibility; and the Vatican Council, in the light of reason, tradition, history, and Scripture. There is great and grave gentleness in the argument. The author appears to be free from passion or prejudice; but he is firm and uncompromising in his antagonism to the infallibility decree, showing the danger of the doctrine, the valuelessness of the "minimising process" as a matter of fact, the absolute necessity of it as a matter of conscience. Regarded as a manual of the Roman Catholic controversy, the volume is inadequate; as a wise, temperate discussion of the Vatican decree by one who practically knows both sides of the controversy, it is to be welcomed and read.

A Commentary on the Original Text of the Acts of the Apostles.

By HORATIO B. HACKETT, D.D., Professor of Biblical Literature in Newton. First complete British edition. (London: Hamilton, Adams and Co.) 1877.

We gladly welcome this edition of a well-known and valuable commentary on the Acts. It is rather surprising that the author should treat with perfect silence the much vaunted discoveries of the so-called "higher criticism" with reference to the composition and historical value of this priceless portion of Holy Writ. While Zeller's "Commentary on the Acts," and Baur's "Apostle Paul," and Renan's "Origins of Christianity" are being translated and circulated, it would have been well if Dr. Hackett had forearmed some of his readers with the convincing counter arguments which are not far to seek. The chronological arrangement of the Commentary agrees with rather than follows that of Wieseler. The comments are generally judicious, and there is no disposition to overlook or undervalue difficulties. There is singularly little speculation, and small attempt made to trace the causes and con-

section of the events recorded. We have never been struck with the originality or the acuteness of the author; but we highly esteem his straightforwardness, and careful handling of every text bearing on Christian Doctrine, and the valuable hints he has offered to the exegetical student on grammatical constructions which have perplexed successive generations. The Hebrew quotations unfortunately need careful correction, *e.g.*, the same mistake is repeated three times on page 108, and again on pp. 127, 132; similar misprints occur. The commentary of Dr. Hackett is neither so suggestive or speculative as Baumgarten's, nor so learned or exhaustive as Meyer's, nor so comprehensive as Gloag's; but it is a useful, compact, sensible work, and the present edition is an improvement upon those which have preceded it.

Sermons to the Natural Man. By WILLIAM G. T. SHEDD, D.D..

Author of "A History of Christian Doctrine," &c. (T. and T. Clark.) 1876.

This is an English edition of a remarkable volume of discourses published in America during the year 1871, by the historian of Christian Doctrine. The view here taken of "sin," whether as guilt, or slavery; whether treated as a transgression of law or the lack of original righteousness; whether looked at as omission of duty or departure from the true ideal of our humanity, is a tremendous impeachment of man. The constant reference to the endless torment of the lost soul, and the argument of the author for the utter inexcusableness and infinite peril even of those who have no light but that of nature, give a fulgurous character to the passionate earnestness with which the author drives his reader in utter self-despair to the cross of Christ. The sermons are twenty in number, and they are closely connected, so that the argument is continuous from the beginning to the end. No attempt is made to *prove* from reason or Scripture the reality and certainty of endless retribution, nor the nature or philosophy of the Atonement. The author does, however, by his treatment of "The future state, a self-conscious state," and "God's knowledge of man," and "Every man knows more than he practises," lay the foundation of a very successful argument. The volume is a powerful tonic, after reading the numerous representations of the "unprincipled good nature," and the infinite beneficence of Almighty God unchecked by justice, and may be read with advantage. It is eloquent, lucid, and comprehensive. The author knows well the history of the Christian doctrine of sin, and contends against semi-pelagianism with the enthusiasm of Augustine, and the logic of Calvin. He holds the sinfulness and guilt, not merely the humiliation and the curse of original sin, the terrible responsibility involved in connatal concupiscence, and the eternal peril that impends over the non-possession of the virtues and affections of the unfallen man: We have no space here to discuss the great question. There is much truth in the volume which demands most serious attention, and which is in great danger of being overlooked.

Congregational History, 1700—1800, in relation to Contemporaneous Events, Education, the Eclipse of Faith, Revivals, and Christian Missions. By JOHN WADDINGTON, D.D. (London: Longmans, Green and Co.)

Dr. Waddington has pursued his great work with his accustomed industry, patience, and impartiality. He has given us in part a history of the 18th century, and his labours have been bestowed upon the religious conflicts and revivals of America as well as upon those of the mother country. One specialty of Dr. Waddington's work is the prominence he gives to the biographical element. Bradbury, Watts, De Foe, Jonathan Edwards, Calamy and Doddridge live along his pages, and interesting details are here presented with reference to many of these worthies from original sources to which our author has found access. He does not conceal the weakness of

Congregationalists, if he entertains great and invincible confidence in the principles to which they bore witness. He has traced the struggle for something very far short of religious equality, and has recorded the tenacious grasp of exclusive privilege and the bitter efforts to suppress the spirit of free education and worship which were manifested on the part of the dominant Church. The whole history of the Arian movement, and the rise and progress of English deism, the learning of Priestley, and the vanity and speculation of Whiston, enliven these pages. Ponderous though the volume appears, it is written in a vivacious and readable style, and covers ground far less frequently traversed than that which has fallen to the hands of previous historians of Congregational Church life. We heartily congratulate the author on the approaching completion of his vast undertaking.

The Supremacy of Man: A Suggestive Inquiry respecting the Philosophy and Theology of the Future. (Hamilton, Adams and Co.)

Free from party bias, and avoiding all theological phrases, the anonymous author of this remarkable volume strives to lift from the earth those who have been crushed by modern materialism and are suffering the hopeless despair of finding themselves orphaned under the "eyeless socket" of impersonal force. His contention is that Man is the end of God's creation, the great organ of Divine manifestation; and, though the accompaniments of free agency have been for a while disastrous, and nature has been heartbroken, and given birth to many alien shapes of terror, and disease, and death; yet Christ, the great Incarnation of the "Form of God," has drunk of her cup, found out and exhausted her curse, and will, as King and Lord, bring all "sons of God" to glory. There are portions of the volume which remind us of the musings of Garth Wilkinson, and suggest comparison with Dr. Young and Mr. Pulsford; and we are satisfied that, whether known or unknown author, he is no novice. He has much to say, and says it nobly. The fault of Sabellianism pervades it, viz., that "the Father" is represented as the inaccessible, formless, absolute Deity, and thus sinks into the background of the entire conception of God.

The Ministry of the Word. By WILLIAM M. TAYLOR, D.D.,
Minister of the Broadway Tabernacle, New York. (London: T. Nelson and Sons; Edinburgh; and New York).

This volume contains the course of lectures for the current year, prepared for and delivered to the theological students of Yale College, as the "Lyman Beecher Lectures." They are twelve in number; and they treat of every topic important to the candidate for the ministry, both in his preparatory stage and in his future ministerial career. The plan and treatment are alike admirable. They present a rare combination of vigorous and valuable discussion, with rich and racy illustration, and contain altogether such a mine of sanctified wisdom and helpful suggestion, as to make the book a more desirable companion for students, and even ministers, than almost any we could name.

BRIEFER NOTICES.

Bible Waters; Instructive and Descriptive Lessons from Sacred Scenes. By the Rev. J. H. Hitchens. (London: Elliot Stock.)—*The High Places of the Bible.* By the Rev. John Thomas. (London: F. E. Longley.) We do not dispute the value of a geographical treatment of some portions of God's Word. A vivid picture of the site of some event profoundly interesting to mankind may augment its impressiveness, and help men age after age to realize more keenly the thing that was said or

done. We are not clear that the full significance of Naaman's first refusal to follow the counsel of Elijah is greatly accentuated by Mr. Hitchens' treatment of the rivers of Damascus—nor that Mr. Thomas' introduction of *Mount Calvary* into the series of *High Lands* can be fairly justified; still, the effort made by both authors to illustrate evangelical truth, and enforce the varied lessons of Holy Scripture by the method they have chosen to adopt, is worthy of praise. The congregations to whom the discourses were addressed will doubtless prize them in this more permanent form.—*The Gift of God; a Series of Addresses*. By Theodore Monod. (Morgan and Scott.) These addresses were delivered at the Conference for the promotion of Scriptural Holiness, held in London in 1876. They treat of the source, the nature, the reception, the consequences, the uses and the purpose of the gift of God. They teach no peculiar doctrine, prescribe no law of Christian life or experience, but simply tell the story of the gift of God and the love of Jesus with much freshness of illustration and delicacy of touch, as well as with the fervour and enthusiasm which rendered the utterance of M. Theodore Monod so instinct with life to many who listened to them.—*The Prophets of Christendom; Sketches of Eminent Preachers*. By Rev. W. Boyd Carpenter, M.A. (Hodder and Stoughton.) Sixteen *silhouettes* of famous preachers, including Chrysostom, Jerome, Luther, Tauler, and Chalmers. The shading is very slight, the workmanship a trifle careless, e.g. Zwickau, the scene of the first outbreak of fanaticism in the early days of the Reformation, is spoken of as a man rather than a place. The volume is prefaced by a brief sketch of our Lord as a preacher, and terminates oddly enough by giving a place among these "prophets" to Dean Kirwan.—*Lights of the World; or, Illustrations of Character drawn from the Records of Christian Life*. By the Rev. John Stoughton, D.D. (Religious Tract Society.) A gallery of portraits drawn by a master's hand. The outlines are bold, the distinctive features of each character clearly defined. We have here sketches of Tyndale, Hooker, Leighton, Hale, Boyle, Bunyan, Baxter, Matthew Henry, Whitefield, Fletcher of Madeley, John Newton, and Henry Martin. The portraiture of these true saints of God are drawn with much discrimination, and their life-work and guiding aim told by one whose long familiarity with his theme, and marvellous power of sympathy, enables him to throw much side-light on the pictures.—*Rowland Hill; his Life, Anecdotes, and Pulpit Sayings*. By W. J. Charlesworth. (Hodder and Stoughton.) Mr. Charlesworth is a hearty admirer of the character and life-work of Rowland Hill, and he has endeavoured—not without some success—to place a graphic portrait of his hero before a generation to whom Mr. Hill has become little more than a name. "If dullness"—says Mr. Spurgeon, in the introduction to this volume—"were a Divine power, the world would have been converted by now, for the pulpit has never been without an abundant supply of it." There are anecdotes enough in the volume to supply a judicious evangelist or lively Sunday-school teacher for a year.—*Hurlock Chase; or, Among the Sussex Ironworkers*. By George E. Sargent. (Religious Tract Society.) This story is laid in scenes with which in his youth the author was familiar, and is intended to give a faithful representation of the state of things among both the higher and lower classes of society at the end of the last, and the beginning of the present century: It abounds in incident, is written with much vivacity, and conveys good, wholesome moral and religious teaching.—*The Sisters of Glencoe; or, Letitia's Choice*. By Eva Wynn. (London: Hodder and Stoughton.) A weak testotal story—devoid of point and power.—*Thoughts on the Lord's Prayer*. By the Author of "How to Enter into Rest." (London: Hatchards & Co.) This little book is written expressly for children, and is well adapted to endear to their memory and heart the first prayer they learn from a mother's lips.—*Heart*

Service; or, St. Hilary's Workmen's Home. (London: Religious Tract Society.) This is a well-written story, illustrative of the benefit of a well-conducted Workmen's Home, and of the power of Christian simplicity and gentleness.—*The Highway of Salvation.* By H. K. Wood (a Glasgow Merchant). (London: Hodder and Stoughton.) A clear, safe, and interesting directory for troubled souls that have lost their way to God.—*The Christian Hymnal. Five Hundred Hymns for the Church and Home.* Music Edition. (London: John F. Shaw.) This Hymnal is the result of an effort on the part of the editors to comprise in one portable volume a sufficient number of well-selected hymns and tunes to afford a fair variety for the worship of the Church. They seem to have made a judicious choice of well-known hymns in combination with many that have more recently achieved popularity. The Music Edition contains 340 tunes, and these are generally wedded with considerable taste and judgment to hymns appropriate in tone and sentiment.—*The Wesley Family.* (London: Partridge and Co.) We have to express to Mr. Stevenson, the excellent editor, and to our readers, our regret that through an oversight, this volume has not been noticed earlier; and now we have only time and space to commend it very cordially to all our friends who wish to become familiar with the intensely interesting and wonderful life and work of the family of the Wesleys.—*Little Blind May.* By Constance Beverly. (London: Religious Tract Society.) This interesting tale illustrates the temptations of poverty, the danger of strong drink, the benefit of Sunday-schools, and the gracious influence of a poor blind girl, through the ministry of suffering, on a wild street arab who at last became a city missionary.—*The Herring Boat; or, a Quarrel and a Reconciliation.* (London: Religious Tract Society.) A tale of two fisher-boys, and their quarrel about the boat of their deceased father. Their reconciliation was the outcome of the better thoughts and influence of the younger brother. The tale is well told, and the moral of the best.—*The Fortunes of Fernborne.* (London: Religious Tract Society.) This, like the last, is a story for boys, conveying useful warnings and lessons on conduct in common life.—*David Saunders, the Shepherd of Salisbury Plain;* and other True Stories of Cottage Piety. (London: The Religious Tract Society.) Whilst these tales narrate some most pleasing instances of cottage piety in a very interesting manner, they are well calculated to promote it.—*Always too Late;* and other Stories. *Show your Colours;* and other true Narratives. (London: The Religious Tract Society.) Good stories, well told. Sensible and healthy. The little ones will like them.—*The Worthy Communicant.* A Guide to the devout observance of the Lord's Supper. By James Rankin, M.A. (Edinburgh: Blackwood and Sons.) A useful little manual doubtless to those who depend on such aid to stir up their spiritual energies and emotions.—*A Pocket Concordance to the Holy Scriptures.* (London: Hodder and Stoughton.) This will be a favourite with all who need a portable concordance. It is the best of its size we have seen.—*The Highway of Salvation.* By H. K. Wood. (London: Hodder and Stoughton.) The author does not profess to point out a new way; but he keeps to the old and only way, and it is refreshing and profitable to pursue it with him through these pages.

News of Our Churches.

MINISTERIAL CHANGES, SETTLEMENTS, &c.

REV. T. N. OLIPHANT, of Pres, near Shrewsbury, entered on his new sphere of labour at Nelson, near Burnley, on the first Sunday in December.

REV. C. GAYLER, of the Bristol Congregational Institute, has accepted an invitation to the church at Thornbury, Gloucestershire.

REV. L. CROOKALL, of Airedale College, is about to settle as pastor of the churches at Haslington and Wheelock, near Crewe.

REV. M. H. LE PLA has resigned the pastorate of Robert-street Chapel, Grosvenor-square, and accepted a call from Llanelly.

REV. C. S. SLATER, M.A., has left Nottingham, and has become minister of Broughton-park Chapel, Manchester.

REV. H. J. HAFFER, senior student of New College, has accepted the pastorate of Kingstown Church, Dublin.

REV. C. ROBINSON, of Burton Joyce, has undertaken the charge of the church at Riddings, Derbyshire.

REV. J. WESTON PAULL, M.A., of Western College, commenced his ministry at Cheadle, near Manchester, in November.

REV. JOHN JONES has resigned his pastorate at Claremont Chapel, Pentonville.

REV. J. M. REES took leave of his church at Cwmbran, November 26th. He is removing to Chippenham, Wilts.

REV. M. G. ASTBURY, of Halesowen, has received a call to Furthergate Church, Blackburn.

REV. W. TELFER, of Whittlesea, will commence his ministry at Carlisle Chapel, Lower Kennington-lane, on Sunday, January 7th.

REV. CHARLES DRUITT has accepted the invitation of the churches at Steeple and Tillingham, to become their pastor.

REV. R. MERRIDEW WILLIFER, of New College, is about to become assistant minister to the Rev. J. Foster Lepine at Hadleigh.

REV. F. NELLER having retired after a pastorate of 20 years at Chigwell-row, Essex, was presented by his friends with a testimonial of £200.

ORDINATIONS.

REV. W. MEADOWS, of Hackney College, was ordained at Havant on November 16th. The devotional service was conducted by the Rev. R. Y. Roberts. The Rev. G. L. Turner, M.A., delivered an address upon the Constitution of a Christian Church. The ordination prayer was offered by the Rev. Professor McAll, and the charge was given by the Rev. P. J. Turquand, of Walworth.

REV. C. F. WILLIAMS was ordained pastor of the church at Hoxton Academy Chapel on November 14th. Professor Evans, of Cheshunt College, presided. An address was delivered by the Rev. Joseph Parker, D.D. The questions were asked by the Rev. J. H. Snell, and the ordination prayer was offered by the Rev. James Spong. The charge to the pastor was delivered by the Rev. C. Brake, and that to the church by the Rev. T. W. Aveling, D.D.

REV. J. LUCAS was ordained pastor of Coverdale Chapel, Limehouse, on November 19th. The Revs. Professor McAll, R. H. Lovell, W. Tyler, J. Atkinson, J. W. Atkinson, J. Bowrey, and others took part in the service. The Rev. Dr. Kennedy gave the charge to the people on Sunday, November 26th.

REV. A. G. NICHOLLS, of New College, was ordained at Latimer Chapel, Hull. Professor Newth, Dr. Stoughton, the Rev. J. Bird, and several of the local pastors took part in the service.

REV. P. T. FORSTH, M.A., of New College, has been ordained at Shipley, Bradford: The charge to the people was delivered by Dr. Newth, on Sunday, November 19th. The charge to the minister was given, November 23rd, by the Rev. J. Baldwin Brown, B.A. Professor Shearer expounded the Congregational principles. Professor Medley spoke on religion and science; and the Rev. T. Gilfillan on the freedom and un priestliness of the ministry. The ordination prayer was offered by the Rev. J. Hunter.

CHURCHES, CHAPELS, &c.

THE Church at Thornbury, Gloucestershire, is celebrating its jubilee by the erection of school and class-rooms to accommodate 200 children. The foundation-stone was laid on November 7th, by Rev. A. Morton Brown, LL.D.

HOXTON Academy Chapel was re-opened on Sunday, November 12th, after extensive alterations and improvements.

THE church at Loftus, Yorkshire, after undergoing repairs, was re-opened by the Rev. J. R. Nuttall.

A NEW church has been opened at Coed-yn-Hendre, near Mold, of which the Rev. B. M. Thomas is pastor.

A NEW church was opened at Stanley, Yorkshire, on November 7th, by sermons from the Rev. W. Thomas, of Leeds, and the Rev. Dr. Mellor.

A NEW Sabbath-school has been opened in connection with the new Congrega-

tional Church, Albion-road, Tunbridge Wells. The building, which has cost over £2,000, is the gift of J. Remington Mills, Esq. The opening sermon was preached, November 23rd, by the Rev W. Park.

THE new schools at Weston-super-Mare were opened November 30th, by Rev. E. Herber Evans.

THE foundation-stone of a school chapel was laid in Whalley-road, Accrington, on December 9th, by Mr. Holgate, senior deacon. An address was delivered by the J. M. Stott, M.A.

DEATHS.

REV. R. V. MAYBERRY, of Ipswich, after a short illness, died on November 16th, at the early age of 33, after a ministry of eight years.

REV. D. HORSBACH, of New Hampton, was suddenly summoned home on November 23rd, at the age of 60, in the twenty-ninth year of his ministry.

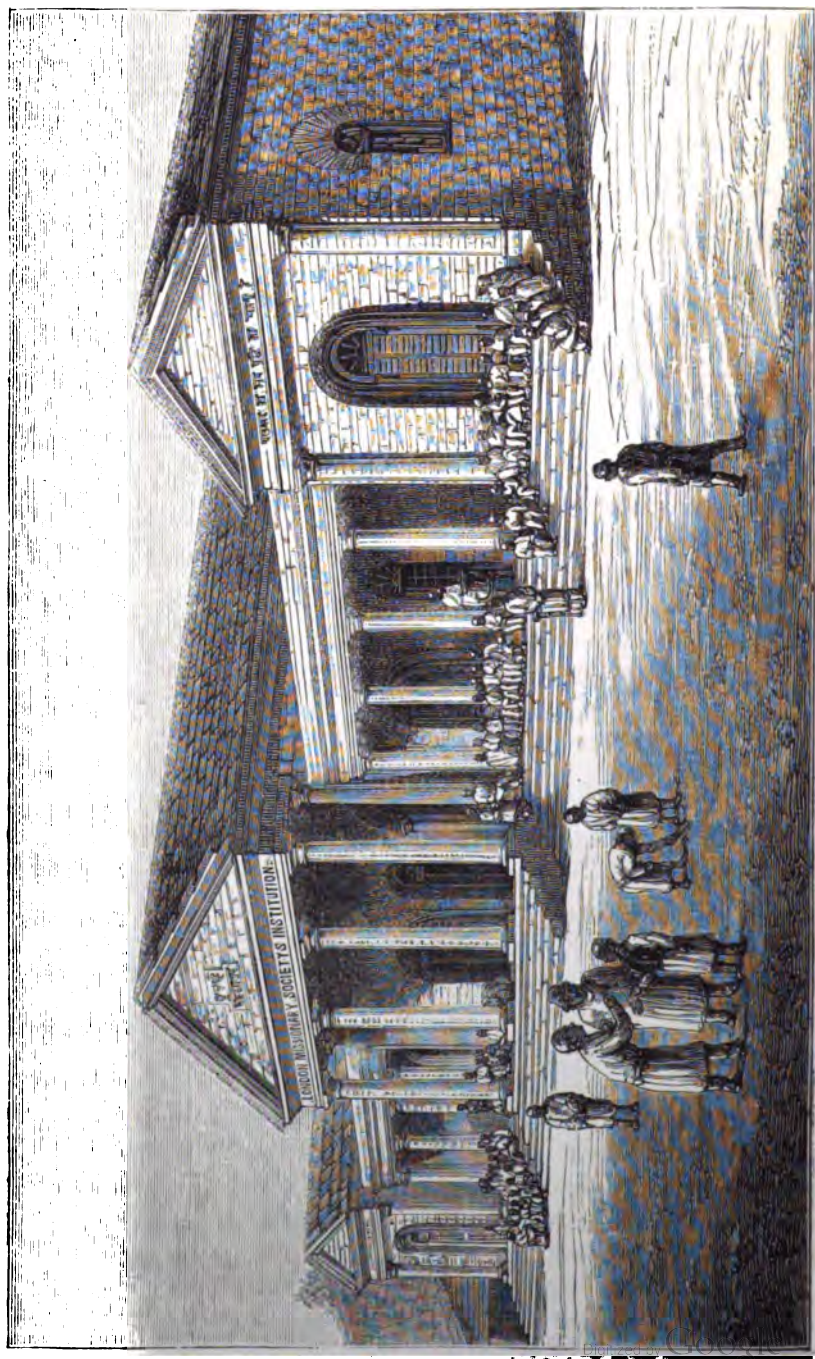
REV. B. REES, of Llanbadarn, died November 17th, in the seventy-fifth year of his age, and the fifty-first of his ministry.

REV. E. MUSCUTT, of Camberwell, was called to his rest on November 24th, in his eightieth year: He entered the ministry in 1820. He was writing an important work on "The Ages" till within a short time of his death, when apoplexy seized him, and his work was ended.

Meeting of Managers.

THE Half-yearly Meeting of the Managers of the EVANGELICAL MAGAZINE will be held at the Guildhall Coffee House, Gresham Street, on Thursday, January 18th, at One o'clock precisely.

THE Managers acknowledge with thanks Sacramental Collections in aid of the *Widows' Fund* from Castle Hedingham, by the Rev. W. H. Cole, £1 16s. 9d.; Warley, by Rev. F. James, £1.



INSTITUTION ALMORAH, NORTH INDIA.—(See page 57.)

THE CHRONICLE

OF THE

London Missionary Society.

I.—The Bamangwato Mission—A Retrospect.

BY THE REV. J. MACKENZIE.

MY departure from Shoshong suggests to me a good many solemn thoughts. I reared my hut there in 1862; and with the exception of two journeys to the MATEBELE country and several visits to different parts of Bechuana land—with one visit to England—SHOSHONG has been our fixed residence since that time, and the BAMANGWATO the people of our charge. It is not desirable that I should record my retrospect of this period, in so far as that is a personal matter. These years constitute a section of an imperfect life. They have been spent under the merciful eye of the Saviour, with whom my heart rejoices to leave all their issues. What has been done, and what has been left undone; what has been said, and what has been left unsaid; what has been borne, and what has been shrunk from; the selfishness and the unselfishness; the defeat and the victory—all have been witnessed by the Master, whose we are, and whom we so imperfectly serve. I think, however, it is my duty to place before the Society a retrospect of these years in so far as regards the work of the Mission. Let me do it while the loving and regretful farewell of the Bamangwato is still fresh in my mind, and before I visit other scenes and commence work elsewhere.

SHOSHONG—PAST AND PRESENT.

Were a traveller who had known the Bamangwato in the olden times under Sekhome now to visit Shoshong, he would at once exclaim, "How everything has changed!" A great change, then, has taken place; let us describe it, and how it has been brought about.

Approaching SHOSHONG from the south-east, our traveller would have his attention arrested by the appearance of buildings of European construction, none of which he had seen before. Far up in the Kloof between the hills, the church is visible at a great distance. On the plain, and

outside the native town, are several stores and dwelling-houses occupied by Europeans. One store especially, which has been recently erected, for size, durability of material, and handsomeness, would compare with a good many stores in the colony. Then a well has been dug beside it to the depth of some eighty feet, and pure water obtained at a spot where no native imagined that water could be found. Where only a trader's wagon or two stood for a few months in the winter or healthy season there is now a small European village, in which an important wholesale and retail business is transacted; for Shoshong is not only important on account of its own trade, but as the key to the north, north-east, and north-west, all which districts are supplied from its stores, or by wagons which pass through the town.

Entering the town and meeting with the people, our traveller would be at once struck with the great change which has taken place as to European clothing. When he was last there European clothing was not worn by half-a-dozen people in the town. Now, only the poor and the dependent, the old and the inveterate lovers of old ways, are unclothed. Owing to the selfishness which is said to belong to the "lords of creation" everywhere, the men are to be found at Shoshong clothed in greater numbers than the women. Their liberality, however, is fast extending to their wives and mothers, and I expect that after the present hunting season the number of women in heathen dress will be much reduced.

EMIGRATION—ITS CAUSES AND EFFECTS.

The town of the Bamangwato is at present smaller than it was before recent political disturbances. When at Kimberly lately, I was astonished at the large number of Bamangwato who were there, earning high wages in the laborious work of digging for diamonds. They have also gone into the republics and into the Cape Colony to escape the continually recurring wars. This dispersion is not to be regarded in the light of a calamity, but the opposite. On the whole, the old feudal power of the native chiefs is opposed to Christianity, and the people who are living under English law are in a far more advantageous position as to the reception of the Gospel than when they were living in their own heathen town, surrounded by all its sanctions and thralls. I have more than once been called upon to read letters sent to heathen relatives by young men who had gone forth as heathen, but who, having become Christians in the colony, had voluntarily settled down under the English law. What curiosity and wonder and distrust were expressed in their faces as I read from their relatives' letters exhortations to them to listen to the Word of God, because it was true!

MODES OF WARFARE.

As to these wars and commotions themselves the retrospect is a sad one. War is an evil in countries where the lives of the aged, of women and children, are respected ; where the wounded are cared for, and the dead are decently interred. But where none of these things are attended to, the savage warfare is repulsive indeed. During the period of my stay among them the Bamangwato have twice fought in defence of their town—when assailed by the Matebele and afterwards by the Bakwena. But the town itself has been frequently riven by intestine strife, and since I became their missionary, on six different occasions the opposing factions have decided their quarrels by fighting and bloodshed. It is, alas ! not always so ; but in the case of the Bamangwato, and as matters stand at present, a certain rough and substantial justice has attended the arbitrament of the sword. Macheng, ignorant and incapable, whose life was spared by Khame, has a few Bamangwato adherents, with whom he resides as a refugee in the country of the Malebogo, which in maps is placed within the northern boundaries of the Transvaal. Sekhome, the inveterate plotter, and Khamane, the ambitious, each with a few followers, are refugees in the town of the Bakwena. Khame, patient, honourable, beloved by the people, is now chief of the Bamangwato country.

The disagreement between Khame and Khamane has been a great grief and disappointment to us. When the first indications of alienation made their appearance I called them again and again into my study, reasoned and prayed with them, and besought them to understand one another, and to love as brethren. The result was only temporary ; the one was ambitious suspicion filled the mind of the other. When Sekhome returned to the town he at once saw the alienation, and took advantage of it. He elevated Khamane to the place of eldest son ; and Khame, who had just called him home, he completely ignored. The temptation was too strong for Khamane. Preserving his good name and character in other respects, he was not proof against the “kingdom” which the tempter, Sekhome, offered him. In adversity and persecution Khame and Khamane had been united ; they were separated by the selfishness begotten by prosperity. From a worldly point of view, Khamane was not fighting for a trifle—the revenue of the Bamangwato chief being somewhere about £2,000 or £3,000 per annum—a sum which will probably decrease annually, as both ivory and ostrich feathers become scarcer.

Now, Christianity did not at once put a stop to all fighting among the Bamangwato ; and it did not succeed in causing two believing brothers to

have faith in one another politically. Still Christianity even here has done something. The Christian sons of Sekhome have not settled these matters as did their heathen father, who, many years ago, when he thought himself hampered as chief by his two brothers, settled the matter at once by putting them to death. It must be remembered that Khame and Khamane are the sons of this assassin, and the children of such traditions—according to the flesh. Whilst chiefs disagreed and endeavoured to secure the people as partisans, the leaven of the Gospel was also at work among them. It has found its way to the acceptance, not only of adherents of Khame, but among those who, from family reasons, fled with Macheng; there were inquirers, who, we hear, have been received into the Church by a German missionary living in their neighbourhood. With Sekhome and Khamane, also, there are those who can read the Word of God, and over whose lives it has some influence.

RESULTS OF MISSION WORK.

With reference to SHOSHONG itself, when the past and the present are contrasted, the Society has every reason to thank God, and to take courage. Its agents have occupied the field since 1862, having been preceded by an agent of the Hermannsburg Mission. At first, we laboured in company with Mr. PRICE. Mr. GOOD was also at Shoshong for a time during our absence in England, and Mr. HEPBURN joined the mission in 1871. Instead of a heathen chief and community as in 1862, there are now a Christian chief, and a community almost all the young people of which are learners of Christianity, and have most of them given up the use of heathen charms. It is pleasant to know that, when the young men now leave the town to visit cattle-post or hunting-station, they take with them their spelling-book, or Selection, or Testament. Except in the hunting season there are good congregations every Sunday in the church and in the Kotla, as well as large meetings in the outlying parts of the town. Then there is now no rain-making, and the missionary teaches them instead to pray to God for daily bread all the year round. Heathenism no longer presides at either seed-time or harvest, but these seasons are graced by Christian prayer and thanksgiving. Circumcision and "boyale," now bereft of the sanction and support of the chief, will sooner or later pine away in the cold and die. We have advised Khame to use no force to put down rites which have a singular fascination for the people. But by placing those who do not go through the harsh ceremonies on a perfect equality with those who do, and by withdrawing all the *éclat* which the chief's approbation gives to any movement, we hope that the ceremonies will soon die a natural death. With an inner circle of believers, which includes Khame and two of his

brothers, Seretse and Gohakhosi ; with inquirers seeking special guidance and instruction ; with men learning to read or reading everywhere as you walk through the town ; with evidently interested countenances in every congregation which we address—Mr. HEPBURN and myself both hope and believe that the position which the Mission has already secured is only a foretaste of far greater things.

COMMERCE AND LAW.

In all the change which has taken place, the facility for bartering native produce for articles of European manufacture has had a stimulating effect upon the natives, and in the right direction. Commerce has been the valued auxiliary of Christianity. Of course; this commerce would have been of much greater value to the Mission if every trader had been a converted man and member of our Church at Shoshong. But in what town or village in the colony, or in England, do we find this the case? We have to be thankful for the presence of many respectable traders in Bechuana land, and can only hope that their number may be increased. The recent stringent laws of Khame against the introduction of strong drink into his country will, it is hoped, cause those who must drink to seek a livelihood with drink elsewhere.

The northern advance of the white man brings with it many difficult questions for the consideration of native chiefs, and those whose advice they seek. How is justice to be administered among the European portion of the community in civil as well as in certain criminal cases? The large stores which have been built—to whom do they belong in a country where neither ground nor house was ever bought or sold, and where the chief has at all times power to change the site of the whole or any part of his town, of course without giving compensation? The last question has received what can only be a temporary settlement from Khame in a way sufficiently removed from European ideas of thinking. Evidently not wishing a larger influence of Europeans into his country, Khame recently proclaimed that the presence of Europeans in the country had not altered the Bechuana law as to land and houses ; that the ground was inalienable ; that no house could be bought or sold, but might be used by its occupant in the transaction of business, or as a residence, so long as he observed the laws of the country. As to the administration of justice, Macheng, Sekhome, and Khame have in turn sanctioned the formation of a Court of Europeans for the decision of matters between one white man and another. It was merely a court of arbitration ; the parties to the suit pledging themselves to the decision before the case went to trial. My object in me

this matter is to indicate the weakness of native society when anything like a coalition with Europeans takes place. The fact remains that the native chiefs are not capable of governing a European population—I mean with their present attainments. There is in general no disinclination on the part of Englishmen to lay a case before a native chief; it is the latter who has to admit his inability to decide. Hence the need of good education, and the presence of at least one advanced YOUTHS' SCHOOL in Bechuana land such as the Directors have in view in connection with the MOFFAT INSTITUTION. Hence also the desirability of extending the just and equal law of England, wherever, as in Basuto land, the native chiefs themselves seek such aid, and are willing to defray all expenses connected with its administration.

PLANS FOR THE FUTURE.

It is time these remarks came to a close. How is it that I am travelling southward, away from my work at Shoshong—away from the interior, towards which my face and heart have always been directed? I am travelling southward, but it is not a retreat. It is to do more and higher work for that interior as well as for Bechuana land—to train native evangelists as well as native ministers, some of whom I hope will soon, along with European companions, plant the Gospel at new and advanced posts in the dark interior. I have told the Bamangwato that I go to KURUMAN, not as a missionary to the Batlaping, but to do a special work; and that, if through any reason whatever this work does not prosper, they may expect to see me back again. And in the same way I would now say to the Directors of the Society:—Let us go forward with this educational work in Bechuana land. The vast interior cries aloud for it. The exigencies of advancing social life, as above described, demand it. Urgent inquiries have been made to me on the present journey by Christian parents desiring a good education for their children as to when the school for youths and the other for girls would be opened at Kuruman, and what would be our terms per annum. At one town a few young men have actually clubbed together and are paying a young white man to teach them English.

In concluding this retrospect it may be asked, Are my feelings such as that I could invite Christian young men to embark in such a life? In one word, I think it is a work worthy of the highest and noblest. It would shed lustre on the greatest name. It is a life of self-denying work for Christ. For myself it is, I hope, a life-work; and I know no higher prayer for my children than that it may please God that they and their children after them may follow me as evangelists among the heathen.

II.—Loyalty Islands—Uvea.

INTELLIGENCE which reached England early last year of the withdrawal of restrictions upon Protestant worship in islands of the LOYALTY GROUP was naturally hailed with gratitude and enthusiasm by all friends of Christian missions. It is indeed possible that in some quarters a too favourable impression may have been produced by the published reports, with regard to the extent to which those ameliorations had been carried. While much has been done, it is evident that much remains to be accomplished before the native Protestant communities in UVEA can be said to enjoy equal religious privileges with those of their Roman Catholic neighbours. This conviction is strongly entertained by the Rev. JAMES SLEIGH, who, under date July 29th, 1876, writes as follows:—

“The temporary oversight of the Protestant mission on UVEA has been committed to me in connection with my duties on IAPU. Therefore I am to a great extent responsible for the views the public are entertaining respecting the state of the mission on Uvea, and am induty bound to correct misapprehension. We appreciate and rejoice in the peace secured, and the cessation of persecutions of which we sometime ago had to complain. Thanks for this are due, and cheerfully accorded, to the French Government.

“But it is injurious to the interests of the Protestant mission on Uvea to allow to pass uncorrected the too favourable statements that have repeatedly appeared, as if no more grievances exist on the island. There are still three Protestant chiefs and their people—Protestants, eighty-two—who desire to re-settle on their own lands in the north with liberty of Protestant worship without molestation.

“I some time ago wrote on this to the French authorities, and I cherish sanguine hopes that this part of the work of rectification will be accomplished. His Excellency the Governor of New Caledonia and its dependencies, bears a good name for justice, and doubtless he and the Government he

represents will complete what has so far and so well been initiated. I have been informed that the *père* in the north has asked one of the three chiefs if he were prepared to embrace the Catholic religion and so return to his land and home. The chief replied that he refused to return on those terms.

“The same *père* also is said to have assembled his people in the north and asked them if they were agreeable to the return of the three chiefs and their people with their Protestant religion. They replied that they were not agreeable to it. On hearing which the *père* said, ‘Thanks; that is just my mind.’ That may be, but in such a case it belongs to Government alone to firmly resolve that no subject shall be exiled from his homestead or in any way injured on account of religion.

“I may also allude, at least, to the south, the village of Lekin and also one at Whakaio, where we had two chapels, that have been destroyed, and two teachers. There also are many that say they still are Protestants in heart, but they are overawed and are waiting till they can worship God without fear according to their convictions. It thus appears that in the north and south great and serious evils are still uncorrected.”

III.—China—Peking.

THE City of PEKING is situated near the northern boundary of the Chinese empire, in the province of Chili, and was built in 1267. It consists of two parts. The TARTAR City is the northern half, and is a perfect square—each side being four miles long. The CHINESE City, on the south, is two miles deep and five miles long. Peking contains about 800,000 inhabitants. The Society's mission was commenced in the year 1861. Present missionaries—Revs. J. EDKINS, D.D., J. GILMOUR, M.A., S. E. MEECH, and G. OWEN. Medical missionary, Dr. DUDGEON.

On more than one occasion last year the attention of our friends was directed, through the pages of the MISSIONARY CHRONICLE, to the Society's important mission at PEKING. The articles referred to included a description of the city and its inhabitants; notes of country work as carried on among the out-stations; and the last report of the missionary hospital. We have now much pleasure in presenting extracts of a letter from the Rev. S. E. MEECH, relating especially to the native churches at the head station—their numbers and spiritual condition; the extent to which God's Word is read and studied by their members; and the contributions raised for the support of the Gospel in their midst:—

"The congregations," writes Mr. Meech, "have kept up well. At the chapel in the west city has this been especially the case. At the commencement of the cold weather we bought a *lien tz*, i.e., a thick curtain for the door, to keep out the cold winds. This, with the help of a small fire, makes the place quite snug according to a Chinaman's idea. Thus, notwithstanding that the view of the preacher is cut off from the street, we get quite large audiences, who sit for a long time and listen to the preaching. The chapel outside the east gate has a few daily, but not many. Here the chapel is attended about as usual. Many faces are well known, but no step is taken towards being connected with us. I hear often the statement that large numbers of people are fully convinced of the truth of Christianity, but they are too much afraid to take the decisive step.

"The attendance at our Sunday services has not been as good as might

be. I have been at a loss to account for it. Our preachers say that the reason for the lack of growth during these three years, corresponding to the number of baptisms, lies in the fact that so many of the old members have died, who were very regular in their attendance. Their places have not been supplied by men equally regular. It is a matter of great difficulty, this Sunday labour, as interfering with Christian worship, and how far it is allowable. On Communion Sundays the chapel has been very well filled. These services have been held on the first Sunday of every alternate month, and the average number of communicants has been between fifty and sixty. More care has been taken this year to inquire into the cause of absence, and to seek out and remonstrate with those who have had no valid excuse for not coming to the Lord's Supper.

"Since the summer I have been trying a Bible class with the converts, but not very regularly. Lately I have

made it a regular institution, and, so far, the people seem to appreciate it. I have changed the Sunday afternoon service, which was very badly attended, into the Bible class. In order to promote the study of Scripture, I have for the last two Sundays proposed three Scripture questions for whoever wishes to find answers during the week. Old and young have been much interested. I have been much astonished by the extent of the

Biblical knowledge shown in the answers of one man. He has read his Old Testament in the Wenli—the book language—to some purpose. Twice, now, I have no sooner read out the question than he has answered correctly. These questions were such as not ten persons out of an ordinary congregation at home would have answered on the spot. There is evidently more reading of the Scripture than we think."

2. SELF-SUPPORT.

Mr. Meech then describes the plan adopted for cultivating liberality among the native Christians, and the measure of success with which his efforts in this direction have been attended :—

"At the beginning of February I started the system of weekly offerings, leading the way myself with a regular weekly sum. I told the Church that there was no one who could not give one hundred cash per week, equal to a fraction over one halfpenny. This I intended as the minimum. But, alas ! though a large number responded to my appeal, the greater proportion gave the minimum, and have abided by it ever since. In this respect they are like some people I have heard of in England. During the year the Church has raised a little more than thirty taels, say about £9. This sum they have fully spent. A small portion goes to assist two of the preachers. Most of the balance was expended in repairing the native cemetery outside the Tung-chih gate. The money has thus been well used. During November some few of the members were stirred to do better, promising, quite voluntarily, a regular monthly subscription. I hope this movement will extend. The Church has also undertaken the support of a student. A young man has accordingly been selected from among the converts. His education has not been good, but he is still young enough to make up a

good deal of the lost time, if he applies himself well to his studies. The necessity for some such step has been before me pretty constantly for some time, and this is the only way I can see of meeting our great want in the matter of preachers. I hope that this is an important step towards the Church supporting its own native preacher. If the contributions are increased by a third, there would be sufficient for the purpose.

"Our church and congregation are just now greatly interested with the new hymns and tunes known as 'Sankey's.' Mr. Lees has rendered several into Chinese, and the tunes take immensely with the people. I pray that the same living results may follow the singing of them here as elsewhere.

"On Christmas Day we had our annual tea meeting. It was not very largely attended ; but the spirit was good. Most of the speakers, too, had higher aims in their speeches.

"In the autumn this Mission joined with the others in the city in sending to the Philadelphia Exhibition books, statistics, and specimens of work done in the mission school."

IV.—The Mission in New Guinea.

ON the 21st of August last, barely two years from the date of her first arrival at Cape York, the *Ellengowan* completed a three weeks' cruise among the Society's stations in TORRES STRAITS. Of the series of voyages undertaken by the little vessel during the period above named, the present forms the sixteenth. It is scarcely to be wondered at, therefore, especially considering the rough weather frequently encountered in the Papuan Gulf, that the machinery of the *Ellengowan* should present indications of hard wear, and demand a careful and thorough inspection in all its departments. When off Murray Island various defects appeared in the boilers; but, though promptly attended to, as the result of the engineer's survey at Cape York, the steamer's boilers and condensing chest were condemned as useless. At the request of the District Committee, Captain RUNCIE has taken the vessel under sail to Sydney, and the Directors have made arrangements for securing the professional opinion of some practical surveyor in that port as to the desirability or otherwise of refitting her with a view to future service in the New Guinea mission. In her special work of visiting the fifteen stations held by the native missionaries on both sides of the gulf, the *Ellengowan* has done admirable service, and has been completely successful. She has maintained constant intercourse with them, supplied their wants, removed them in their sicknesses, and has deepened the impression made by the mission upon the native tribes who have for the first time held constant intercourse with Englishmen. In the peculiar circumstances of the New Guinea coast, and the undoubted dangers to which new-comers are exposed, she has been of essential service to the missionaries, and the little communities of strangers among whom they have been placed; and the stations could scarcely have been maintained without her.

Respecting the voyage recently completed, the Rev. S. MACFARLANE has furnished a deeply interesting report. Our brother embarked at Somerset on the 2nd of August; he was accompanied by Mrs. Macfarlane, whose presence and counsel could not fail to be helpful to the wives of the teachers and the native women generally. BANKS and JERVIS ISLANDS were visited in succession; and both presented unmistakable indications of the good work carried on by the native helpers, KERESIANO and SANEISH. The former, who is returning to Maré, will be replaced by GUTACHENE from Warrior Island. When lying off TAUAN on the night of Friday, August 4th, the teacher ELIA arrived from SAIBAI, accompanied by two canoes full of natives; and

on the following morning Mr. Macfarlane had the pleasure of receiving a deputation, of whose object and proceedings he gives the following description :—

“The natives had heard that we were going to remove the teachers to CHINA STRAITS, and had collected about a dozen bundles of arrows which they brought to me, begging that the teachers might be allowed to remain. I could not help contrasting their present feelings towards the teachers with that which they manifested towards them soon after they were located by Mr. Murray and myself about four years ago. I told them that I could not give a decided reply nor receive their present till I heard from the Directors, to whom I had written on the subject. I reminded them that their land was very unhealthy, and that if we found healthy and populous localities we should feel it to be our duty to go there, as we had a message to proclaim from the great and true God to the people of New Guinea, and that if we cannot enter at one door we must try another. The poor fellows are much afraid lest they lose the teachers, whom they declare to be their only protection against the ravages of the shellers. We had a galvanic battery with us which caused a good deal of wonder and merriment in the evening. A shilling was placed in a large tin basin, and offered to any one who could take it out. There were some waggish young fellows present who seemed determined to obtain the prize, but whose real object was evidently to bale out the water upon the bystanders.

“We all slept on shore in the teacher's neat and comfortable five-roomed grass house—a pretty comfortable place after you get accustomed to mosquitoes, snakes, rats, centipedes, and those vicious little pests well

known in our own country. We had to chase an iguana out of our bedroom during the night. To avoid the prevalent fever and ague, the house is erected on a projecting headland about 150 feet above the sea level. The site is remarkably wild and weird-looking. In every direction and position great boulders are lying, some of them several hundred tons in weight, which appear to have been, during some tremendous convulsion of nature, thrown about like so many pebbles. The barren Mount Cornwallis rises beyond the house, and lifts its rugged head eight hundred feet high; and the low land of New Guinea and Saibai, three miles distant, forms an interesting picture. On the following morning we all went to church, and were very agreeably surprised both with the building and the congregation. The former is situated near the beach, not far from the village, and is a clean, commodious, airy, and altogether most suitable structure, built of the same material as their houses, having latticed windows. The congregation numbered nearly a hundred, and all were more or less clothed, and very attentive whilst I addressed them through the teacher. We were all much pleased both with the chapel and the people. We embarked in the evening, ready for an early start next day.

“From Tauan we had to steam against a head wind as far as the Two BROTHERS, where we anchored for the night, and got some water. Leaving early next morning, we managed to get through the Warrior island passage and reach ARDEN Island by sunset. Next day we arrived at Darnley Island.”

2. A NATIVE WEDDING.

The desire for the retention of the teacher, whom it had been proposed to move eastward, was as strong at DARNLEY ISLAND as at Tauan. All the people of Darnley were assembled at GUCHENG's house, and the leading men waited upon the missionary to make a formal request that he might be allowed to remain. A favourable response occasioned great joy among the natives. Arrived at MURRAY ISLAND, "Mrs. Macfarlane met the teachers' wives and native women in the commodious lath-and-plaster chapel, and had singing classes with them in the cocoa-nut grove," practising the new hymns which had just been prepared and printed for them.

"In addition to these services," writes Mr. Macfarlane, "we had a wedding, which, perhaps, to the natives was the most interesting ceremony of the whole. One of the native crew of the *Ellengowan* was married to the daughter of a Lifuan teacher, who has been in our family during the past year. There was a long procession to and from the chapel of teachers, and handsome sable bridesmaids in flowing white robes, &c. Everybody seemed interested in the marriage feast, and nobody was forgotten. There were several large pigs baked whole; these, with piles of native food, were placed under a large shady tree, and portioned out amongst the different villages and strangers. It was amusing to watch them cutting up the piping hot pigs, and see the stuffing rolling out in the shape of bundles of grass, leaves, and stones! Jemmie, the bridegroom, seemed determined that all should be supplied according to their tastes, and so for the Europeans had provided

preserved meats, &c., &c., including a bottle of wine and some cigars. In the evening we had, as at Tauan, a good deal of fun with the galvanic battery. All seemed to enjoy themselves, and I think a favourable impression was made by our showing the natives that we can play and laugh as well as sing and pray. Josaiah, the teacher, is doing a good work amongst the people. He has thirty-four boys and young men living on or near the mission premises who regularly attend school. They are delighted with the prospect of possessing a book printed in their own language. I have just sent them a supply of slates and copy-books, and hope to have a public examination of the school next year. When we left Murray Island the natives loaded the *Ellengowan* (both on deck and below) with yams, bananas, and cocoa-nuts. We all had our portion, and everybody seemed delighted with our visit."

3. OUTRAGE BY COAST NATIVES.

Soon after Mr. Macfarlane's return to Somerset intelligence reached him of the murder of two foreigners, Dr. JAMES and Mr. THORNGREN, by natives on the coast of New Guinea, not far from Yule Island. With the name of Mr. THORNGREN our readers are familiar. His adventurous voyage from New Caledonia in the *John Knox*, a cutter of only eleven tons burden, and his meeting with the missionaries five years ago on Darnley Island, have long since been described in our pages. Before the arrival of the *Ellen-*

gouwa, Mr. Thorngren's vessel was often chartered for mission purposes ; and the Directors have heard with much regret of the sad termination to which the wandering life of its owner has been destined. Respecting these events, the action which he took thereon, and its result, Mr. Macfarlane writes :—

"Mr. THORNGREN gave up shelling here a short time ago to join Dr. JAMES (of the Macleay expedition) at YULE ISLAND in collecting specimens of natural history. We were startled a few days ago to see his little vessel (or large boat, a craft of seven tons burden) return to Somerset. Very soon, however, we received the sad news of the massacre of Dr. James and himself by the natives on the coast of New Guinea, near the entrance to Hall Sound, whither they had gone to shoot birds of paradise. The first report that reached us was that our faithful Waunaea and his wife and child, also some members of the mission at Port Moresby, were also murdered. From the examination of the native crew, it appears that they were visited by three large canoes from the mainland. The native crew discerned spears covered up in the bottom of the canoes, and asked Dr. James and Mr. Thorngren for guns. They, however, had evidently no idea that mischief was intended, for they would not allow the muskets to be brought out, and appear to have been quite off their guard. Dr. James was in the act of giving them some beads when he was struck down, and afterwards had a large spear driven through his neck. Thorngren was lying in his berth ill with fever. Hearing the noise he jumped on deck and was knocked on the head with a piece of wood, he staggered, fell overboard, and sank. Two of the native crew were wounded, but they managed to get the guns and drive off the enemy, weigh anchor, and set sail. It appears that they did not call at Yule Island,

which was only two miles to leeward, but kept on the wind till they reached the barrier reef of Australia. This is their story, and we have no other information on the subject at present.

"We were all deeply concerned about the teacher and his family at Yule Island. I felt that something ought to be done *at once*. Gucheng and Siwene came to me and volunteered to go to Yule Island in Thorngren's craft, if it could be obtained for the purpose, to see after the welfare of Waunaea. Before Thorngren left here he made me his sole executor in case anything should happen. I showed the police magistrate my authority, and asked to take charge of Thorngren's large boat, which was handed over to my care. I put Captain Runcie in command (who willingly took charge of the expedition), got the missionaries' and teachers' supplies on board, with provisions for the voyage to Yule Island and Port Moresby, and started them off the day after we got the news.

"It appears that the natives who killed the two Europeans belong to a powerful tribe on the mainland. The Yule islanders refused to join them, and expressed their strong disapproval of their conduct, which led to a declaration of war. The chief, with whom we located the teacher, acted most faithfully; he never left him and his family, but kept watch with them for twenty-four nights, lest the enemy should be lurking about. At length Captain Runcie took them on to Port Moresby to await the arrival of the *John Williams*."

4. MISSION TO CHINA STRAIT.

In entire sympathy with the Directors in their plans for extending the MALAY portion of the mission to the eastward, the feasibility of which was demonstrated on the occasion of the *Ellengowan's* visit to CHINA STRAIT last April, Mr. Macfarlane hails with satisfaction every event which may tend to clear the way for the accomplishment of his wishes.

"I have now," he writes, "to inform you of one of those remarkable providential arrangements which sometimes occur in connection with the commencement of new missions, as if to assure us that the Master is with us. Since our trip to China Straits, the establishment of a mission there has been much on my mind. It becomes more and more evident that we cannot remain in the gulf, or near it, whereas, with our head-quarters on a healthy island in China Straits, we could work up both sides of the peninsula, as well as the islands in the Straits and D'Entrecasteaux group. But my chief difficulty in prospect has been, how we are to communicate with the people, and which island to select as the most suitable to commence our work upon. All is now clear. God has been preparing the way for us. You remember we reported a brig being at anchor in the Straits when we were there. She has been cruising amongst the islands seeking *beck-de-mer*. The mate parted from the vessel in company with a passenger—an American—from the Kingsmill group. They were left on Teste Island, which is near Moresby Island. They were kindly treated by the people, acquired a little of their language, making a vocabulary of four hundred words, told the natives about missionaries, and read and explained their Bible to them every Sunday as well as they could, and made a vow that if a vessel called and took them away, they would communicate with the first missionary

or clergyman, and endeavour to get a mission established in China Straits. Last week a Singapore schooner arrived here to commence pearl shelling. They had been to the north of New Guinea to get labour, and came here *via* China Straits, calling at Teste Island, where they found the mate of the brig *Rita* and the American passenger referred to, and brought them here. The former, Mr. Nichols, has a master's certificate, and is a respectable and intelligent man. He has been thrown in our way, it seems to me, in a very remarkable manner, and is just the man we want as pilot and interpreter for our next voyage. He has been all about the islands in China Straits and the D'Entrecasteaux group, and along the northern side of the peninsula. He regards Teste Island as the most suitable upon which to commence the mission and establish our head-quarters. It has a fine lagoon, with two good passages for large vessels, and safe anchorage at all seasons. The island is hilly, fertile, well watered, and healthy, not a mangrove-tree growing on it. It contains a population of about two hundred; plenty of good yams, cocoa-nuts, &c., are to be had, and it is constantly visited by canoes from the surrounding islands and mainland. This seems a good place upon which to commence our work in that locality, and Mr. Nichols will introduce us to the people. Once known, we shall make our way. I have no doubt."

V.—North India—Almorah.

OUR frontispiece represents the exterior of the SCHOOL BUILDING at ALMORAH, in which a high class education is imparted to the native youth of the province, under the superintendence of the Society's missionary, the Rev. J. H. BUDDEN, assisted by native masters. The present building was opened by Sir WILLIAM MUIR, on the 12th of October, 1871. From the reports of the Almorah mission for the past five years material has been gathered respecting this special department of labour, which we now lay before our readers.

ITS LOCALITY.

The province of KUMAON, including BRITISH GURHWAL, is an irregular parallelogram, lying N.E. and S.W., the angles of which extend from about 78° to 81° longitude, and from 29° to 31° latitude. The town of ALMORAH has been the capital of the province for above three centuries. It is built on the summit of a ridge of 5,500 feet elevation, running N.E. and S.W., and sloping down on either side to two mountain streams, which meet at the foot of the S.W. extremity of the ridge. A street, about a mile in length, paved with stones, runs through the town. The houses on either side of it are built of stone, two or three stories in height, their fronts generally consisting of wooden frame-work, with elaborately carved and gaily-coloured panels, and sometimes with projecting balconies. At the back of these houses others are erected at certain points, to some distance down the slope of the hill, on either side; and several detached dwellings are built in gardens and fields all around. In the centre of the town is the old Goorkha fort, where the Government offices are now concentrated. At the S.W. end are the English fort and cantonment, and the residences of officers and other Europeans. The population by the census of 1865 was upwards of 6,000, and with some villages in the immediate neighbourhood, would be considerably more than this. Of these, about 400 are Mahomedans, chiefly shopkeepers. Probably about 1,000 are doms or outcasts, supposed by some persons to be descendants of the aborigines, and generally artisans engaged in different kinds of building operations. Of the remaining Hindoos, considerably more than one-half are Brahmans, and the rest are merchants, bankers, goldsmiths, &c. Of the Brahmans, many are engaged in the Government offices; others are connected with Hindoo temples, or otherwise discharging the priestly function; some of the merchants are wealthy, and carry on considerable trade between the plains and Thibet. There are several temples in the town, some of which form a conspicuous and picturesque feature in the outline of the town, as seen against the sky, from a distance.

EARLY HISTORY.

There was, previous to 1850, a small school in existence in ALMORAH, which was taught by a writer in the English office, as he had opportunity. This gave a nucleus of about twenty boys to begin with. This number increased to upwards of eighty in the first year, and, with some fluctuations, it continued steadily to advance, until in the year 1871 it reached to upwards of three hundred. In the year 1851 the Directors made a grant of £50 to the school; otherwise during the first six years of its existence it was entirely supported by friends on the spot, or elsewhere in India. In 1856 a Government grant-in-aid was assigned to the School, by means of which, supplemented by local contributions, fees from pupils, and additional help from the Society's funds, the work of education was carried on from year to year and continued to prosper. The first head master was a Mahommedan, who was obtained from the BENARES College. The junior teachers have to a large extent been selected from the ranks of former pupils in the school; who, after continuing for some time as teachers, generally leave for more lucrative appointments in different departments of Government service. At the date of the opening of the new building it is computed that nearly one thousand youths had derived more or less benefit from the means of instruction placed within their reach.

ARCHITECTURAL DESCRIPTION.

The new School building is well situated in the heart of the town, on the top of the ridge on which Almorah is built, and is open to east and west, while the main street runs north and south in front of it. This site was formerly occupied by the old jail and Tahsilec, and was granted by the municipal committee for the purpose of the School. The plan of the building was suggested by the nature of the ground, and consists of a central hall, 60 ft. by 34 ft., with a wing on each side, of four class rooms 15 ft. by 20 ft. in each wing. Two of these are placed in a line at right angles with the hall. The other two in another line at the end of the first and at right angles with it. This gives a façade of some length, and secures ample light and ventilation everywhere. The style is plain Tuscan, with slight deviations. The lofty roof of the hall ends in a projecting portico in front, which is supported by four columns, about 16 ft. in height, and the wings are connected with the portico by a verandah. The plan is due to Captain Birney, R.E., who also kindly supervised the erection of the building. It is of solid stone throughout, and the materials and execution are of the best description. The heavy slate roof of the hall is supported by joists and ring posts, connected by iron ties and shoes, which

being left open have a light and pleasing effect. There are carved inscriptions in English and Hindee, on the pediment and frieze, both of the central portico and wings, and the general architectural effect is imposing. Upwards of 5,000 rupees were subscribed towards the completion of the building by former pupils and their friends and other native residents in Almorah and the province.

REPORT FOR 1875.

The number of pupils in the Institution was 265. At the close of the year four students were, with some misgiving, sent up as candidates to the entrance examination of the Calcutta University. Of these only one passed, and he in the second division. For the first time the second and third school classes, numbering respectively ten and twelve boys, were subjected to the Government departmental examination. The nature of this examination may be partly gathered from the results, which were as follows:—Nineteen aided schools sent up 135 students of the second class, and 163 of the third class. Of these only seven of the second class, and eight of the third class succeeded in passing; of the latter, one was a student of the Almorah school, who passed in the third division. According to the percentage of failures, Almorah ranked in the fourth grade in both the second and third classes. This shows that the material to be worked upon in Almorah has capabilities which only need thoroughly efficient teaching power to ensure satisfactory results.

VI.—Widows' and Orphans' Fund.

NEW YEAR'S SACRAMENTAL OFFERING.

TWENTY-SIX YEARS have passed since the Directors made their first Appeal to the friends of the Society on behalf of this Fund. Acknowledging that the salaries of missionaries, while freeing them from present anxiety, allow no provision to be made for future trouble, and especially for that which may follow sudden and unexpected decease, they stated that the claims of widows and orphans had begun to form a regular demand upon the Society's resources; and they urged that such claims should be met by a special offering from the Churches of the country at the first Communion Service of the year. The Appeal met with a most hearty response. It touched a tender chord in many hearts; it called forth many expressions of affectionate sympathy; and it was felt on all hands to be peculiarly appropriate to supply the desired help by a Sacramental Offering, specially gathered on its behalf. The first collection made for that distinct purpose added to the Society's income the sum of £1,547.

When the Fund originated, £1,350 sufficed to meet the expenditure; last year it required £4,673, and during the year on which we are entering it will probably need at least an equal amount. Though actually called the **WIDOWS' AND ORPHANS' FUND**, it should be distinctly understood that it seeks the comfort, not only of the families of **DECEASED MISSIONARIES**, but also of **RETIRED MISSIONARIES** themselves. During the year the Fund will have to provide for **FORTY-ONE WIDOWS** of missionaries; for **THIRTY-SIX CHILDREN**; and for **NINETEEN MISSIONARIES** who, by length of service or through broken health, have been compelled to retire from their accustomed work. Several of these esteemed friends commenced their service in the Society more than forty years ago. Some of them represent the early work of the Society in China, India, Africa, and the South Seas. And amongst the children it is pleasant to know that there are many who, by diligence in study and excellent behaviour, are fulfilling the earnest desires of their best friends.

While paying due regard to every case that may be brought before them, the Directors are anxious to administer the funds placed at their command wisely and with care. They would wish that this Fund should completely meet all the claims made upon it. The obligation which it acknowledges is of a distinct kind; and the Directors feel sure that the friends of the Society prefer that it shall continue to be met in this distinct way. They regret to report that, last year, there was a deficiency in the Fund amounting to upwards of £350. The Directors feel sure that the increased number of Churches aiding the Society, their increased resources, and their growing liberality are more than sufficient completely to meet these increased claims. And they trust that, at the first Communion Service of the new year, the widow and the fatherless will be remembered with loving sympathy, and the wants of those who have served Christ's Church in bygone years will be fully and fitly provided for.

(Signed)

JOSEPH MULLENS,

ROBERT ROBINSON,

EDWARD H. JONES,

} *Secretaries.*

MISSION HOUSE, BLOMFIELD STREET,

January 1st, 1877.

It is hoped that, should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of *the present month*, our Christian friends will kindly embrace the first Sabbath in **FEBRUARY** for the occasion.

VII.—Notes of the Month, and Extracts.

1. DEPARTURE OF MISSIONARIES.

The Rev. W. J. WILKINS, Mrs. Wilkins, and child, returning to CALCUTTA, North India; Rev. W. W. STEPHENSON, appointed to NUNDIAL, and Rev. H. J. GOFFIN, appointed to VIZAGAPATAM District; Miss GELLER and Miss BROWN appointed to MADRAS; Miss BOUNSALL, appointed to COIMBATOUR, South India; and Miss RAMSEY, proceeding to the last-mentioned town, embarked, per steamship *Duke of Devonshire*, December 4th.

2. ARRIVAL IN ENGLAND.

The Rev. HENRY RICE, from TRIPATOOR, South India, per steamer, December 4th.

3. MISSIONS IN CENTRAL AFRICA.

"We find in various continental periodicals great admiration expressed of the zeal with which both Scotland and England are now struggling to evangelize Central Africa. One German magazine comments with animation on the rapidity with which, when the Livingstonia Mission of the Free Church was once proposed, the money was collected, the agents were obtained, the expedition was despatched, and the *Itala* was ploughing the waters of the far-away Nyassa. 'It is positively astonishing (*erstaunlich*),' say our German friends. Another magazine, after giving a summary of the efforts of the various missions sent forth to the three great lakes, concludes thus:—'We see that the friends of missions in Britain are energetically carrying out the testament of Livingstone; and the monument which they are erecting to their great countryman in Africa promises, with the blessing of God, to be worthy of him.'"—*Free Church of Scotland Monthly Record*, November, 1876.

VIII.—Contributions.

From 16th November to 14th December, 1876.

LONDON.					
W. W., for Central Africa	100 0 0	W. P. V.	2 0 0	Croydon. Selhurst Road	
W. Hoole, Esq	20 0 0	John Procter, Esq	2 2 0	Cong. Ch.	18 7 10
W. Cullum, Esq	10 0 0	Mr Johns, for Ujiji Mission	2 0 0	R. Jennings, Esq. Addiscombe, for Ujiji Mission	5 0 0
H. M. R., per J. McLean, Esq, for Ujiji Mission	10 0 0	Mrs Edmonds	2 0 0	Lewisham High Road. Mr J. T. Prestige	1 1 0
R. F. Greenfield, Esq, for Ujiji Mission	10 0 0	G. P. Neale, Esq	1 1 0	Marlborough Chapel. Aux. Young Men's Bible Class, for "Marlborough Hutchings," New Guinea	10 0 0
E. Sheffeld, Esq	5 5 0	Mrs G. P. Neale	1 1 0	Mill Hill. Collection after Address by Rev Dr Moffat	10 0 0
R. P. C.	5 0 0	R. B. Williams, Esq	1 0 0	Pan'ny. Union Ch., for Rev J. K. Bacon, Cuddapah	20 0 0
E. Whitshire, Esq, for Ujiji Mission	5 0 0	Mr J. Saunders	0 10 0	Richmond. J. Williams, Esq	1 1 0
Miss Louisa Percival, for Indian Zenana Work	3 3 0	Miss Bennett, Canonbury	0 5 0	Walthamstow. B. Ellison, Esq	1 0 0
		Brixton. Trinity Ch.	28 15 2		
		Bromley (Kent). James Scrutton, Esq, for Ujiji Mission	5 0 0		

Westminster Chapel	50 0 0	Knottingley	9 1 5	West Melton, near Rotherham	8 19 8
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very faithfully Yours

Edwin J. Hartland

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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FEBRUARY, 1877.

The Parable of "The Porter."

St. Mark xiii. 34.

A HOMILY BY THE REV. SAMUEL COX.

IN this brief Parable the holy catholic Church is compared to a great mansion, with many duties, offices, servants—a vast, complex, interior ministry, every function of which must be regularly and diligently discharged if the house is to be kept in order and the household are to live in comfort and peace. His affairs have called the master, the head of the household, abroad; but, before he starts on his journey, he calls the whole family together, gives to each of them authority to maintain the order and seek the welfare of the household, appoints to each his special task, and lays strict command on the Porter, not only to look for his return, but also to keep watch on all who come in and go out at the gates. He then starts on his journey. And *now* all depends on the fidelity with which each of the servants devotes himself to his several and special task. Any remissness, or unfaithfulness, on the part of any one of them, may throw the whole domestic system out of gear, may involve it in a confusion which the efforts of the faithful servants will very hardly repair; while, if only a few of them become unpunctual, indolent, negligent, there will be a dreary scene of waste, disorder, discord when the master returns. On the other hand, if all are prompt, diligent, strenuous in the discharge of duty, the whole family will dwell together in concord and prosperity; and when the master returns he and they will be glad together.

This is a parable, or picture, of the Christian Church, and of every separate section, or congregation, in the Church. *Our Master, the Son*

of Man, has taken a far journey ; He has gone up into heaven : but He has given to each of us, first, a general commission to seek the welfare, to promote the order and efficiency of the Church ; then, a special work to do for Him ; and then, a stringent injunction to keep watch at the gates, that we may look for and welcome His return. The Parable is so simple, and its application is so obvious, that it is a complete though brief homily in itself, which hardly seems to need any exposition or enforcement. Nevertheless, it may be worth while to dwell a little on the main thoughts it suggests ; for, simple and obvious as they are, it is our practical neglect of them which renders our churches so much less strong and serviceable than they might and ought to be.

(1.) Let us glance, then, at that first simple thought of *the authority* which the departing Master confers on all His servants. We all know that in a household where the master and father is served from love, and not from fear, when he goes away for a time, the children and servants, if they are good and faithful, bestir themselves to show that they are not unworthy of the trust he reposes in them. A pulse of quickened affection and activity spreads from heart to heart. A new and invigorating sense of responsibility stimulates them to a more steadfast and earnest discharge of duty. Now that the master is gone, each of them feels as though, in his measure and degree, he must take the master's place—think for him, act for him, watch for him, look after his interests with a jealous eye, and go beyond the mere lines of duty in order to promote them. Good servants always, they are now more than ever anxious that all things should go to his mind, that nothing should be wasted, nothing omitted, nothing lost. They try to keep the whole round of service up to its highest mark. They try to make the house look its brightest against his return. The hope of his approval rouses them to an unwonted energy and patience and steadfastness.

Now is this the spirit in which we give ourselves to the service of the Church at large, or even to the service of that section of the Church with which we are most intimately associated ? Our Master has gone away from us ; He is in a far country. We profess that, not from fear, but from sincere and cordial love for Him, we have entered His service and come to dwell in His house. Do we feel, then, that He has given us authority to seek in all ways the good of His Church, its order, its concord, its efficiency ? Do we feel that, while He is away, we, in our measure and degree, have to fill His place, to think for Him, to act for Him, and, if need be, to suffer and make sacrifices in order that we may carry out what we take to be His will ? Do we go with constancy and patience even into the irksome and petty details of His service, and endeavour that even that which looks smallest and meanest in it may be finished

with our utmost skill? As we move about the house, or take part in the worship of the Church, do we study its interests? Do we habitually consider what there is which interferes with its comfort, its order and beauty, its growth and success, which we can remove or help to remove? Do we search out what is weak, or lacking in the ministry and service of the Church, not that we may sneer or complain of the inefficiency of the fellow-servants who fail, or whom we assume to fail, in their duty; but that however unwelcome the duty may be to us, or however weary and exhausting the duties we already discharge, we may supply that which is lacking, and strengthen that which is weak? Are we conscious that we are *all* officers in the Church to which we belong, all *deacons* or servants, even though no official position and honour be assigned us? Are we *at home* in the house of God? Do we feel that we have "the authority" of a child and a servant in it? that we not only have a right to seek its welfare, but that we are bound to seek it by all the ties which bind us to Christ?

If we do, happy are we. For in many churches the prevalent feeling just now is that at all events most of the members of the congregation have nothing to do but to be ministered unto, nothing but to stand by and criticise the official servants of the house of God; that they themselves are in no way responsible for the comfort and beauty of the place in which they worship, or for the effectiveness of the worship in which they join, for the growth of the church, whether in members or in grace, or for the wise and effective administration of the various institutions connected with it. If anything is wanting, they do not feel that it is *their* privilege to supply it; if anything goes wrong, they do not feel that it is *their* duty to set it right. Ask them, Why? and they tell you that they have no authority in the Church, that they hold no office, and desire to hold none. They are too busy, too weary, too exhausted by the demands of daily life, or too infirm in health, to take part in the ministry of the Church, although they both see and expect neighbours of theirs who are just as busy and tired, just as exhausted or infirm as themselves to take part in it, and are by no means slow either to gibe or to murmur at them when they blunder or fail.

Now, here, as throughout His teaching, our Lord corrects this indolent and critical spirit. He tells us that, not officials alone, but *all* the servants in His house, all the members of His Church, have "authority" from Him to promote, in all ways, the order and welfare of His Church, and to advance its interests; and only when all the members of a church feel as good servants feel when their master is absent; only when the sense of responsibility to Him and the eager desire to respond to the confidence He

reposes in them quickens them to steadfast activity in His service, and constrains them to regard the interests of the Church as their own: only *then* will it rise to its true strength and blessedness. Nor is there any other means of securing this general and steadfast activity than by a more sincere and profound love for the Master whose servants and friends we all profess to be. If we love Him with all our hearts, we shall love one another as ourselves. We shall not dream of saying of any work which needs to be done, "*That is no business of mine,*" or, "*I am not bound to do this.*" Still less shall we stand negligently by, and say of those who are at least trying to serve the Church, "*How badly they do it!*" We shall feel that we are not only permitted, but bound, to take a full part in the service of Christ. We shall be eager to do all we can for the general good. No task will be too mean for us, no detail too petty or trivial. Constrained by the love of Christ, doing what we do as unto the Lord, and not unto men, we shall be forward to promote the interests of His household and to help our fellow-servants in their labour of love.

(2.) This is *one* of the simple lessons of our parable, that we all have authority from Christ Himself to seek the welfare of His house, the Church. And another is that, besides this general authority common to us all, we have each a *special work* to do for Him and for the family named after Him. "*To each his own work,*" i.e., the work he is specially fitted or called to do. No doubt there is a common work for us all, just as there is a common authority. "*This is the work of God, that ye believe on Him whom He hath sent.*" "*This is the will of God, even your sanctification.*" But this one work—faith in Christ and that vital purification of spirit which is the result of faith in Him—takes many forms. All men are not sanctified by the same means, in the same mode. Nay, the very conditions and tasks which strengthen faith or excite a purifying energy in one soul may be fatal to another; as, for example, the conflict with great temptations, or the pressure of severe and accumulating sorrows. Our varieties of personal character and of habit and bent demand that our tasks should be varied if the same effect or end is to be reached in us all.

Nor is there any doubt that the great, common, but varied work of the Christian life should be done in all places, at all times. In our business and our recreations, in the home and the factory, no less than in the service of the Church, we may abide with God, and serve the Lord Christ.

But in this Parable the Lord Jesus refers, not so much to the sanctification of our whole private life, as to the special and direct ministries we are bound to render in the Church. He is speaking, not of *the general*

conduct of the servants in His household, but of *the special household tasks* He has assigned them. And it is beyond question that, if we take Him for Master and Lord, we shall find some function to fulfil, some work to do, in His service. There is so much ignorance, so much misery, so much sin in the world around us, that if we have any spark of our Master's love and zeal, we *must* endeavour to teach men, to comfort and redeem them. We dare not, and cannot stand idle and indifferent when so much work has to be done, and our fellow-servants are constantly soliciting our help. And whatever our faculties or gifts, the work of the Church is so varied, that we may every one of us find suitable employment in it, if only we are bent on finding it. None is so weak of will or poor in endowment but that he may do a little good, if only he be set in doing it. Our Sunday Schools, our Benevolent Societies, our Choirs, our Collegas, our Missions Home and Foreign, are all calling for help. If we cannot teach *men*, we may be able to teach children. If we cannot even teach children, we may visit, we may relieve the poor and sick; we may speak cheerful words to them, and carry them a few flowers, or a little fruit, or some warm clothing, or get them medical aid, or we may ask more capable friends to succour them as we cannot. If we cannot speak for Christ to *many*, we may be able to speak for Him to a *few*; if not to a few, to the friend who is dearest to us. If we cannot speak at all, we can at least help to send out others who can and will speak for Him. If we have little to say, and less to give, we can at least make that little more, by cherishing a faithful, gracious, and kindly spirit.

There is, then, a special work for every member of the Christian household, however lowly or however high his position, however few or however many his gifts. Christ is too wise a Householder to call any man into His service *who cannot serve*. And what sounds very strange and even untrue is, that the Parable represents Christ as Himself assigning a special task to every one of His servants. "He gave . . . to each his own work." That, I say, sounds strange and untrue to experience, for one of the commonest complaints we make is precisely this: "I am very willing to serve God and men, if only I knew what to do. But I have no special gift. I cannot pretend to any special Divine call. Like thousands more, I am at a loss to ascertain definitely what I should even try to do. I don't feel good for much, and when I am urged to do something in the service of Christ and the Church, if my heart grows hot with a fervent desire to respond to the appeal, I really don't know what to do; and so the impression soon dies away." *That*, I think, is a very real and practical difficulty with many of us; and if it is met in general terms, if we are told, "Your position in life, your natural bent and disposition, the

claims urged upon your attention—these should guide you to a right choice of your special work," such a reply does not help us much or far. And yet no man who speaks to many men, however wise he may be, even though he be inspired as well as wise, can give other than a general reply. At best he can but make his reply as pertinent and helpful as the generality of his terms will permit. So that we are left, for the most part, to puzzle out a solution of the difficulty for ourselves. Happily, however, no solution of any moral problem is so truly helpful to us as that which, on due reflection, we discover each man for himself.

And if we are bent on solving *this* problem, we shall soon, I think, reach the conviction, that what we all want first and most of all is a keener and more steadfast *desire* to serve Christ in serving the Church. Were the desire but strong enough, we should soon find *some* means of gratifying it, and probably the best means. Take an illustration. Every man has a special work to do in the world, as well as in the Church. He has to earn his bread. There are many ways of earning bread. Of these he has to choose one. Often the choice is hard to make. A lad has no decisive bias to any trade or craft. He would as soon be one thing as another; sometimes, apparently, he would rather be nothing, *i.e.*, he would fain lounge through life, eating bread he has not earned. But, sooner or later, necessity compels him to take to this kind of work or that; and, as a rule, he grows to be tolerably content with it, and contrives to earn his daily bread by it, whatever it may be. Well, but in the Church, as in the world, there are many forms of service; and many of the servants in the great Household of Faith are not conscious of any special vocation; they do not feel that they have the gifts which would fit them for one kind of labour more than for another. But if necessity be laid on them, what will they do? Naturally, they will either try this kind of work and that, till they find one which they can *like* as well as do, or they will take up the first work that comes to hand and gradually *make* themselves fit for it. The one thing they will not do is—nothing. To call themselves servants and yet not serve, to profess much zeal and yet show none, this is the only thing they find to be altogether intolerable. Better any work, however humble, than none. And if *we* sincerely love Christ, and wish to be useful in His household, we may for a while be perplexed as to what kind of service it will be best for us to select; but we shall surely set ourselves to some task: we shall try any work the Church may need to have done. If we can only open a door, or sweep a room, or sit with a kind face in a sick chamber, or teach a little child, or earn a few pence for the general purse—whatever we *can* do we *shall* do, and do it with our might; and thus we

shall take our part in the work of the Christian Household, and come to feel that our special task has been committed to us by no one less than Christ Himself. What we chiefly want is to feel that we *must* do something for Him who has done so much for us. As we get more love, we shall do more work. At all events, till we have tried all departments of Church service, till we have attempted every kind of distinctively Christian work, and have failed in them all, we shall utterly refuse to admit that *we* are servants who cannot serve, and that therefore we must continue to stand idle all the day long.

(3.) To work we are to add *watchfulness*. To each of the servants the Master gave his own work, "*and commanded the Porter to watch,*" that being *his* proper work. What are we to understand by this? That the Porter *only* is to watch, and that the other servants, so long as they discharge their respective tasks, are exempted from the duty of watching? No; *that* would be contrary to the whole spirit of the Gospel. And, indeed, our Lord Himself guards us against any such misconstruction of His meaning, for He closes His parable with the words, "What I say unto *you*, I say unto *all*, Watch."

What, then, is meant by this watching? The Parable itself makes reply. The Master has gone away on a journey; the time of His return is uncertain. The Porter is to stand at the gates and watch for the first signs of His coming. But the servants within the house are to be watchful also; they are to be in constant expectation of Him, in constant readiness for Him. Because they do not know when He will come, they are to be always prepared for Him, come when He will; to be always forward with their tasks, that He may find everything in the house to His mind, and may greet them, when they welcome Him, with approving joy.

And this is to be at once the method and the animating spirit of *our* service. We are not to be as drudges who have no pleasure in their labour, nor as hirelings who care only for their wages. Our labour is to be bright with hope, with the hope of a great happiness to come, and that *may* come at any moment. We are to do all we do in the Christian household as in the sight of a Master who, though absent from us for a time, is sure to return, and who, meanwhile, is present with us in spirit and much concerned in the success of our labours. Nor shall we watch in vain. The Lord is always coming to those who look for His appearing. We see His coming, on a large scale, in every crisis of the great human story. In revolutions, in reformations, when the thoughts of men's hearts are revealed, when they are called to accept new forms of truth or to enter on new spheres of duty, we know that Christ has come once more, to try their works, to put them to the test, to see

whether they have been faithful to Him and are ready to greet Him with love and joy. And in like manner, though not so obviously, He comes to us in the crises of our individual history, when one page of our life is closed and a new page is opened. For each one of us there is an advent of the Lord, so often as new and larger views of truth are presented to us, or we are called to leave a familiar round of duty and enter on new and perchance more laborious and exacting duties. If we are so absorbed in the mere routine of our previous service, or so attached to old forms of truth and service, that we have no eye for new forms of truth, and no ear for the call to new labours, we miss our happy chance; we are like servants who, stolidly plodding on through a familiar drudgery, do not hear when the Master stands at the door and knocks, and are even flurried and vexed should He bid them do what they have never done before. But if, while going resolutely and happily about our accustomed tasks, we look brightly and hopefully for the joy of Christ's return; if, because as yet we know so little, we *expect* Him to teach us new truths; if, because our service is as yet so imperfect, we *expect* to be called to other and better modes of serving Him, we are like servants who, living daily in the hope of the Master's return, catch the first signal of His approach, hurry out to welcome Him, and are rewarded for their watchful diligence by having greater authority committed to them, and ministries which bring them nearer to His presence.

And all *these* advents of Christ, in new truths and new duties, are but preludes of that great personal advent, the hope of which most of all assures our faith and strengthens us for His service. When the Twelve stood on the hill of Bethany, gazing up into heaven after their ascended Lord, the angels assured them, "This same Jesus shall *so* come as ye have seen Him go." Since that promise was given, the household of faith have cherished the hope of "the glorious appearing of the great God and our Saviour, Jesus Christ." This hope is *ours*, if we care to make it ours, and is our best incentive both to fidelity and watchfulness. *We* are not left to peer vaguely into the future, and speculate on what it may bring. We know that He who once came and dwelt among us in great humility, will come again in the glory of the Father to complete the work He then began—to finish our redemption—to reward every act of kindness as though it had been shown to Him. And therefore, we are watchful, and strengthen the things which are ready to die, not suffering any grace to perish out of our hearts in this world's unkindly weather, but guarding and cherishing it for the summer of eternity, not permitting any good enterprise to fail for lack of help, but breathing into it the life of our help till happier times arrive.

This, at least, is the temper we strive to maintain and ought to maintain. Because we hope and believe that Christ will come, we try to combine watchfulness with diligence, to hold ourselves ready for His advent while we devote ourselves to His service. To wait and watch is harder than to work; nay, at times our very diligence renders us unwatchful. We are apt to sink into mere routine and formalism, to go on doing what we have always done, not looking for new truths and new duties, but rather fearing and distrusting them. Hence it is, I suppose, that the parable lays special stress and emphasis on watchfulness. The Master "*gave* to each (of the servants) his own work;" but "*He commanded*"—a much stronger word—"the Porter to watch." It is only as we look for new revelations of Christ, only as we reach out to the things which are before and beyond us, only as we are sure that He will come to judge our works, that we can keep our hearts alert, and faithful, and strong. Let us watch, then, as well as work; nay, let us watch *as* we work; and in due time the Master will come to us as we go, with diligent hand, on our steadfast rounds—come to reward us for every act of dutiful service and watchful love.

Practical Addresses to Students for the Ministry.

BY THE EDITOR.

NO. I.—WALKING IN THE LIGHT.

Is the valley of Chamounix, I once saw two revelations of things as they seem, and things as they really are, which were to me strikingly typical of the twofold spirit in which our ministerial studies and life may be conducted.

First, I saw the vast and majestic valley shrouded in mist. Only a few hundred feet above our heads heavy rain-clouds swept along the shaggy forests which skirt the slopes and buttresses of the mighty mountain. The giant pines swayed to and fro in the blast; the roar of the torrents and the clattering of "the big rain" made a thunderous music. The eagles screamed as they soared to their eyries. The strange wild clanging of the Alpine bells was drowned in the louder voice of the storm and its million echoes. Down, out of, and below the ragged veils of mist stretched huge white glaciers, with their serrated ridges and discoloured pyramids of ice. These appeared to have some strange connection with the valley, and to speak of the grim and glacial millenniums, when their forerunners had felt their way out into the broad valleys and open plain; but in all this there was no beauty to desire, there was nothing to charm the eye or the sense. Exhilaration, glory, loveliness?—not a bit of it. The only things that it was possible to turn to with satisfaction were a blazing fire and creature comforts, and the Englishman's right to grumble. But wait awhile. Towards the going down of the sun, a rose-coloured flush illumined the driving mist, an arrow of light from the great King of Glory struck upon the spectral

glacier, and in a moment it glittered like a pile of sapphires and rubies ; and then the huge rays of cloud became blood-red banners borne by some unseen army along the lower ranges of the valley, while right over our heads, at an elevation of eight or ten thousand feet, shone a vision of unearthly splendour ; the granite aiguilles of Mont Blanc were disrobing themselves, and suggested the idea of a whole staff of archangels expanding and folding their spangled wings in our very eyes. It was almost more than mortal sight could bear to watch them at their evening worship, giving back to half a continent the light they lived upon. We had but to wait a little longer, and there appeared above them the image which St. John saw in his apocalyptic vision of a great white throne, from which and from the face of Him who sat thereon the heaven itself seemed to flee away. Then came a pageant of splendour lasting for successive nights and days, when " motions of moonlight," shadows of the fairy clouds high in the ethereal vault, mysterious changes of hue and tone and sentiment chased each other over the unveiled faces of the highest Alps. The history of the whole valley for a hundred thousand years ago, a hundred thousand years to come, seemed almost legible by the light of common day.

Could we be standing on precisely the same spot where the darkness and the storm and the chill vapour had so recently made life a comparative misery ? Now it was an ecstasy to be. We blessed the Lord that He had done such marvellous things ; we triumphed in the work of His hands.

Here was a picture, a twofold image of the same position, the same work, the same responsibilities encountered, with or without the advantage of the true light of Heaven upon them. Often our eyes cannot glance beyond the nearest, dimmest view of our work and duty. Vapours of selfishness conceal it from our view. There are pressing right down into the near foreground some frigid, formal reminders of our heavenly relationship ; some religious duties which chill our spirits ; some irksome responsibilities on which we prefer to turn our back. A confused roar of elemental voices makes harsh music. We resent the ways of God, we find fault with our mercies, we forget how near we are to the majesty and beauty of the Lord our God. We find it impossible to commune with Him ; we throw the blame upon His Providence, or our circumstances, or our brethren. But let us wait awhile. A breath of Divine influence comes over us. Our eyes are opened, the light shines, and then we see how close around us are the eternal things, how these daily duties of student life or pastoral or professional care, or secular business, are a part of a wondrous whole ; how large God's plan is, how unutterably vast and beyond our adequate comprehension ; how near to us are the fountains fed at the source of all life and light, how God's love is ever striking the rock and bringing forth from hidden springs rivers of water of life.

I do not think that it is possible to overstate the physical contrast of effects which have often passed under my eye, as it has watched the mountain gloom and glory ; and I do not think it possible to state with sufficient strength of expression the difference between work done for God, *with*,

and *without*, the sunlight of His presence, with, and without, the conscious communion of the soul with Him.

The most sacred work done from a mere sense of duty, even though it be the guiding of brother-men through the devious labyrinth and dark valley of the shadow of death; even though it be the effort to reach by words of love and consolation those for whom we can do nothing else; even though it be the sounding of the herald's trumpet, which tells of amnesty to despairing rebels against the majesty and will of the supreme and awful Love, MAY be the most perfunctory of occupations. It may take the low name and character of "getting up" a sermon, of "doing" a pastoral call. It may be heartlessly done, with no trembling earnestness, no realisation that we too have sore need of Christ, that we have to face a more awful judgment and dread scrutiny than those have to whom we minister. It may be done with mere professional decorum and rhetorical finish, as though our sole object were to have the reputation of preaching a clever, or intellectual, or eloquent discourse. It may be done with heartburning that we have not a larger or more influential audience; with eager thoughts about reward, reputation, or fame. All the large and wonderful relations of our commonest religious duty may be completely hidden from us. The absence of external stimulus to exertion may leave us spiritless and flat, and with a sense of being the victims of other people's successes. We may magnify our own importance to the kingdom of God until we cannot bear disappointment, nor endure to be left behind in the race for honour, until we become exacting and critical, instead of patient and thankful. Doubtless it is this going to God's work without discerning the utter littleness of our part of the ministry of grace; without deeply, heartily meaning what we say, or without attempting to be and to do that which is so easily and glibly recommended to others, which is the bane of the pulpit, and has made it often the synonym for exhausted commonplace, and unintelligent banter. It would be well to remember sometimes how the Lord Jesus went to His work amid utter misconception and lack of appreciation, how His life-giving words which have been pulsating ever since He uttered them in the heart of humanity, were spoken by the wayside, at the well, to captious congregations, even to men thirsting for His blood. At the moment of His greatest apparent popularity He wept. On His way to Calvary, when there was the burden of all the world's sin upon His heart, He saw no sympathising face, yet He did not draw back. He endured the cross. He despised the shame.

But not to speak of these higher duties, this obviously Divine work which ought to call forth from the depths of our soul all our highest principles, all our largest views of humanity, all our humblest thoughts of self, there is much that we have to do as students and professors of sacred learning, and as ministers of the Gospel, that does not stand in such obviously near relation with the kingdom of God, or with the eternal life, or with the "world to come;" and over which lower ground it is more easy for the vapours and mists of earth to creep, and which, if we are not careful, may be shut off from any apparent connection with the eternities, with even our own

future duties in this life. Now it is possible to think meanly of things that we have never seen in their true light. Thus, the elements of a sound scholarship, of accurate knowledge, of a healthy philosophy, or a true theology, must involve much toilsome service, quiet plodding, patient industry, which poetry and imagination may find it difficult to gild.

Again, there are all the relations of the daily life of students toward each other, which may be degraded into the coldest and least brotherly of bonds, unless the heart is set upon high culture of charity and a ceaseless discipline of self-denial. The strong may become contemptuous and impatient towards the weak, or the weak may lean too heavily upon the willing hand that is outstretched to help. The successful may be supercilious to the feeble, and those who are far behind in the race may be exacting, and turn their disappointments by wearisome recital into a burden that they have no right to lay upon another. Then there are religious duties and responsibilities which students and ministers, too, are with the faintest possible justification sometimes disposed to shirk or treat with contumely, which they of all men in the entire Church of God are bound and pledged to sanction and promote by every means in their power. If they undervalue what are called "means of grace," the assembling for united worship and instruction, because they cannot according to their own fancy "enjoy" them or "profit" by them—if from the state of their own mind, chiefly, they discount very cheaply the exercise of common prayer, the great hall-mark of Christendom, the earliest sign of the hunger of the soul after righteousness, the invariable accompaniment of the revival of true religion in the Church, the anticipation of the rapture and communion of heaven;—if they are disposed to fancy they are independent of a united worship, which they do not conduct, there is no meaning in their own life. It is a reduction to an absurdity of their entire position in the Church. Their *raison d'être* ceases. They are learning, striving, professing to accomplish a work in the kingdom of God which they practically declare to be a useless encumbrance of piety. If their own tone of communion with God is so high that they are unable to take advantage of the sympathy of their brethren, they are bound to bring the fervour of this affection, the strength of this grace, into the common stock, and to quicken by their worshipping presence hearts on a lower level than their own. If they are unrefreshed, and fail or refuse to be comforted by the stammering or even formal cry of another when he is unable to utter their deepest need, or to pour forth their rapturous thanksgiving, it would be well that they should bear in mind that their own efforts have sometimes been equally incongruous with some other unsympathetic soul. Not remembering all this, feeling tempted to criticise instead of to worship, many of the religious duties incumbent on students and ministers may become a weariness to the flesh; there may be the aching sense of cold and darkness, even within reach of the very pavilion of God where He robes and enthrones Himself, and asks us for our love and homage.

If there had been no fire on the altar of burnt-offering, no incense in the censer, no Shekinah in the Holy Place, no pillar of light over the taber-

nade, we should have expected that Israel would have been smitten before her enemies. So if the holy place of college life be trifled with, if a feeble and worldly sentiment prevails concerning it, if all do not think of these seasons of common devotion, as the hours of continuous consecration and ordination to God's work, I believe the whole of our daily duty and secret fellowship with God will suffer depreciation; truth will shine with flickering ray, and work done with the lower and feebler motive will be unsuccessful and vain.

Further, there are special intellectual responsibilities making very anxious appeal to our moral and religious manliness, which, if we look at them simply through the mist of our personal preferences, and judge them by the standard of our own convenience, may be bewildering, unattractive, and even crushing. It is possible for students to think meanly of accurate knowledge of facts, because they have not duly appraised the circumstance that they are the servants of the God of truth; to under-estimate the importance of an effort to think God's thoughts in the language of those who first received them from Him, because they have never had a passionate love of the eternal "Word," a profound sense of the sacred veil which was thrown over and became the form of the eternal *thought*. It is easy to ignore the significance of the *events* by which great principles of eternal righteousness and love have been made known to men, because they have never been really seen in the Light of God. Many have tasted and drunk of the stream of living water, but are content to press no nearer to its source, even though they are professing to guide pilgrims through the wilderness. They are satisfied with rather vague and indefinite sentiment, and think it all-sufficient, because they have never seen the glorious face of the truth itself, by communion with which all just sentiment is alone evoked.

Study, whether of Greek or Hebrew, of philosophy or theology, whether of the laws of nature or the Cross of Christ, in the darkness and selfishness of merely personal interests, may be hard toil from which, if destitute of higher inspiration, when we most need vigorous exertion and profound thought, we shrink in indolence or fear. Is it possible that any of us approach our work in the midst of earth-born fogs like these; really leaving God out of sight? Then, the toil will be too great, the difficulty insurmountable. We shall give way before the first serious obstacle, we shall yield to the first strong temptation; we shall fall out of the ranks at the outset of the battle either from cowardice, or weakness, or rebellion. Still you ask, how are we to take the higher and the nobler view of all these things? How is our work, how are we and our surroundings to be so transfigured as that such failure in our student life, such incapacity in our religious faculty, such lack of fire and brotherhood and sympathy, such perfunctory discharge of ministerial duty, may be avoided?

My answer is, that the difference between failure, misery, and foreboding of ill, between a sense of uselessness and heartless chill of soul on the one hand, and on the other the glorious consciousness of success, the self-forgetting fulness of joy, the rapture of energy and the might of a divine enthusiasm for a work far greater than ourselves or our personal interests, and

which stretches out into eternity, turns entirely on whether or not we can see the whole of our life in the light of God, whether we can realise the Divine Presence, and know when we do so what it means.

I tremble for you, as I say this, in the face of the studied and terrible ignoring of God current in some quarters. The vain one-sidedness of certain scientists deals ostentatiously with *half* the facts of human life as though they were *all* the facts, and is deaf to the cry of a thousand generations after the living God. At the present moment, some of our teachers are trying to persuade the broken hearts of men that they need no Father, and that we are all alike hurrying to the fathomless abyss. But the great tide of human feeling, the vivid intuitions of unseen things, the depths of religious experience have always been too strong for philosophical nihilism. It is not the first, nor the second, nor the hundredth time that the wave of unbelief has rolled across the ocean of religious thought. The crest of the wave is breaking now over the frothy trough of a sea made angry by a very different blast; but while it thunders and crashes in our ears, the great tide is sweeping the whole agitation back, and a tremendous reaction, born of the irrepressible convictions of eternal things, the awful sense of unrest, the dazzling glory that is shining from the face of Jesus Christ is once more setting in.

Materialism will never gain the victory over the voices of the soul, however loud the clamour of the sea-storms, the factories, or the battle-fields.

Carry the materialistic exposition of the conditions of thought or sensation to the ultimate point. Watch with every instrument or calculus which can trace the result, the effects produced by any material molecule or force upon the sensorium. Leave no physical fact out of account. Sum up the whole result, and still all the diameter of being stretches between the resultant of all these forces or vibrations and a single *sensation*, or a *thought*. Let that huge fact be admitted, and there is the overwhelming and majestic presence of the *soul* drawing into these Eleusinian mysteries of physical darkness the *Ego* and therewith the *LIVING GOD*. For *between* all the phenomena of nature, as the *nexus* of the most closely associated facts, as the *reason* of every property of matter, as the *substance* of every form, as the *cause* of every difference, as the *guiding principle* of every evolution, there is that which shadows forth the presence of infinite, absolute, eternal, intelligent, personal self-consciousness.

Yes, in this conviction, there is a place where one may stand and "see the invisible."

Moreover, the craving of our moral nature and conscience bring us face to face with the Eternal Person to whom they refer. Righteousness and Beauty are the Form and the Robe of the Living God. The voice of conscience is the whisper of God. But there is wakening up to self-consciousness a higher life than that of the *Ego*, and a conviction stronger even than that mere sense of God, which neither materialism nor Pantheism can ever extinguish. There would never have been these fierce contentions about the name of God if man had been in his normal state. Nothing demonstrates the grand truth of revelation so explicitly as the

treatment which God receives from His creatures. The ignorance displayed concerning Him, the gross and malignant libels that have passed current as the revelations of His will and nature, the direct hostility to what is recognised as His Providence, the disobedience of His acknowledged law, the slavish dread of meeting Him, the fleeing of the guilty from His purity, the cowering terror of the convicted offender, the transformation of the world and of its forces into rivals of His Majesty, the turning of the gifts of His tenderness into the idols that He condemns, the abuse of the highest powers, as well as the least noble passions of our nature, the enmity which will not be reconciled, the pride that careth not for God, and politely bows Him out of the universe, all combine to show that man needs redemption, regeneration, renewal—that there is an intolerable wrong and evil in the world of man which must be and which will be overcome, not by the evolution of nature, but by the direct work of grace and mercy. When the light of the Divine Love streams over the soul, and reveals the aspect of the world around it, and the work to be done in it, there is as great a change as from the darkness of the night to the clear vision of the day. Every Christian can say, “I was darkness. Now I am light in the Lord.” But we who have been called to this work, and who profess to have all passed through the change from darkness to light—upon what are we gazing? What is it that is revealed to us by the transition?

We see or may see first and triumphantly above all other light the face of Him who sitteth on the throne, a glory altogether unutterable and satisfying with its fulness and sufficiency and abundance which dwarfs all other being, and “fills our eyes as were the skies, one burning boundless sun; while creature mind, in path confined passeth a spot thereon!” What was ere-while wrapped in impenetrable mist is unveiled, and we “with open face beholding” are changed into the same image; we are lost in the light. A little while ago we saw sin as a misfortune, as a darkness, as an accident, as a theme for ridicule, we even thought leniently of some forms of untruth, dishonesty, or impurity; now, from this vantage ground and with eyes open, we see the hideous and loathsome form of it—its peril, its curse, its doom. The vision transforms us into prophets of the Lord. We formerly looked on the Cross of Christ as an historical event of great interest, as an isolated instance of human travail, of God’s beneficence, and man’s ingratitude; now we see it as the awful, the blessed revelation of the Divine righteousness and eternal love. It is the purpose of our lives to make it known. The great stream of life which is issuing from the throne of God and of the Lamb is enough for the cleansing and solace of the world. We see it flowing through the burning wastes; and blinded men are dying for thirst along its banks, and they do not hear the rolling of its waters: it is ours to cry, “Ho, every one that thirsteth, come, drink and live.”

We see daily duties and responsibilities, which once stood isolated, disconnected with our life or with the life of God, to be a *part* of a great plan of mercy for ourselves and others. We proceed to do those things which are nearest to us, not for our own sake, but for God’s, and for man’s.

We do them heartily as unto the Lord, not as unto men. Whereas once we were crushed by disappointment, disheartened by defeat, without resolution to meet a difficulty, or power to undertake what was distasteful to us ; now, in this light, we see in the way of the cross the sympathy of Jesus ; and as we catch sight of His bleeding footprints we rush forward to our work in the name of the great Conqueror. At one time we made much of the inconsistencies or the awkward temper of others, and pleaded these in lieu of sacrificial duty. Now we have dropped our self-assertion, we are conscious of our own weakness, and we are ready for our work, however deep our mortification, or however new and unexpected the claims of obvious duty. We see all in the supernal light, and all things have become new to us.

For those who have stood on the mount of God and beheld the vision of the Lamb, and for those who follow Him whithersoever He goeth, it is absolutely in vain for the prophet of science, or of literature, or of history, to declaim in cold and glittering words that there is nothing to be known beyond the quantities and clashings of molecules and forces. We, too, some of us, once stood in the darkness, in the dimly-lighted gorge and thought the same, but now our eyes have looked on "the city which hath foundations." We have stood where "they need no candle nor the light of the sun, for the Lord God giveth them light," and we cannot be persuaded against the facts of our experience. Allow this light to pour over your brotherhood, your quiet retirement, your recreation, your social gatherings, your books, your worship, your Christian work—softening, refining, transfiguring, sanctifying all. Open your eyes and discern the mighty forms and dread eternities around you, and, above all, the awful, holy face of Him who "died for all, that they who live should henceforth not live unto THEMSELVES, but unto Him that died for them and rose again."

Job Longing for a Permanent Memorial.

BY REV. DR. GUTHRIE.

"Oh that my words were now written! oh that they were printed in a book. That they were graven with an iron pen and lead in the rock for ever!"—JOB xix. 23.

THIS most venerable of all books stands, even among inspired compositions, like the pyramids among the ancient monuments. Its simplicity, earnestness, and oriental colouring, stamp it with a sublimity all its own. It is a life drama of the primeval time. On a book so august, and of such inaccessible antiquity, opinion has been as various as the interest in its study has been profound. Manifestly, on the very face of it, it is one grand illustrated moral, world-wide, time-long ; growing up out of the unfathomed depths of providential mystery, and branching out into beautiful and boundless blossom.

Some have supposed it to be a fictitious narrative from the pen of Moses. We have no prejudice against religious fiction, and should consider it presumptuous to harbour any such sentiment, remembering that Jesus Himself

dealt largely in religious fiction, one-half of His teachings being in the form of short parabolic tales. But we should grudge very much to be driven to the alternative of relegating the Book of Job to the realm of fiction, for this would leave us not only one veritable ancient story the less, but what is of mightier moment, one truly heroic ancient man the fewer. Happily we are shut up to no such alternative. That it is not a fiction may be inferred from the allusions of two inspired men—Ezekiel and James. In Ezekiel xiv. 14, we read : " Though these three men, Noah, Daniel, and Job, were in the land, they should deliver but their own souls by their righteousness, saith the Lord God." Here the personality of Job is classed with that of Noah and Daniel. In James v. 11, we read : " Ye have heard of the patience of Job ; " which surely commends Job to our imitation as a real person.

The book records the moral trials and triumph of a rich and godly Emir, who probably lived towards the north-east of Arabia Deserta. Naturally, the bulk of the book would be written by Job himself, and afterwards edited by some author whose name has perished, who would write the opening and closing parts, and then insert it in the inspired collection. Its crowning moral is patient persistence in well-doing, and unwavering trust in God, even if whole worlds should seem leagued for our destruction. Its fit motto would be its own lofty utterance—"I will trust Him, though he slay me." It is thus a standing rebuke to that odious class who, instead of pitying the victims of a falling tower, or of a tyrant's rage, try to stab their memory with the censorious judgment that they must have been "sinners above all men."

Nowhere is this uncharitableness more affectingly exposed than in the burning words of our patriarch in the preceding context. Under the name of comforters, Job's friends had come only to give his disasters a new sting by giving them a tongue to testify against him. They have now talked themselves to the bitter climax. Job's lacerated spirit smarts more under their daggered words than did his body under its sores. "How long," says he, "will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me." He does not deny that he is a sinner. "Be it indeed that I have erred," says he, "mine error remaineth with myself." Enough that "God hath overthrown me, and hath compassed me with His net." He then plaintively recounts his woes—how he had been deserted by his nearest and dearest, and how his loathsome malady had left him but "the skin of his teeth," till his bursting heart seeks vent in the piteous cry, which might have pierced a heart of stone : "Have pity upon me, have pity upon me, O ye, my friends, for the hand of God hath touched me." A proud heathen Stoic would have said, "If you have no pity for me, be it so. What care I either for you or your pity?" But loving Job could fall at his friends' feet and bespeak their pity, so much had he of the spirit of Him whose day he here sees afar off, and who Himself disdained not to say, "Reproach hath broken mine heart."

After that burst of grief is over, Job gives vent to the desire, "Oh that my words were now written ! oh that they were printed in a book ! That

they were graven with an iron pen and lead in the rock for ever;" in other words, that they were graven with an iron stylus, either on rock, or on a leaden tablet run into the rock, as an enduring record. It is an interesting fact that on the rocky ledges around Sinai, and other parts adjoining Job's region, inscriptions of this kind abound. Many of these, after baffling the ingenuity of former ages, have in our own day been deciphered by learned men, and found to be written in alphabetic characters of which no other trace now remains. Such permanent record did Job desire for his memorial, and he especially desired it "now." "O that my words were *now* written!" he exclaims. Why *now*? Because he felt that he was dying. He could not hope to live down the cruel charges of his too "cauid friends." He had not breath even to prolong the task of verbal vindication. He was about to lie down in a grave which his own friends had combined to dishonour. It was known that they had come to comfort him, but instead of being ready to strew his grave with flowers and *immortelles*, and to inscribe it with a memorial declaring his sufferings to have been not more superlative than were his virtues, they had insisted to his face, and seemed resolved to insist to his last breath, on branding his name with eternal stigmas as a hypocritical incarnation of mysterious sins, which had provoked the Almighty to launch those crushing judgments on his head. He could not hug even the poor hope that "his memorial would periah with him," for unless he could get the true memorial he longed for, if only to the extent of an emphatic and permanent assertion of his innocence toward man, and his hope toward God, that other sinister and malignant memorial would remain. He would then be deprived of his own vindication, even in the suspensory form of an appeal to that supreme and ultimate tribunal which should one day clear up all. Thus the world would be deprived of its crowning example among mere men of invincible faith, and heroic patience sustained to the bitter end; and Providence, under the profane hands of officious vindicators, would have been misread and maligned, to the dismay and stumbling of many a sufferer in after times.

These and kindred reasons sufficiently account for and justify Job's intense desire that his final plea should find permanent record. His wish has been gratified; his memorial has found inscription on a tablet compared with which the granite rock is rubbish, and lead a withered leaf. It has found entry in "the Word of God, which liveth and endureth for ever." No temple of fame like this. Here with the "elders," or venerable ancients, Job "has found a good report;" not only a place for this last manifesto, but an array of his whole case and triumphant vindication at God's bar sooner than he himself dared to expect. Here, too, among many the like instances, pious Mary of Bethany has found enduring "memorial" and vindication against the censorious Judases of the world; and from the everlasting Gospel (Mark xiv. 9), as from an ever-burning censer, the savour of her pious anointing act floats over all lands and through all time.

This dying desire of Job to find memorial is much too natural to be at all strange. Nothing is more common in death scenes than to find the depart-

ing one rally his failing strength and eagerly utilise his few last breaths to give final charges that shall be religiously honoured, and with painfully wistful looks try to speak after vocal power is gone. A dying sceptic will thus at times bring out the agony that is within, while a departing Christian will continue to plead for man to God, for God to man, till all power of speech fails, knowing, as one such remarked, that "in heaven there are no more sinners to reconcile." Many and various are such cases. Columbus, homeward bound after his brilliant discovery of the New World, is overtaken by a terrific storm; and in his indescribable agony that not his life merely, and that of his crew, but his magnificent discovery, with its memorial and wealth of consequences to the world, must all go down irrecoverably into the abyss, and that, too, not far from land, commits to the deep hurried entries of that discovery sealed up in bottles, in hope that some day they might reach land. Would not Columbus then have exclaimed in Shakespeare's words, if he had known them—"O that my words were in the thunder's mouth!" Robert Burns, on his last visit to Mrs. Riddle a few weeks before his death,—when, as he was shown into the room, with a ghastly hue on his face which much appalled her, he asked her if she had any commands for the other world—said, in the course of their conversation, —and with deep feeling too, that he had dropped from his pen to friends, or in familiar company, many improper lines that he had never intended for publication, but which he could not now recall, all which, he much feared, would be raked together after his death, among his collected writings, to the injury of his memory. A case this in which death prompts the desire not only to say, but as far as possible to unsay. An infidel, mentioned by one of our sacred poets, when dying and penitent, called for his writings and burned them with bitter self-reproaches and tears.

"Burn, burn," he said, with pious rage,
 "Hell is the doom of every page."

Madame Roland, one of the victims of the Reign of Terror, and one of the finest and noblest women of her time, when at the foot of the scaffold, waiting her turn for the guillotine, asked for pen and ink to write down some of the thoughts that were stirring within her—a singular request, which was not granted. To name one case more. Over some mystery of wrong a duel arose. The fallen party, death-stricken, looked up, and leaning on his hand, with a glance indescribably eager, made intense efforts to speak, as if to divulge the whole mystery, but his lungs filled with blood, and falling back, he and his secret expired together.

Many and impressive are the lessons that here crowd into the mind. First, let us say what we have to say, and do what we have to do, in time, that during life we may so live that in the hour of death we may have only to die. Secondly, let us be careful to say and do nothing in life which we shall long in death—alas! unavailingly—to unsay or undo. Thirdly, let us, above all, speak for God and the Gospel; for that, be assured, if we are conscious and in our right mind, will be what at death we shall be most eager to do, that every word might photograph itself on the everlasting rock, and speak in its living influence long years after we are dead.

The Kaiser-i-Hind.

BY THE REV. J. BALDWIN BROWN.

THE great stroke of policy which was to fill the Indian princes with awe and the Czar with fear has been accomplished, and the Queen has been proclaimed Kaiser-i-Hind. The ceremony was, as far as we can gather, painfully gorgeous; but as all passed according to the programme, and there were gold, and jewels, and standards, and elephants, and fireworks in profusion, no doubt it was in a certain sense a success. But none the less does an uneasy feeling pervade Anglo-Indian society, shared, too, very largely by the more intelligent classes of the people of this country, that the whole thing is a huge mistake; from the first conception of the pageant—for we may be sure that it was born in pageant form in the brain of Mr. Disraeli—to the gilded howdah and trappings of the elephant on which Lord and Lady Lytton appeared in state among the Princes of India, and endeavoured to outshine them as the representatives of their Queen. Mr. Disraeli was a man of imagination; whether he has passed it on to Lord Beaconsfield may be matter of question; but a certain brilliancy of imagination has always been a marked intellectual endowment of the Conservative leader, until at least he transferred himself to a sphere in which imagination sometimes suffers eclipse.

England owes a good deal to his imaginative powers, as will be recognised when his whole influence on his times can be dispassionately judged. It was this perhaps which gave us the Arctic Expedition. The charm of Arctic exploration, the fascination of the unknown Pole, could never be made apparent to the Gladstone government, in which imagination was by no means a strong feature. It seemed to them a mere fancy on which it would be foolish to throw away money, ships, and men. But as soon as Mr. Disraeli assumed the reins of government, the fancy took shape of purpose, and Arctic men and adventurous sailors were gladdened by the prospect of a dash at the Pole. And it is quite possible that the same quality, if it survives in force in Lord Beaconsfield, may give us another Arctic Expedition; for the last has been so blundered, nautically, tactically, and medically, that it proves nothing, except that it is a mistake to send a man in command of a Polar Expedition whose whole soul is not in the work. All that could be expected of the commander as a brave, able, and loyal British seaman he accomplished, and he deserves nothing but honour for the way in which he discharged a difficult and perilous duty. But it needs loyalty to duty *plus* a passion of enthusiasm for Arctic enterprise, to succeed against the tremendous difficulties which have to be faced by explorers, and it is just this quality which was wanting in the conduct of the expedition which has returned in safety to our shores. If the Premier's imagination is at all fascinated by the problem of the Pole, the Arctic enthusiasts will have their way, and another expedition will soon be afloat; if not, they must make up

their minds that, as far as the action of the government is concerned, the subject is closed for at any rate some years to come.

But to return to our Indian theme. There can be no manner of doubt, we imagine, that the whole scheme of the Imperial title and the pageant by which it was proclaimed has been after the imagination of the Premier's heart. Lord Beaconsfield has found in Lord Lytton a congenial spirit, one for whom the same large and vague idea of Imperial power has fascination. Perhaps it was with a view to the scheme which was already under incubation, that the son of a brother novelist, and a man of poetical temperament, was selected at this juncture to succeed the prosaic Lord Northbrook as Governor-General of India. Be that as it may, it is evident that Lord Lytton has lent himself with all his heart to make the Imperial pageant a success. But there are just two things in which it is simply impossible that a European can outshine an Oriental people—titles and splendour. And if it is impossible for the European, it is still more hopeless for the English, the most quiet, reserved, and, in manner, indifferent of all Western peoples. The foreigner calls this our English melancholy, little appreciating the deep vein of humour which is within it, and which has given us a succession of humorists from Chaucer, through Shakespeare, down to the brilliant circle of humorous writers who have brightened the Victorian era, which cannot be paralleled in any literary history in the world. But this quality of our race specially unfits us for the kind of work which we have just undertaken, the conduct of a pompous pageant on a scale commensurate with our Imperial position and pretensions, among a people whose forefathers were already satiated with splendour when ours were rude barbarians on the Cimbric marshlands, or the interminable plains around the Euxine Sea. It was not even English imagination which gave birth to the title which has come out, after all, in the form of *Kaiser-i-Hind*, and to the gorgeous coronation festival at Delhi. The statesman who is the father of it all is the least English in spirit and temper of all who in modern times have guided the English State. We doubt if any thoroughly disciplined English political leader would have dreamed of proposing it. But there has always been a certain fondness for startling surprises and brilliant effects, reminding one of the "*Arabian Nights*," mingled with graver qualities, in the author of "*Vivian Grey*," "*Alroy*," "*Tancred*," and "*Lothair*." We hold it to have been most unfortunate for us that it has been called into play in a matter of such profound and pregnant importance, as the bringing forth of the topstone of the fabric of our conquest and government in the Indian peninsula, and the crowning of the brilliant triumphs of the last hundred years.

We will not exhume the buried controversy about the title. It received the sanction of Parliament, in spite of the vigorous protests of the Liberal leaders and the great bulk of the party, and the manifest coldness of the Conservatives themselves, except the little circle under the immediate influence of their chief, and it has been accepted and proclaimed in India; so there is little profit in saying anything more about it, though we cannot but note that, curiously enough,—and we are tempted to add, malignly enough—it takes the form which brings the title of *Cæsar* into the style of British

royalty, Cæsarism and British royalty being really just at the opposite political poles. But this is the irony of what the ancients called Fate. The assumption of the title, and the gorgeous pageant which attended it, however, must be regarded in connection with a very real change in our attitude towards our Indian subjects, and the mode in which we propose to influence them. The Empire strikes a new key-note in our scheme of Government, and marks a new era. Some of our wisest Indian statesmen and scholars hold that the change is pregnant with very grave results.

The question is pressed upon us by the new tone and temper of our Indian administration, whether we are not in danger of repeating an old experience of conquerors, and being conquered by the spirit of the people whose political independence we have destroyed. The Greeks were conquered in the spirit by the East, whose empires they shattered. Rome was conquered by the Greek spirit under the first Cæsar; the Eastern Empire was mastered by the Asian spirit in turn, under the new era, which dates from Diocletian; the Franks yielded their manhood to the spells of the civilisation which they did their best to destroy, until the Karlings restored the balance; and there seems some real danger lest the English in India should "Hindize," just as the Greeks of Alexander in Asia "Medized," and weaken thereby grievously the mainspring of the power by which they rule the most populous and splendid empire in the civilised world. There are some things about the English and the English rule which the Indians appreciate perfectly; they fill them with a certain awe which it is hard for them to shake off. They understand what it means when a quiet Englishman in a black coat issues an order which runs through the whole of the vast peninsula, and which its 250,000,000 would as soon think of resisting as the monsoons or the tides. When a little band of English redcoats fights its way through raging millions of rebels, beats down native armies and chases them as a sheep-dog chases a flock of sheep, they understand what that means perfectly well. When a simple civilian with no parade of state rides through a starving province, making his quiet observations, and straightway from the ends of the earth supplies begin to converge towards the theatre of the famine, and millions of the wretched peasantry are saved—this, too, they comprehend. Our calm but rigid administration of justice, absolutely without parade but absolutely incorruptible, our posts, railroads and telegraphs, all these impress them profoundly, and fill them with a kind of awe, as though it were a power from another world, and resistless as Fate.

But when we descend to compete with them in glitter and ceremonial, dress the biggest officers in our army in fearful and wonderful heralds' tabards, set our Viceroy and his wife on elephants glittering with gold, flaunt before them emblazoned banners, give them titles as high-sounding and meaningless as their own, settle for them minute points of precedence, and wind all up, as the Pope winds up the Easter festival, with a blaze of fireworks, we can fancy the keen-witted princes saying in their hearts, while a curl of scorn writhes over their lips, "These English are become as one of us! Though they have held themselves so loftily aloof, we have mastered

them at last ; they are coming down into an arena in which they will find that we are at home while they are bunglers ; this Asiatic state and splendour, did they but know it, are not at all in their line." We do not say that there is much mischief as yet, though we suspect there is more than appears. But things are tending in this direction, and it is a very dangerous one. We are deliberately mistrusting the true springs of our power to rule India for her good, and placing our reliance on circumstances and influences which belong rather to the conquered than to the conquerors ; our apparatus, like Saul's armour, does not fit us, and if we persist in using it, will fail us in our hour of need.

Again, we have during the last few years changed to a large extent the complexion of our policy with regard to the Indian people and their rulers. Until quite recently we have cared chiefly for the people, and have not much affected the princes ; treating them on the whole with a calm severity of indifference, which had a wholesome influence on their conduct. They expected little from us, and they were not disappointed ; while they knew that loyalty would meet with prompt recognition, and disloyalty instant and sharp chastisement. But since the mutiny, the people having disappointed, and the princes surpassed, our hopes, we have taken to conciliate, and now even to pet the rulers. We are teaching them to look for the treatment of favourites, and we know what that means in the East. We are sowing for ourselves thereby the seeds of a host of troubles. We are mixing ourselves up with their puerile contentions for precedence ; stimulating them to splendid exhibitions of themselves at our Durbars, the splendours being truly the spoils of their wretched peasantry ; giving them banners and medals, conferring empty but resonant titles, and in every way treating them like easily-pleased and bedazzled children, while they, as we descend to their level, are the more distrusting and hating us in their hearts. We shall do more in five years to foment distrust and hatred by the disappointments and vexations of vanity which we cannot help causing, and the calculations of interest which we cannot help frustrating, than we have done by our impartial indifference in the past fifty. From this very Durbar Scindiah has gone away scowling in spite of his salute, because the Gwalior fort is not made over to him ; and this is but a sample and an earnest of the kind of difficulties into which we are plunging, by our effort to rule India through an Indian Empress instead of through an English Queen.

And round all the splendours, the heralds, the stars, the banners, the fireworks, there stalk the gaunt prophets of famine, warning us amid our sports and shows of the stern sad work that has instantly to be done. There is something ominous in the graver warnings of approaching famine which have followed on the festival of the coronation. In truth, to people like the English, when once fairly aroused to their duty, the ruling of India must be grave, sad work. The bright visions of the wealthy land which we were adding to our Empire are all dissipated. India is a rich country for spoilers, but a poor one for faithful, unselfish rulers. We have a great burden upon us, as well as a great honour. We, too, find that the roots of the two words are one. We have great crimes to expiate, great wrongs to right, and a great

call to justify. For years to come India is likely to be a growing source of anxiety and care. But while we can teach the ignorant, feed the starving, shield the weak, restrain the oppressor, and save the poor, we shall adorn and strengthen our dominion; and we shall give our Indian fellow-subjects something more substantial and more English to think about, than the meretricious splendour with which we have endeavoured to surround the title of our "Padishah," or "Kaiser-i-Hind."

William Jay.*

THE republication of a new and complete edition of the works of this once famous preacher suggests a few inquiries as to the secret of his extraordinary and prolonged popularity, and prompts the question whether, apart from the interesting and startling effect produced by the sudden apparition of "the boy-preacher," and conserved in after years by his consistent character and versatile gifts, such discourses and teaching as his would in the present day arrest attention, subdue the gay and frivolous, attract the seekers after God, reprove the current failures and shortcomings of the existing Church, or satisfy the cynical and saddened mind of this generation.

Few things are more remarkable in the career of William Jay than his utter lack of early education. In his boyhood he was a working mason, and a letter addressed by him to his patron and adviser, Rev. Cornelius Winter, and preserved by the editors of his autobiography, gives a vivid indication of the mental vacuity and illiteracy of his youth. The books to which he had access were far from numerous, the training to which he was submitted was of the most meagre kind—judging by the lights of the present day—and yet he rapidly acquired a style of address that was singularly well ordered and perspicuous. He suddenly sprang into something like fame, proving that his success must have arisen from strong elements of character and natural power. His self-education was stimulated by a perpetual demand upon these powers, which, dealing with the high and grand themes of Divine revelation, cultivated a nature which was by God's grace brought into sympathy with them. His diction, never perhaps rising to eloquence, flowed along as from an inexhaustible fountain, without plethora of words or imagery, but always with the definite intention of doing work and producing religious impression. Mere fluency of speech, and iteration of commonplace, would neither in his day nor in our own command and retain attention. There was more than this in his self-chosen style. He may be credited with gracefulness and variety in his method of treatment. If he cannot be charged with the sin of novelty or the greater folly of originality, if he seldom or ever ventured on a theological speculation of his own, or attempted to throw a new light upon the mysteries of our being, or the method of our redemption, yet there is a certain subjective element of his own thrown into his representation of Biblical and evangelical truth. He gives to all its leading features the form and force of his common sense. The sides on which it has been caricatured, misrepresented and scoffed at, do not appear to have troubled him. He saw its grand outline, and drew with a firm hand what appeared so wise, so lucid, so practical and useful, that as far as it went it carried conviction. •

Further than this, few men ever knew their English Bible with more thoroughness

* The Collected Works of William Jay. Eight volumes. (Hodder and Stoughton.)

and accuracy than he. One of the charms of the eight volumes before us is the delicious quotation from its boundless stores. Hardly a narrative or a proverb, a prayer or a prophecy, a miracle or an argument, seems to have escaped him ; and we should scarcely overstate the case if we were to say that three-fourths of the Sacred Writings are reproduced in these lively and diversified "discourses," "exercises," and "prayers." Doubtless he lies open to the charge of uncritical use of Scripture, and the mistake of applying it at times in a sense unknown to its authors. Still, this is by no means a common offence with him ; and if it had been so, he would simply have done what most of his contemporaries were doing. He clearly did not regard the whole of Scripture as verbally of the same value, and the use he makes of the Old Testament is illustrative rather than dogmatic. Nothing short of genius can explain the brilliancy of some of his analogical touches of quotation, as e.g. when he compares the message of the risen Lord to "my brethren," with the narrative of Joseph making himself known in his imperial splendour to *his* brethren. All the by-paths of Holy Scripture seem to have been travelled by him, and he appears equally familiar with them all. The smartness, quaintness, humour, appositeness of his references to the less known characters, and often forgotten treasures of Holy Scripture come upon the reader with the charm of surprise. He does not strain after effect, and not unfrequently he was guilty of provoking anti-climax, if not of bathos, as though he was grimly resolved that no one should say that William Jay was trying to be fine.

Very few of his sermons were destitute of some point or passage of high suggestiveness and unconscious poetry, and there was a fulness and completeness in his treatment which make his plans worthy of careful study.

He was a preacher, not a platform speaker, and his sermons never assumed the form of the essay, the popular harangue, or the political speech. There are certain frames of mind in which the most cultured and fastidious thinker can refresh himself with these sensible, quiet, holy meditations, clothed as they are in the homely but magnificent phrase of the English Bible, and breathing from beginning to end the atmosphere of strong, reasonable, undoubting faith.

The "Morning Exercises" give us the cream of his best work. The "Evening Exercises" reveal more of pain in the effort to complete a huge task. In this edition, the "Morning" and "Evening Exercises," originally published separately, are brought together for each day in the year. "The Short Discourses" are varied and often entirely charming—almost perfect in their way. The larger conception of "The Christian Contemplated" was Mr. Jay's most finished publication. His family prayers will bear frequent repetition.

We almost wish that the "biographical sketches" which form a considerable portion of his autobiography had been included in this admirable edition of his writings.

R.

Neighbourliness.

EACH heart knows its own sorrow. Each class in society can best understand its own difficulty ; yet each heart and each class, in its turn, needs help from other hearts and other classes. Each, indeed, more or less, needs help from all, and on each is laid the duty and the joy of helping all others so far as it can.

But there are special obstacles in the way of this reciprocity in the

ministries of consolation between some persons and some classes, which do not exist between others.

The way in which help may be afforded by the prosperous to the poor is often obvious and easy. So there have arisen refuges, hospitals, and schools, orphan-homes, district visitation, and mothers' meetings—giving help with Christlike unselfishness, blessing alike those that give and those that take. Yet there is a class who, placed above those who ask for charity, greatly need help and rarely receive it. The village schools are not for them, nor help of mothers' meetings. They must conceal their troubles, make a fair appearance, and, in order to do so, often struggle and work quite as hard as the cottager who, in a certain sense, makes capital out of poverty, knowing full well that when children are many and sickness prevails, that kind or wealthy neighbours will send soup and clothing, a slice of beef, a bunch of grapes, or a bottle of physic. Such humble sufferers do not fail to tell how one lad has worn out his boots and another limps with broken chilblains, her sad face concealing a cheerful hope and sincere chuckle of expectation that the kind-hearted listener will supply her with both boots and flannel. The cottager gets full sympathy in the difficulty of keeping her cottage clean and her children neat, and many a hint of how to do both. Moreover, she is not deprived of flattering unction, and is quite ready to comfort herself with the praise bestowed upon her tidy children, her bright pans, and gleaming fire-irons. But are there not others who are in sorer need of genuine sympathy? Let us turn from the whitewashed cottage of three rooms to the little villa with park-palings and a wee conservatory. Here lives one who knows that she must "bear her own burden," and it never occurs to her that she deserves praise—nay, she would resent it—for preserving a sweet temper while she carefully instructs the one and only "drudge" whom she has to help her; nor does it ever enter her mind that she is doing really good and holy work when she is herself teaching her children their letters. There are the grumbling poor and the contented poor—the thankful and unthankful; but they need alike true-hearted, self-forgetting love. Those who are not ashamed of their poverty, and can frankly speak of all their struggle, easily win the precious gift of sympathy which is denied to the less ostensibly needy, the more reserved and better class of strugglers in this busy world. Thus I thought to myself as, returning from a morning ramble where cottages and villas were jostling each other in close neighbourhood. It was a dreary day of late autumn, when the golden tints had faded, when a few scarlet leaves hung solitary on the maple, and russet foliage strewn the pathway; mist drizzled in my face, and no crisp bright frost of winter had reddened the berries or braced the nerves. It was just the dullest and least hopeful time of the year. I stopped at a cottage door to ask for a poor woman who I knew had been in sore affliction. Her husband was the village blacksmith, but had been disabled by long and weary illness. One child, a girl of twelve years old, had died, after many months of suffering. The mother herself, by anxious nursing, was so weakened that she had lost the sight of one eye, and to save the other had been obliged to have the diseased one removed.

Yet through all this she never murmured. So cheerful was she that something of the same spirit spread over the weak, worn face of her poor husband. He, lame and ailing, opened the door to me with a cheerful face, saying he was "better," and could really walk about the house a little, and even look after the workmen; and with faint glee he told me that his own boy "was getting useful." Mrs. Cooper herself soon came in, adding brightness to her husband's story. She had no sense of the grotesque, for she had little hesitation in telling me of her difficulties with an artificial eye which had been kindly supplied to her at the hospital. It was well for me that no quizzical friend was at hand as the good woman simply said that when I knocked at her door, her "eye was out," and she had not been able to open the door for me. Then she cheerily showed me how, by carefully shielding her one eye from too much light, she should really know me across the room, and "in the evening-time could even tell which of her candles was alight." She could not see to thread her needle, but her daughter could do that for her, and by long habit she could work "quite nicely." It was wonderful how often, notwithstanding all her troubles, those two words "quite nicely" were on her thankful lips. She was up in the morning early—as soon as it was light at that time of the year—and in the summer mornings by four o'clock, that she might get all her washing done before the family came down to breakfast, and though with homely words she told her story, she became quite poetical as she described her early morning work—the light over the fields as she was hanging out the clothes, and the workmen coming one by one along the river side. It was "so cheerful, so beautiful," she said. No thought of murmuring at the hard work, or the poor eyesight, or the invalid husband—only ingenuity in discovering the bright side to everything. It was impossible to leave the cottage without feeling brighter and more hopeful notwithstanding, nay, because of the sympathy for the troubles borne there with such a cheerful spirit, or without the assurance that the cheerful spirit was God-given strength to bear the burdens sent in love. Passing from this humble home to a villa, where a trim little garden gave a thrifty air to the approach, its door was opened by an untidy "maid of all work" who was pulling down her sleeves as she came to show me into a smart little drawing-room, the chief beauties of which were wrapped up in brown holland: where the grate was unacquainted with fire, except on very grand occasions, and where the "anti-macassars" were painfully numerous. Mrs. Brown, the young mistress and mother, entered with a worried expression on her pretty face, for she was busy at her household work, and scarcely liked to own it. Her troubles were not those of illness, she being strong and her husband young and working hard to push his way forward in the world. The little children were bonny and bright, but a dire burden was laid upon the mother—the constant struggle to be and seem at ease. She had plenty to do; in fact, always felt and looked "overdone;" but she could not expect the aid of sympathy in her simple stocking-mending enterprise, nor in the thousand-and-one devices by which she kept her children neat and presentable. These trifles seemed too mean and too poor to talk about. She would have been quite ashamed to have confessed

how early and late she worked to do what no other hands could do for her. She had scarcely leisure to look out from the window on the pure, calm sky as she sat at her work, being so eager to get it all done before anybody was likely to call. The troubles that made up her daily life seemed too mean to try to bear with a courageous spirit. They seemed to her hardly burdensome enough to make a demand upon deep religious principles. They had only to be got through and forgotten as quickly as possible. To be sure, it was very hard sometimes to keep her temper with that poor little maid, but that again was only a vulgar trouble which she was rather ashamed of—for ought she not to have a better servant? She hardly knew which she envied most—Mrs. Howard, who lived in a neighbouring mansion and kept four servants and a carriage, or the thrifty neighbour who did all her hard work in one room, and was not afraid to go on peeling her potatoes or dressing her baby when Mrs. Howard called. The cottager's poverty—to an outsider—is picturesque, almost poetic, and far less difficult for Mrs. Howard to treat with sympathetic help. Professor Mozley, in his sermon on "Our duty to equals,"* says wisely—"To a superficial person it might appear that the great art of humility was condescension, and that therefore the condescending life was necessarily a more humble one than the life with equals. But this is not the true view of the case. The hardest trial of humility must be not towards a person to whom you are superior, and who acknowledges that superiority, but towards a person with whom you are on equal footing of competition. In the relationship of the superior to the inferior it is the very condescension which constitutes a satisfaction to man's self-love; by his very condescension, while he gives on the one side benevolent exertion, frail man receives and gains on the other a sense of superiority." Where there is not quite equality, but where the shade of difference in position makes it doubtful whether condescension can be given or received, the relationship of mutual help is even more difficult. It is a difficulty, however, that must be faced, if rightly we would carry out the Apostle's injunction—"Bear ye one another's burdens, and so fulfil the law of Christ." H. R. V.

Maranatha! †

MARANATHA! Christ will come!
 Evening calls the labourer home;
 And the sentry-stars grow pale
 Watching o'er death's hollow vale.
 Whence those whispering voices? Whence?
 Rise; and let us now go hence!
 Twilight deepens, for the blaze
 Of the morning's coming rays.

MARANATHA!

* "Sermons preached before the University of Oxford and on various occasions." By J. B. Mozley, D.D. Page 193.

† The Lord will come.—1 Cor. xvi. 22.

MARANATHA ! Christ is nigh !
 Lift, oh lift, the tearful eye !
 By the signs these eyes have seen,
 Testifying He *hath* been ;
 Vacant cross, and vacant tomb,
 Table spread in evening's gloom ;
 By the lingering of His Name ;
 By the memory of His shame ;
 By the thoughts which in us burn,
 As He came, He will return—

MARANATHA !

Angel, destined soon to stand
 Foot on sea, and foot on land !
 Hangs thy trumpet on the wall ?
 Yet the dead shall hear thy call !
Maranatha ! Time grows old,
 Faith is cheerless, love is cold—
 Sleeping saints in murmurings deep,
 Whisper in their shrouded sleep,

MARANATHA

MARANATHA ! Wicked wrong,
 Quenched shall be Thy note of song ;
 For the day is coming fast,
 Troops of heralds hurrying past,
 Tell us that they dare not wait,
 For the Judge is at the gate.
 Soon the throne shall grace the cloud,
 Set 'midst thunders long and loud.

MARANATHA !

MARANATHA ! Each saint sings,
 This is not the end of things !
 By the mystic Sibyl's spell,
 By the ancient oracle,
 By the Poet's wondering word,
 By the Prophets of the Lord,
 By the veil which science draws
 Over Nature's holiest laws,
 By the low discordant wail
 O'er the spot where good men fail,
 By the hope—all unfulfilled,—
 By the willing—all unwilling,—
 Judge, and Priest, and King appear !
 Change "*He comes* !" for "*HE IS HERE* !"

MARANATHA !

Holloway.

E. PAXTON HOOD.

Grandmother Reading the Bible.

HUSH, little feet ! go softly
Over the echoing floor,
Grandmother's reading the Bible
There by the open door ;
All its pages are dearer still,
Now she is almost down the hill.

Mellow September sunshine
Round her is gently shed,—
Gold and silver together
Crowning her bended head ;
While she follows where saints have trod,
Reading the blessed Book of God.

Grandmother's past the morning,
Past the noonday sun,
And she is reading and resting
After her work is done,
Now in the quiet Autumn eves,
She has only to bind her sheaves.

Almost through with trial,
Almost done with care,
And the discipline of sorrow
Hallowed by trust and prayer,
Waiting to lay her armour down,
To go up higher and take the crown.

Grandmother's closed the volume,
And by her saintly look,
Peace I know she has gathered
Out of the sacred Book,
Maybe she catches through that door
Glimpses of Heaven's eternal shore.

F. E. POPE.

Literary Notices.

The Story of Christianity from the Apostles to the Reformation.

Compiled for Popular Reading by the REV. ANDREW REED, B.A. (Hamilton, Adams and Co.)

In these days, when our best historical students have presented us with popular digests of the history of Europe, of Greece, of Rome, of the English people, and of the Bible, we are surprised that we should have had to wait so long for a condensed "Story of Christianity." Many of the more elaborate histories of the Church concede or imply the claims of the dominant hierarchy, and important portions of this great drama of the reconstruction of the civilised world under the sway of Christ, assume the so-called Catholic hypothesis as the key to the early history and project into the second century, if not into the first, ideas and customs, offices and dogmas, which have been the slow growth of ages. Mr. Reed takes his stand upon the spiritual ideas of the New Testament, and is scrupulous in his use of phrase, in his attribution of dignity, and in his nomenclature of ecclesiastical office, until the time has come for historical accuracy in the application of such terms. He tries to present in the smallest compass a vast array of facts, a portentous procession of imposing names, a series of wondrous changes in sentiment, government and dynasties. Many nations and religions, heresies and philosophies, councils and synods have passed under review, and though "The Story of Christianity" for fifteen centuries is compressed into a volume of 270 pages, yet sufficient detail is introduced to attract and impress the general reader. The outlines of the early persecutions, of the career of Athanasius, of the iconoclasts, and of the conversion of England, Russia, and Bulgaria to the faith of Christ—not to mention other portions of the narrative—are told with much vivacity, with brief and well-chosen excerpts from writers of eminence or from the words of the great actors themselves. Of course the value of such a digest must depend on the completeness of the plan and the general accuracy of the detail. With reference to the first, the author leaves nothing to be desired. The *only* part on which we think there is some shortcoming is in the setting forth of the real points at issue in the great doctrinal contests. Without more exposition, or a firmer grasp of the essence of these controversies, partially informed readers might be led to undervalue their significance. The Nestorian controversy, with its bearing upon the whole question of the Deity of Christ, needs more clearing up for the beginner. The word *Theotokos* is supposed to refer to Christ rather than to Mary, and hence the whole story becomes somewhat confused. But, on the whole, the perspective is well preserved, and the facts and dates are accurately given. The volume will be useful to the student as a table of contents to Neander, Milman, and Gibbon; it will refresh the memory of those who have placed these volumes on the shelf. We heartily thank Mr. Reed for his useful work, and hope he will complete it by a companion history of the "Reformation."

The Servant of Jehovah : A Commentary, grammatical and critical, upon Isaiah lii. 13—liii. 12. With Dissertations by WILLIAM URWICK, M.A., T.C.D., Tutor in Hebrew, New Coll., London. (T. and T. Clark.)

The dissertations accompanying this commentary on the great oracle of the suffering

Messiah are extremely valuable. Mr. Urwick has discussed anew the important question of the integrity of Isaiah, and replied with skill and erudition, with abundant indications of extensive reading and laborious research, to the arguments that have been considered conclusive by great scholars in favour of the later authorship of chapters xl.—lxvi. He claims with justice that he has reduced these arguments to one, namely, the supposed impossibility of predictive prophecy. Admitting such an *a priori* principle, of course the prediction of a restoration from a captivity which had not taken place, would prove itself *ipso facto* to have been produced after or at the date of the event. Mr. Urwick feels justly warranted in repudiating the principle. There are sundry positive arguments in favour of his own position which he has left unnoticed. We have been struck with his suggestion that Isaiah must have had enacted under his very eyes the deportation of the ten tribes; and the devastation of the cities of *Judah* by Sennacherib, so that even on humanistic principles, there was enough material ready to his observation to have furnished the colouring with which he portrays the approaching desolation of Jerusalem; and one might add that the astounding deliverance from Sennacherib, the cruelties and idolatries of Manasseh, and his intense belief in the vitality of the true house of David, might contribute many of the elements of the later prophecies. Mr. Urwick discusses the significance of the reference to the "Servant of Jehovah," and the numerous attempts made to give it an ideal or personal fulfilment in the time of the writer. He comes to the conclusion, after examining the contradictory hypotheses of distinguished scholars, that the old Messianic interpretation of the central oracle is the only satisfactory explanation.

The commentary is very careful and painstaking. The beginner will thank the author for his grammatical praxis, the elementary character of which is a little incompatible with the complicated and profound exegetical problems with which the author is dealing *pari passu*. The entire *apparatus criticus* is, however, given with each verse, and the monograph will be useful to one who is commencing the study of the Hebrew prophets. We heartily congratulate Mr. Urwick on the strength of his argument, the candour and clearness with which he has presented the views of opponents, and the vigour with which he has re-stated the evangelic position.

Sermons by the late Alexander MacEwen, M.A., D.D., Minister of Claremont Church, Glasgow. Edited by his Son, with a Memoir. (Maclehose.)

These sermons, with the introductory biographical sketch of a devout, robust, wise and loving man, the minister of the United Presbyterian Church, Glasgow, form a valuable memorial of a noble life. A fine and full education gave Dr. MacEwen a hold upon many classes of men, and his temperate, candid, peace-loving spirit was strong enough to risk a battle when principle was involved. "Read something every day," he said to a young student, "out of the line of your work, however noble that may be, or you are sure to become a prig or a bigot." It is clear that he carried out this principle in his own self-culture. The sermons contained in this volume are singularly fresh and varied, and are charged with spiritual force. They present lofty standards of character, and do not leave the hearer in the dark as to the motive power that alone can enable him to reach them. With many of the moral and intellectual languors of the day Dr. MacEwen grappled with manly energy and discriminating tact, as in the discourse on "Human Restlessness and its Remedies," while his powers of consolation were of a high order. "The Departures at God's Bidding" is full of strong tenderness, and his own closing scenes form an impressive illustration of the spirit breathing through the sermon.

Glimpses of the Inner Life of Our Lord. BY W. G. BLAIKIE, D.D.
(London: Hodder and Stoughton.)

"The Inner life of Our Lord," is a daring theme for the preacher. We are strangers to "the inner life" of each other, we can only dimly guess the secret mysteries of "the inner life" of men of like passions with ourselves. Our weaknesses and imperfections are the clues with which we grope our blinded way. Must we not fail before this sublime problem, "the inner life" of the God-man? Who can penetrate that awful sacredness, that adytum of the Living Temple of the Eternal? Dr. Blaikie, however, tells us in a very brief preface that "the aim of this little book is devotional and practical," and this aim he has pursued with steady purpose, and, we think, with marked success. He has given us a series of devout meditations on the Inner Life of Our Lord so far as this can be inferred from His own words and actions. With a deep and tender sympathy, in simple and forcible words our author dilates on "Christ's devotion to the Father's work—His delight in the Father's will—His entire oneness with the Father—His temptation—His life of ministering—His sympathy with man—His sorrows—His peace—His joy—His prayerfulness—His enduring of the Cross—His dying words." While the moral power of the life and death of Christ is adequately enforced, Dr. Blaikie insists that this can only influence—in the highest degree—those who accept that suffering life and agonizing death as a ransom for their sins. To those only who believe and feel that He gave Himself for them, is it possible in the deepest sense to "follow the Lamb whithersoever He goeth." We commend these brief meditations as well adapted "to aid earnest hearts in their endeavours after the Christian life."

The Rev. C. H. Spurgeon. Twelve Realistic Sketches taken at Home and on the Road. By a Travelling Correspondent. (James Clarke and Co.) "Sketches," not "studies." The travelling correspondent has done his work with just and fervent admiration of his extraordinary theme. It is a portraiture taken from some distance of one of the most remarkable men of this century. The influence of Mr. Spurgeon's ministry is felt throughout the world. His works are translated into most of the languages of Europe, and circulated throughout America, India, and the Colonies. He is many-sided and large-hearted, but he is always doing one great work. This little volume does not pretend to do more than draw a few characteristic sketches, to Boswellize him, and leave the interpretation and even filling out of the pictures to the readers.

The Life and Writings of St. John. By JAMES M. MACDONALD, D.D., Princeton, New Jersey. Edited, with an Introduction, by the Very Rev. J. S. Howson, D.D., Dean of Chester. (Hodder and Stoughton.)

We opened this noble-looking volume with great expectations. A more magnificent theme, in the present aspect of Biblical criticism, it were impossible to devise. We must confess to some disappointment. A pathetic interest is attached to the volume by the fact that its devout and assiduous author has been called to his rest, while the proof-sheets have been passing through the press. Dean Howson has furnished us with a few details concerning the life-work of Dr. Macdonald, and recommends the volume to the English reader. It is profusely illustrated by engravings after photographs, taken by Frith and others, of all the most interesting sites consecrated by the presence and ministry of St. John; and by representations of the busts of the Roman Emperors, as well as by numerous and well-executed maps. There is no attempt made to deal with this great subject on the lines of modern scientific criticism. When we say that about half-a-page is devoted to the question

of the authorship of the Fourth Gospel, and that there is the briefest possible reference to the Paschal controversy, or the supposed connection of St. John with the Judæo-Christian party in the Church, that very little is said about the doctrine of the Logos, and no attempt made to compare the teaching of St. John with that of the Synoptists, or of St. Paul, our readers may be anxious to know what the writer really set himself to do. We answer—He has told the entire story of the life of the Apostle as presented in the hints furnished by the fourfold Evangelic history, and by subsequent tradition. If there were no difference of opinion on these matters, he has done well. He traverses the chief events of the life of our Lord and of the early Church, describes the scenes of the Apostolic ministry, and accumulates in succinct form what is known about the Seven Churches of Asia; he strongly inclines to the early date of the Apocalypse, which he analyses, and upon which, with the text, he adds a few notes, mainly illustrative of the idea that the great purport of the prophecy has reference to the impending fall of Nero and then of Jerusalem. He holds that Papal Rome and Mohammedan power, the Reformation and French Revolution are predicted in the later chapters—that the two witnesses who prophesied in sackcloth, and who were slain, revived and ascended to heaven, were, in all probability, two of John's fellow-apostles, who did not depart from Jerusalem before the siege, and of whose extraordinary martyrdom and its results we have no other record! The Gospel and Epistles of John are given entire, in the authorised version, with some sensible notes, and the book as a whole forms a devout memorial of the wondrous life and work of him who was submitted to the training of the Baptist and of the Christ, who lay upon the bosom of Jesus, who saw Him die, whose whole nature was interpenetrated with the spirit of his Lord, and whose prophetic visions, [spiritual insight, and composite character gave his life-work unique and imperishable interest.

BRIEFER NOTICES.

The Book of Ruth : A Popular Exposition. By Samuel Cox. (Religious Tract Society.) This reprint of Mr. Cox's vivid, learned, and practical exposition of the most perfect prose idyll of patriotism and faith, which threw so much light on the old Hebrew customs, and revealed their historic bearing and prophetic significance, is enriched by a very charming exposition of Matt. xi. 28-30, and a powerful series of illustration of the thesis that Christ is the true "Rest" and "Göel" of those who come to Him and take up His cross.—*New Testament Church Order and Discipline : A Manual and Reference Book for Office Bearers and Private Members of Congregational Churches, to which is appended a Treatise on Baptism, its Meaning and its Place in Christian Ordinances.* By Clement Clemance, B.A. (John Snow and Co.) This manual builds its argument on Scriptural principles, and brings together all the teaching of the New Testament concerning the constitution, order, and self-government of the Church. Large instruction on these heads is contained in the words of our Lord and His Apostles, and Mr. Clemance has rendered Congregational Churches good service by classifying and enforcing it. Moreover, he has temperately, and as we think with convincing force, shown the true meaning of baptism, as the symbol of discipleship, and of the divine and human influences which are blended in Christian nurture, as the confession not of what we do, but of what God by His Providence and Spirit and Church has done for us. He has, moreover, rebutted the charge of ritualism and materialism, which has been somewhat recklessly brought against all those who practise infant baptism. We do not think it is any reply to this charge to say

with Mr. Clemanee that Congregationalists and Methodists abhor ritualism, and repudiate its principle, because they might, nevertheless, be shown inconsistently to admit its principle; nor is it sufficient to offer the *tu quoque* to our Baptist friends. But our author is strong when he unravels the true meaning of the ordinance, and shows that the ritual expression of the relation of the Church and of the parent to the child is legitimate and Scriptural, and involves theological positions of immense importance.—*Christ's Resurrection and Ours; or, I. Corinthians XV. Expounded.* By R. Govett. (Glasgow: James Maclehose.) This exposition of a *locus classicus* is mainly directed against the Swedenborgian hypothesis that "death is the resurrection," and that the body and spirit are not integral factors in a complete humanity: but it fails altogether to meet the position of those who urge that the resurrection, the *anastasis* of man, the emancipation of the spiritual body, takes place at death. The tone of confidence with which the writer draws out the whole programme of the future, and portrays the *seven* raptures of the saints, and the millennial glories and ultimate submission of the Son, does not convince us; and his method of interpreting the seven trumpets, the *last* trumpet, and his dogmatic assertion of the non-possession of blood, by the Spiritual body of Christ, though it is characterised by flesh and bones, and his scoffing at the idea of "glorified spirits above," do not strongly recommend to us a work which is, notwithstanding, cleverly written, along certain very narrow lines of exegesis.—*Homiletic Commentary on the Book of Job.* By Thomas Robinson, D.D. (Richard Dickinson.) This laborious, painstaking effort to draw verse by verse from the most difficult and many-sided book of the Bible, its practical teaching in harmony with the later evangelical revelation, is worthy of praise. There is, however, some danger, lest these homiletic fruits be plucked too soon. The student should read the whole of Delitzsch or the Speaker's Commentary on the Book of Job, before he ventures upon either the *magna moralia* of Gregory the Great, or the homiletic and suggestive commentary of Dr. Robinson. The author has set before him as an example the sententiousness of Bengel, and the quaintness of Trapp, and he brings forward well-considered modern illustration of the text, but he rushes too impetuously and constantly to the need of the sermon-maker who is anxious for a peg on which to hang a modern discourse, so that exegesis is buried in practical or doctrinal appeal.—*St. Christopher, with Psalm and Song.* By Maurice Baxter. (Hodder and Stoughton.) There is much rhythmical charm and religious tenderness in these poems. The legend of St. Christopher is very daintily told and dexterously applied, and many of the hymns suggested by the intervals of the Christian year are gentle, winning, and gracious.—*The Argonaut.* Edited by George Gladstone, F.R.G.S. (Hodder and Stoughton.) The completed volume of this excellent serial forms a new year's gift-book of solid value. It contains a choice variety of articles on the large interests of mankind, reports on the progress of science by men thoroughly competent for their task, an interesting story by Mr. Wade Robinson, ample details of Arctic expedition, and sketches of many lands and varied customs. The editor's name is a guarantee of the reliability of the details. We heartily commend a sail in the *Argonaut* to those who wish to journey safely along the coasts of current literature or general science.—*The Expositor.* Vol. IV. Edited by Rev. Samuel Cox. (Hodder and Stoughton.) Shows how high and assured is the position taken by this valuable publication. In the volume before us, the editor has commenced a series of expositions of the Book of Job, which are obviously the result of personal investigation and wide and varied culture. Mr. Hammond has completed his vindication of the vindictive Psalms, which hardly fulfil the remarkable promise of the first paper. Mr. R. Lumby has furnished interesting expositions of the Epistles of St. Peter,

and Professor Plumptre given his instructive interpretation of the Parable of the Potter and the Clay.—*The Turkish Empire: the Sultans, the Territory, and the People.* By the Rev. T. Milner, M.A. New and revised edition. (Religious Tract Society.) Well arranged, reliable as to facts, and brought down to the present day. Would that the author was not so bent in every page on making improving reflections!—*Biblical Help towards Holiness in Living, and Happiness in Dying.* By James Morison, D.D. Second edition. (Hamilton, Adams, & Co.) A little book of much value. A strong, clear thinker of great eminence as an interpreter of Scripture, of deep insight into the mysteries of faith, and having a tenacious but most loving hold of the central truth of the Gospel, here pours out his very heart, and makes the reader feel that he is in the hands of one who knows what he is saying, and has looked all round his great theme.—*Hallowed Ground; and other Poems.* By George Paulin, Rector of Irvine Academy, Ayrshire. (Edinburgh: James Taylor, Castle-street. London: Hamilton, Adams, & Co.) Mr. Paulin is richly dowered with the spirit of poetry, and the result is a beautiful volume, which is sure to find readers among persons who can appreciate thought and melody charmingly united. The contents are divided thus: Poems; Scotch Poems; The Voices of Israel; Hymns of the Covenant; Prospects of the Future; Hymns for Children; Hymns of Faith and Practice. This gives only the faintest idea of the variety of these pieces. Mr. Paulin has been in the furnace of sorrow, and knows its value. We bespeak a large audience for this healthy book.—*James Daryll.* By Ruth Elliott, authoress of "A Voice from the Sea," (J. W. Allingham.) The hand-to-hand struggle with the mysteries of death and of God on the part of a group of earnest-hearted medical students is well portrayed. The death-scenes, though too numerous, are strongly contrasted and not overdrawn. The power of the Cross of Christ is tested, and it wins the victory over many current forms of sceptical unrest. Ruth Elliott could not have chosen a finer theme, and she is proving her power to use various materials. We hope to find her at work ere long with more related incident and a somewhat richer perspective; but may all her efforts be as conscientious, sympathetic, and high-toned as this.

Obituary.

THE REV. WILLIAM VALENTINE MAYBERY, IPSWICH.

WILLIAM VALENTINE MAYBERY was born on the 14th of February, 1843, in the parish of Neveithin, near Pontypool, Monmouthshire. Subsequently his parents removed to Monmouth, where they connected themselves with the Congregational Church, which was then under the pastoral care of the late Rev. William Campbell, M.A. It was not long before their son William became known to his pastor. His conversion took place when he was about seventeen or eighteen years of age. At that time there were special religious services held in the various places of worship in the town. William Maybery attended one of these, and was deeply impressed with the truth of God. The following Sabbath, Mr. Campbell preached a special sermon to the young from the text, "My son, if sinners entice thee, consent thou not," which deepened his religious impressions. He became concerned about his soul, he was led to the light in which he saw all things new, and found rest in Christ. About two months after his conversion, in 1861, he joined the Congregational Church at Monmouth. Mr. Campbell soon discovered in him signs and germs of future usefulness, and taught him the rudiments of Latin and Greek. Mr. Maybery in a short time became a very acceptable preacher in the villages of the neighbourhood. His

first sermon was preached in the parish of Dingestow, and was based upon Jeremiah v. 27 : "As the cage is full of birds, so are their houses full of deceit." The quaintness and originality of this choice of text may have contributed something to the effect produced by the sermon. Several persons attributed to it their first religious impression. In 1863, through the advice of his pastor, he entered Western College. During his five years' course there he was an industrious, painstaking student, always anxious to hold his ground with his class-mates, and he proved to be a very acceptable preacher. In 1868, his last year at college, he gained the Harris scholarship. It may be mentioned that the late Professor Charlton, of Western College, as well as the late Mr. Campbell—both of whom passed away a few months before him—had a very high opinion of his ability and Christian character.

On February 14th, 1868 (on his birthday), a newly-formed small but active church at Stoke-sub-Hamden, Somersetshire, unanimously invited Mr. Maybery to become its pastor. He accepted the invitation on June 1st, 1868, and was ordained March 26th, 1869.

At Stoke he was the same diligent, painstaking student as he had been during his life at college. He was also a most devoted and zealous pastor, and his ministry was much blessed. When he went to Stoke the church numbered only seventeen members, but when he left, after five years and three months' ministry, the number had risen to ninety-nine. This change was made on his receiving a hearty and unanimous invitation to become the pastor of the church assembling at Tacket-street Chapel, Ipswich, where he commenced his work in September, 1873.

It was no small task for a young man to follow one who had taken such a high position in Ipswich as his predecessor, the Rev. Eliezer Jones ; but, so far as spiritual power and mental ability are concerned, Mr. Maybery proved himself equal to the task. The congregation soon increased, and new life was infused into the church. Every trace of debt was wiped out, many useful organisations were started—all the societies of the church were brought to a flourishing condition ; he was daily ripening in the affections of his people, and growing in the respect of the inhabitants of the town. But his physical constitution was not strong enough to enable him to carry out the work which it was in his heart to do.

On Wednesday, November 1st, 1876, he paid a ministerial visit to some members of his congregation living at a distance, and he took a very severe cold, which laid such hold of him that on the following Sunday he was not able to take the morning service in his own church. In the evening he exchanged pulpits with a brother minister, and delivered what proved to be his last sermon. He appeared to rally a little during the week, but on the following Saturday he was suddenly seized with congestion of the liver. Rapid exhaustion set in, so that on the next Thursday morning his condition became alarming. At three o'clock of that day he succumbed, and calmly and peacefully passed away to his eternal home, at the age of 34. Thus closed the ministry, on earth, of an amiable, a loving, and holy man. His funeral took place on Tuesday, 21st of November, at the Ipswich Cemetery, amid demonstrations of respect and sympathy from all classes of the inhabitants. As a preacher, Mr. Maybery was polished, thoughtful, earnest, pointed, and convincing. His sermons were beautiful, but severely true—the real expressions of a true heart and life. As a friend he was supremely genuine, pre-eminently transparent, and full of deep and tender sympathies. He loved much, and therefore was much loved.

News of Our Churches.

MINISTERIAL CHANGES.

REV. JOHN CROFTS, of Pateley Bridge, has resigned his charge in consequence of a protracted attack of typhoid fever.

REV. G. ROBINSON has accepted an invitation to Drybrook, Gloucestershire.

REV. H. W. SMITH has removed from Stony Stratford, Bucks, to Fleetwood.

REV. C. A. LYON, of New College, has entered upon the pastorate of the church at Rugby.

REV. W. J. HOLDER, of Blenheim-road Chapel, Hornsey-road, commenced his labours at Sunbury on the first Sunday in January.

REV. J. T. SHAWCROSS, of Alnwick, is removing to the Brierfield Church, Burnley.

REV. W. H. DYSON, of Airedale College, has accepted the pastorate of the church at Upper Portland-street, Southport.

REV. CHARLES SALES, of Hackney College, commences his ministry at Itchen, Hants.

REV. ARTHUR DAVIES, of the Memorial College, Brecon, has received a call to the church at Zion's-hill, Pembroke-shire.

REV. ALEXANDER MACKENNA, B.A., of Leicester, will commence his labours in his new sphere at Bowdon, on the first Sunday in February.

REV. J. B. AITKEN, of Airedale College, has accepted an invitation to the pastorate of Milton Church, Rochdale, and will enter upon his duties in August next, when his collegiate course will have terminated.

REV. DAVID COOK has resigned the pastorate of North Hanover-street Church, Glasgow.

REV. HUGH CAMPBELL, M.A., of Dumfries, has become pastor of St. Paul's Church, Wigan.

REV. W. H. BREARLEY, of Airedale College, has accepted an invitation to Hall-Fold Church, Rochdale.

REV. H. E. BENNETT, senior student at Rotherham College, is about to settle at Uppingham.

REV. J. B. BELL, late of Belmont Chapel, Aberdeen, has settled at Ulverston, Lancashire.

REV. T. PETERS, for twenty years pastor of the church at Chester, has accepted an invitation to Widnes, Lancashire.

REV. E. A. LAWRENCE, senior student of Spring Hill, began his ministry at Steelhouse Lane, Birmingham, on the first Sunday in January.

REV. T. STEPHENS has removed from Trowbridge to Highworth, Wilts.

REV. ROBERT VAUGHAN PRYCE, M.A., LL.B., late of Worcester, began his labours at Stamford Hill, London, January 21st, 1877.

REV. S. SLOCOMBE has resigned the pastorate of Park Crescent Church, Clapham.

REV. GEORGE BERRY, for twenty-three years pastor of the Lower Chapel, Over Darwen, has been compelled to resign his charge from age and infirmity.

REV. W. RIDING, of Greasborough, has given up his intention of going to Australia, and has accepted a call to Castle-ton, near Manchester.

REV. MR. HOPPER, of Western College, commenced his ministry at Princes-street Chapel, Devonport, on the first Sunday in the year.

REV. JOHN MORGAN, of Barnsbury Chapel, has accepted, in conjunction with his former charge, the pastorate of Edith Grove Chapel, Brompton.

ORDINATIONS.

REV. JOSEPH MARTIN, of Cheshunt College, was ordained at Bingley Chapel, December 12th. The service was presided over by the Rev. T. Mitchell, Primitive Methodist minister in the town. The Rev. T. G. Horton gave an exposition of Church principles. Dr. Evans, of Cheshunt College, asked the usual questions. The prayer was offered by the Rev. S. D. Hillman, of Hkley, and the charge delivered by the Rev. G. B. Ryley. On the Sunday following, the Rev. James Parsons gave the charge to the people.

REV. J. SHUKER was ordained to the pastorate of the newly-formed church at Poulton and Hambleton on December 21st.

REV. W. P. DUKE was ordained in Zion Chapel, Ilminster, on December 26th, when the Rev. T. Smith, Wesleyan minister, presided. The Revs. R. P. Erlebach, E. Watts, and W. Courtneall took part in the service. The Rev. T. B. Knight gave the charge to the people on the following Sabbath.

NEW CHAPELS, CHURCHES, &c.

MONTAGUE-STREET Chapel, Blackburn, was re-opened on Sunday, December 10th, after being considerably enlarged and improved.

THE jubilee of the chapel at St. Helen's was celebrated on Sunday,

December 10th. A sermon was preached by the Rev. James Parsons, who, together with the late Dr. Raffles, took part in the opening services fifty years ago. The church itself dates back to the latter half of the seventeenth century.

A NEW church was formed in Shipley on the first week in January. The Rev. D. Fraser, LL.D., of Bradford, presided at the meeting, and forty-eight persons offered themselves for membership.

THE congregation at Islington Chapel has amalgamated with the Colebrook-row Presbyterian Church, and has invited the Rev. Thain Davidson, D.D., to be their pastor. The old chapel in High-street, Islington, is to be reconstructed with a spire, and with accommodation for 1,200 persons.

DEATHS.

REV. CHARLES BIGGS, formerly of Tip-tree-heath, died at Hornsey, December 23rd, 1876, aged 82. He entered on ministerial labours in 1820.

REV. JOHN SPENCER PEARSALL, formerly of Eccleston Chapel, Pimlico, died after a short illness, at Mentone, on December 22nd, aged 64.

REV. ROWLAND HUGHES, of Gwalchmai, has been called home in his 72nd year, after a ministry of 30 years.

REV. SAMUEL RANSOM, Professor Emeritus of Hackney College, was called to his rest on the 1st of January, 1877, aged 77; and was buried in Abney Park Cemetery.

REV. SAMUEL HILLYARD, of Bedworth, died January 8th, 1877, in the 69th year of his age, and 42nd of his ministry.

Meeting of Managers.

THE half-yearly Meeting of the Managers of THE EVANGELICAL MAGAZINE was held at the Guildhall Coffee House, Gresham Street, on Thursday, Jan. 18th, 1877.

The Rev. J. Viney, the Treasurer, presided. Prayer was offered by the Rev. Dr. Aveling, and the usual business was transacted.

The report of the Auditors was received, when thanks were accorded them for their past services, with the request that they continue in office for the current year.

The application-papers for renewed grants were examined, and the following table shows the number of each widow on the list of grantees as entered in the Treasurer's book, with the age, and the sum voted:—

No.	Age.	Amount.	No.	Age.	Amount.
1	79	£8	215	77	\$10
2	71	8	239	76	10
27	75	10	240	56	6
30	64	8	266	76	8
33	73	10	268	69	8
34	68	8	269	62	8
54	65	6	290	75	10
77	74	10	299	69	6
83	77	8	305	67	8
92	56	6	307	61	6
93	54	6	308	63	8
94	52	6	310	62	6
95	47	4	320	76	6
106	88	8	323	66	8
107	64	4	326	76	8
108	71	10	330	88	8
114	77	8	335	73	6
141	71	10	347	63	4
142	71	10	351	72	8
143	67	8	353	74	10
161	82	10	354	75	10
162	76	10	355	72	10
172	80	10	372	65	8
179	77	8	404	70	10
180	74	10	409	61	8
205	67	4	410	71	10
207	75	8	414	70	10
210	72	8	416	56	6

The importance of sustaining the Magazine, and of increasing its circulation, was strongly urged, not only for its intrinsic excellence, but on account of the benevolent object to which the profits are devoted. The Treasurer stated that Sacramental Collections had been received from many of the Churches, in aid of the Widows' Fund, and the earnest hope was expressed that other Churches would adopt this plan, and thus enable the Managers to add to their list of grantees.

Dr. Reynolds, the new editor, was cordially greeted by the Managers on his first appearance among them since entering upon the active duties of his office, and was assured of their warmest sympathy and hearty co-operation.

Dr. Reynolds duly acknowledged the greetings of his brethren, and said that nothing should be wanting on his part to keep up the efficiency and extend the usefulness of a magazine which had done such a good work in the past, and for which he hoped there awaited a bright and prosperous future.

I. V. M.

The Managers acknowledge with thanks the following Sacramental Collections in aid of the Widows' Fund:—Birkenhead, Oxtou-road, by I. W. Court, £5 7s. 10d.; Notting Hill, Horbury Chapel, by Mr. T. D. Price, £5; Liverpool, Berkeley-street, by Rev. T. Keyworth, £2 10s.; Marple, by Rev. J. Hanson, £2 2s.; Hythe, by Rev. Valentine Ward, £1 1s.; Burnham, by Mr. W. Long, £1; Lascelles, Mrs., Maidenhead (donation), £1; Teignmouth, by Rev. H. Starmer, 12s.

FEBRUARY, 1877.

THE CHRONICLE

OF THE

London Missionary Society.

I.—India—Zenana Missions in Bengal.*

BY R. SCOTT MONCRIEFF, ESQ.

†T was not until the year 1852 that it pleased the Lord to crown with
↓ success the efforts of a missionary in CALCUTTA (the Rev. Mr. FORDYCE, now at Simlah) to obtain access for Christian female teachers to the females of several Hindu families of good social position.

Many more would have welcomed such teachers, provided these would have been content to impart secular knowledge only to their pupils, as it had become generally felt by this time, throughout the mass of educated natives, that the ignorance in which their women remained was separating wives from husbands by an increasing gulf, and making it impossible for the former to be the companions and helpmeets of the latter, even in the comparatively limited degree to which this is allowed amongst Hindus.

As the years passed on the gulf became wider between the well-educated men and their ignorant and superstitious wives, the evils arising therefrom becoming more apparent; and at length, about the year 1856, another attempt made to establish Christian teachers in Zenanas proved not only successful, but led to a rapid extension of the system, by the blessing of God, and in a manner exceedingly encouraging to those who had long watched and waited, in prayer, for the arm of the Lord to do that which they felt the hand of man powerless to accomplish.

The lady whose efforts were now crowned with success was Mrs. SALE, the wife of a highly respected missionary in Calcutta (called since then to his rest). Possessed of no small tact, and able to converse fluently in Bengali, this pioneer of the force which has since then penetrated so far into the country, rapidly won the affections of her pupils in the first family to which she obtained access, and these made such progress in their education that the females of another family, envious perhaps of their attainments, were led to seek instruction likewise from Mrs. Sale. The example of these two was followed by others, until she had her time fully occupied in visiting regularly from house to house.

* Abridged from the "Indian Female Evangelist."

She had been thus employed for two or three years, but very quietly, when she had to leave the country for a time in search of health, and her work was taken up by the late Mrs. MULLENS, a lady highly gifted for labour of the kind, under whose wise and energetic management the movement continued to spread surely, if slowly. It was not to be expected that men who had steadily opposed it for many years would readily yield their ground and consent to allow their females to be taught. As a rule, the invitations sent to Mrs. Mullens were made at the instance of the women of the family; and it grieved her now and again to hear of a number of women in one house desiring to be instructed by her, but unable to persuade the male head of the family to permit her to visit them. On the other hand, she was not a little encouraged, from time to time, on receipt of a letter from some native gentleman, expressing a desire to have his wife and daughters educated by her.

She had not been long engaged in these labours before she found more houses thrown open to her than it was possible for her to visit regularly for the instruction of those desiring it, even aided by her two daughters, without additional help, so rapidly had the desire for education spread amongst the women, who heard that she was willing to impart it gratuitously. After she had been thus employed, and with no small encouragement, for a single year, it pleased her Master to call her to Himself.

The labours of Mrs. Sale, and afterwards of Mrs. Mullens, had been confined to families dwelling in a very populous suburb on the south side of Calcutta; but, before the lamented removal of the lady last named, one Zenana after another in the northern division of that city had been thrown open to Miss SANDYS (now Mrs. WINTER, of Delhi), a lady who, by her own address, had found access to the females dwelling in these, as their teacher, carrying with her the Bible into every house visited by her. Well able to converse with the women in Bengali, she became so popular amongst them that it was not long before she likewise had stirred up a demand, greater than she could supply, for teachers.

GROWTH OF PUBLIC OPINION.

There had by this time become apparent, on the part of many of the educated men of the better classes, a strong desire to see their wives and daughters educated—sensible of the urgent need for it, and desiring to see them raised thereby, and fitted to be the companions of educated men. So many of the latter, moreover, had begun to enjoy the advantages of having their wives educated, that a sense of shame was beginning to be felt on the part of some whose wives were still left uneducated. And thus, in the providence of God, the desire for the education of women having

taken hold of not a few men, as well as women, the movement, which had been gradually growing, gained a momentum, which has been yearly increasing.

About the year 1865 a band of devoted women having heard, in their homes in the far west, of the woes of the women of India, and of the doors opened to those anxious to labour amongst them as messengers of the Gospel, landed in Calcutta from the United States, eager to have the privilege of devoting their lives to such a cause. Engaging therein with the energy characteristic of their country, sanctified by grace, and sustained by the constraining love of Christ, more than one of their number had, in the course of a few years from their entering the field, laid down their lives in the contest with the powers of darkness for the salvation of souls; but, as each vacancy in their rank was made known in their native land, it was promptly filled up, and the call for additional labourers was readily responded to.

The number of English and American ladies now engaged in the work amounts, we believe, to about sixty, energetically conducting missions in Calcutta and its suburbs, in Dacca, Patna, Benares, Allahabad, Lucknow, Futtehgur, Bareilly, Shatjehanpore, Agra, Delhi, Umritsur, Lahore, and other cities. In Calcutta and its suburbs the number of females under tuition is little short of two thousand, of all ages, who are instructed in their own houses, whilst fully as many more of the poorest classes are taught in missionary orphanages and day schools.

RESULTS.

And now, nearly twenty years having passed since the successful establishment of Zenana missions in Bengal, it will very naturally be asked by those interested in their success, what fruit have they brought forth? what can you show in souls converted, or in other good results obtained at the cost, not of so much money only, but of so much energy—mental, spiritual, physical—and even of lives, in carrying on these missions?

In the year 1872 a young Hindu widow left her home in Calcutta, in which she had been instructed in the truth of Christianity, and sought refuge with the lady who had been her teacher (although not one word had been uttered by the latter to induce her to take this step), desiring to be baptised. After a delay of some weeks (in order that her sincerity might be tested) her wish was complied with, and she was baptised, in spite of the most violent opposition on the part of her relatives.

As had been expected, this proved the signal for the closing of nearly every Zenana into which Christian teachers had been admitted, not only

in Calcutta, but in Benares, Lucknow, and elsewhere. The desire for instruction, however, created in the minds of the occupants of these Zenanas was too strong to be quenched at the bidding of their male relations, and within six months nearly every one of them was opened again to the ladies who had been teaching in them previous to the event which has been referred to.

Is this widow, then, the only convert to whom we can point as the fruit of the Zenana Missions? We rejoice to inform our readers that she is one of several who have been baptised; and those who have been labouring as teachers in the Zenanas can tell of not a few females amongst their pupils evidently brought very near to the kingdom of God, besides others who have given satisfactory evidences of conversion, though they have not had the courage to come forward as candidates for baptism.

Nor can we wonder to find them shrinking from such an ordeal, and from the sacrifices to which it would expose them in loss of caste, when we consider how very few men have shown courage equal to such a test, and remember that loss of caste implies, for a woman, not merely banishment from home, husband, and children, but loss of reputation, the being branded, publicly as well as privately, as a fallen one!

THE OUTLOOK.

It may well be asked, then, if you do not expect many conversions, what other fruits do you look for from Zenana Missions?

We reply that, next in importance to the conversion of the women brought under Christian instruction, we look for a very marked change—first, in the manner in which they train their children from infancy; second, in their attitude towards their husbands, brothers, or sons, in showing them support instead of hostility, on discovering in them leanings towards Christianity, or hearing them boldly expressing their faith in it, and desire to be baptised.

We understand that cases have occurred of boys sent to mission schools, showing a friendly attitude towards the Gospel, and a knowledge of the truth, which has led to inquiry as to where they had been instructed therein, and it has proved that their mothers had taught them, having been instructed themselves by Christian ladies, though still nominally Hindus!

We anticipate, further, as the fruit of Zenana Missions, a very great change in the treatment to which widows are subjected, throughout their lives, amongst the Hindus.

II.—South Seas—Tokelau, Ellice, and Gilbert Groups.

THE last missionary voyage to the outstations of SAMOA, undertaken by the Rev. Dr. TURNER in the summer of 1876, forms an era in the history of that mission. By special resolution adopted at the general meeting of missionaries in November, 1875, it was determined that Dr. Turner, as the next deputation, should be authorised "to conduct ordination services for formally setting apart publicly and recognising the native ministers now labouring in the TOKELAU, ELLICE, and GILBERT ISLANDS. That certificates of ordination, signed by the committee, be filled in by the deputation after the ordination services and handed to them." It was also resolved to confer upon such native pastors powers corresponding with the improved status which they would occupy, by placing "the entire responsibility of the admission and exclusion of Church members" in the hands of themselves and of the Churches under their care. The manner in which Dr. Turner fulfilled his commission, and the preparedness of the native Churches for the proposed change, will be best gathered from Dr. Turner's description of the ordination services at which he was privileged to officiate, and which forms not the least interesting portion of his admirable journal.

The voyage under review commenced on the 9th of May, and terminated on the 21st of July, thus covering a period of nearly eleven weeks. Not the most distant island visited, is 1,810 miles from UPOLU. The area embraced in the cruise extended from lat. 1° to 11° south of the equator, and from long. 170° west to 176° east. Fifteen islands were visited; the average length of time spent at each being twenty-nine hours. At eleven of the islands Mrs. TURNER was able to land, and speak words of encouragement to the teachers' wives. Nineteen native pastors were ordained to the work of the ministry, all of whom, with one exception, had been educated at the MALUA MISSION SEMINARY. Of the aggregate population of the islands, 10,647 souls, who eleven years ago were in the darkness of heathenism, only 211 remain in that state; it is also estimated that one-fifth of the inhabitants are either in the Church or seeking admission thereto. The stipends given to the native pastors at six of the more advanced stations, exclusive of a supply of food, amount to 368 dollars; the contributions to the Society to 480 dollars; and, during the year, 265 dollars have been expended on Bibles, Testaments, and other books. We have thus summarised the information given in detail in the following pages. Dr. Turner's ethnological notes and glimpses of legendary history add to the interest and value of his journal.

1. FAKAOFO ; OR, BOWDITCH ISLAND.

Lat. 9° 26' S., long. 170° 12' W.

Church members—male, 17 ; female, 27 ; total, 44.

Candidates— " 7 ; " 19 ; " 26.

Scholars— boys, 34 ; girls, 30 ; " 64.

"On Monday the 15th of May, at 11.30, we had a service in the chapel for the ordination of APERAU, and I explained that he was now duly authorized by the Samoan Mission, as well as by their own choice, to be the pastor of FAKAOFO, and that all admissions to the Church, discipline, &c., would now be carried on by him in conjunction with the deacons and Church members; and, only in cases of difficulty, wait for a consultation with the white missionary on the periodic visits of the *John Williams*. I offered up the ordination prayer, and Pastor Tinai, of Samoa, laid on hands with me. After addressing pastor and people we closed the first of a series of ordination services to be held in the course of the present voyage in accordance with my instructions from the Samoan Mission. After the service I signed and handed over to Aperau a printed ordination form which we have prepared in the Samoan dialect.

"After an hour's interval, we had a meeting for the children. The parents filled the back part of the chapel. Of the thirty-four boys, ten could find chapter and verse, and read well, and of the girls, fourteen out of thirty. I divided all into four classes, and gave a prize to the best reader in each. I also showed the children twenty diagrams of the 'Working Men's Educational Union,' illustrative of the different races of man, natural and scriptural history, finishing up with the birth, ministry, crucifixion, and ascension of our Lord. This was all new to them, and most interesting. I was pleased to find in the answers

to my questions on the diagrams a large amount of general knowledge.

"The present population is two hundred and seven. Of these forty-five are Papists, and one hundred and sixty-two Protestants. Of the two hundred and forty-seven men, women, and children, kidnapped by the Peruvian slavers here and on the other islands of the group thirteen years ago, only one has returned from Peru. He died soon after of consumption, and, from his report of cruelty, disease, and death, the Tokelau people do not expect ever to see more of them. Fakaofo, however, is gradually recovering from the shock, and the population has increased about fifty in the last ten years.

"In Dr. Doma's work on 'Coral Reefs,' Fakaofo is well described. The reef, enclosing a lagoon, is triangular, and about twenty miles in circumference; dotted at intervals with some thirty islets, and on one of them, called Fale, or the house, the population reside. This little coral platform, ten to fifteen feet high, is only four or five hundred yards in length or breadth. Aperau has scraped together a little earth and made a garden behind his house, where he is trying to raise taro, bananas, &c. This was the site of the old heathen temple, and in the corner of the garden I found fragments of the stone idol, which was formerly dressed up with fine mats presented by the people. Fakaofo was the Jerusalem of the group, and there the Nukunonu and Atahu people congregated for periodic worship. There is a king on each of these three islands, whose rule is regulated by his brother chiefs."

2. ATAHU ; OR, DUKE OF YORK'S ISLAND.

Lat. 8° 33' S., long. 172° 25' W.

Church members—male, 31 ; female, 40 ; total, 71.

Candidates— " 9 ; " 13 ; " 22.

Scholars— boys, 31 ; girls, 43 ; " 74.

"I was on shore by 9.30 a.m. on Friday, the 19th May, and met with the deacons, Jakopo and Ioane, who have had the sole charge since last voyage. Heard the report ; told them I had brought Pastor Tinai, of Samoa, to be their minister, and, after expressing their satisfaction, the gong was beat for all to meet in the chapel. The Church members sat in the front. After a hymn and prayer I introduced Tinai, and asked the Church members whether they were willing to have him as their pastor. Every hand was up, and the rest of the people did the same. I addressed pastor and people. Tinai also spoke, and we closed our happy meeting with a hymn and prayer.

"I had a look at the site of the old temple and some of the broken-down stone idols which stood there. They have made a burying-ground of the old place. I have noted elsewhere some of the Tokelau traditions. The old story of the making of the first woman from an earth model, and the insertion of a rib from the side of Vasefanua, the first man, who sprang from a stone, is kept up in the sports of the children. They play on the sand at making models of men—body, hands, feet, head, and face, with holes for the eyes, &c.

"In the evening we stood away from the TOKELAU GROUP, and after a run of four hundred and fifty miles, reached, on the 24th,

3. NUKULAEAE ; OR, MITCHELL GROUP.

Lat. 9° 18' S., long. 170° 48' E.

Church members—male, 12 ; female, 21 ; total, 33.

Candidates— " 9 ; " 4 ; " 13.

Scholars— boys, 29 ; girls, 31 ; " 60.

"Pastor IOANE boarded us before we left the ship, and reported all well on shore. At 3 p.m. we had his ordination service. He has been here eleven years. The people have helped him to build a good stone house, forty-eight feet by twenty-four feet. They will probably soon support him entirely.

"In this series of atolls there are sixteen islets, each having a name. Fagana is the name of the one on which the settlement stands. Nukulaeae is the name of another, and is also used to designate the whole. Near tradition traces the people to Funafuti ; remote mythology says that Mauke, the first

man, had his origin in a stone. Two gods, Fonolape and Moloti, were represented by two stones. In times of sickness, offerings of food, nuts, and pearl shells were taken to the temple. Household gods were incarnate in certain birds and fishes, and, as in Samoa of old, no one dared to eat the incarnation of his god. The soul went to the heavens, but returned, and frightened and caused death to the living. The dead were buried inside the house, and the family kept in doors, and covered themselves up with leaf girdles for a week or two, as a sign of mourning."

4. FUNAFUTI; OR, ELLICE ISLAND.

Lat. 8° 29' S., long. 179° 21' E.

Church members—male, 21 ; female, 28 ; total, 49.

Candidates— „ 9 ; „ 9 ; „ 18.

Scholars— boys, 44 ; girls, 41 ; „ 85.

“At the examination of the school, fourteen boys and twenty-three girls read well, and a number of them answered well in arithmetic and general knowledge. Pastor Tema has seventeen boys in a boarding school under the care of two of the deacons. There are twenty-three girls also, who attend classes in Tema's house during the day, but return to their respective homes at night. There are no remaining heathen.

“Funafuti is one of thirty islets surrounding a lagoon twelve miles in length. All the people reside there. Tradition says that the place was first inhabited by the porcupine fish, whose progeny became men and women. Foilape was the principal god, and they had a stone at his temple. The spirits of the departed hovered around the living, and were dreaded. Infanticide by drowning was common, but not enforced by law. Wars were rare, and principally to keep off invaders, such as the Tongans, who are said to have come as far as this. The penalty for stealing was exile to one of the small islets, or driving off to sea. The population now numbers one hundred and forty-six. The kidnappers took one hundred and seventy-one from this island, and no one has ever returned. Here, as at Nukulaelae, they feigned the missionary, and said they would take them to school to an island close by, and bring them back in a month. A white man residing on shore acted as interpreter, and betrayed them.

“It appears that of late the native pastors on four of the Ellice Islands

have commenced to correspond by means of carrier frigate-birds. While I was conversing with Tema on Sabbath afternoon, a bird arrived with a note from Sapolu, on Nukufetau, sixty miles distant. It was dated on the Friday, done up inside a light piece of reed, plugged with a bit of cloth, and attached to the wing of the bird. From that note we learned that Sapolu and family were well, and that the cause of God was prospering. These ocean carriers are something new to us. Tema has had three letters in this way. In former times the natives sent pearl-shell fish-hooks by the frigate-birds from island to island. They have them as pets on perches at most of these islands, feed them on fish, and, when there is a favourable wind, they have an instinctive curiosity to go and visit another island, on which, in looking down, they see a perch ; and when the native pastor thinks one may soon leave, he fastens a letter on to its wing.

“We spent Sabbath, the 28th, here, and at the usual hour of service I ordained Tema, and addressed pastor and people. He was eight years at Malua, and has been six on this island. At noon we had the Sunday-school. All, old and young, attend, and are divided into ten classes. Some read, others are questioned on the sermon, and some of the very young and aged listen and commit to memory. I preached in the afternoon, and at 5 p.m. left for the ship, where we had evening service with the sailors and two white men from the shore.”

Another run of fifty miles took us, on Wednesday, 31st May, to

5. VAITUPU ; OR, TRACEY ISLAND.

Lat. 7° 31' S., long. 178° 46' E.

Population (showing an increase of 120 in ten years), 441.

Church members—male, 61; female, 85; total, 146.

Candidates— „ 20; „ 17; „ 37.

Scholars— boys, 88; girls, 62; „ 150.

Bibles and Hymn-books sold, \$54 50c.

Teacher's salary, supplies equal to \$104 12c.

Contributions to the Society, in addition to supplies for the ship, \$147 5c.

“Here again we had two services. There was a quiet and order about the children's school which pleased me much, showing, as it does, that their teacher knows his work and does it well. Out of one hundred and fifty children, sixty-one read well, and gave me the best answers I have yet had in Scripture knowledge, arithmetic, geography, &c. Prizes and diagrams here also.

“In April last the old king died. He was a Church member, and passed away apparently resting on Christ for salvation. One or two other Church members have died in peace. I examined three candidates for Malua of four and five years' standing as Church members. Tesio, the son of the late king, is the most likely, but they all need more drilling. There has never been any kidnapping here, and it was pleasing to see in the congregation the generation of the aged as well as that of the young fully represented. The chapel is of stone—one hundred and twenty feet by sixty—and gives ample room for Sunday-school classes at such a place, where the whole settlement turns out. It is finished with glass windows and French doors, which the spirited people bought from a Sydney trader.

“Vaitupu is a single island, and has two small salt water lagoons in the centre. The people trace their origin to Samoa, and have some curious

fragments in cosmogony, &c. The heavens and the surface of the coral rocks were at one time united, they say. Vapour from the rocks caused the heavens to ascend. From the same vapour man was formed, and from the sweat of the man came the woman. They had three sons, two of whom distinguished themselves by raising the heavens higher. Teata-maofa was the king of heaven. Four gods ruled on earth. At death these four tried to keep the soul with them on earth, but, if persuasion failed, they sent them to the heavens. An eclipse was the sign of death or of a ship coming. When Mercury was visible they had a feast in honour of the gods. They had a *little boy* called Terete in the moon. In a fit of crying, his parents took him to look at the rising moon. He was quiet directly, and so his father took him to the moon, and left him there. Infanticide ordered by law; only two children allowed to a family. The dead were buried inside the houses, and in the grave they laid beads, pearl-shell, fish-hooks, &c.”

After spending the night on shore we were off again to the vessel by 9 a.m., much pleased with all we saw here, and believing that God is present blessing His own work. Thirty-eight miles further on, and we anchored, on the 1st of June, at

6. NUKUFETAU ; OR, DE PEYSTER'S ISLAND.

Lat. 7° 51' S., long. 178° 35' E.

Population (showing an increase of 125 in ten years), 440.

Church members.....Male, 41 ; female, 45 ; total, 86.

Candidates " 15 ; " 15 ; " 30.

" Another very pretty, many-sided lagoon—good entrance, anchorage for any number of ships, and the reef all round beautified by thirty-seven islets, every one of which has a name, and waving with cocoa-nut palms. One of them, Sakuru, seems to have been uplifted ten or twelve feet. Nukufetau is the name of the island on which the settlement is built. Pastor Sapolu came on board immediately, and I had three hours' conversation with him, and arranged for meetings on shore on the following day, beginning at nine o'clock. After the ordination service we met with the children in the school house.

" The appearance of the people, their names, dialects, traditions, &c., point to Samoa as the principal source of their origin. They, too, have the story of the heavens resting on the earth. The fish had a meeting to devise some plan of raising the heavens, but failed ; when the sea-eel, or serpent, offered his services, and did the business. Tevæ was their great god. He had a temple, but no image. A box was suspended from the roof of the building, and in this was laid up all sorts of native and foreign articles which had been presented to the god. Occasionally, after a death for instance, the people assembled, and in honour of the god paraded about the settlement, carrying shoulder high the box containing his treasures. Any rare or fancy article from a ship was presented. If concealed, the god was omniscient, and brought down death on the culprit. Drink offerings of the juice of the cocoa-nut were poured out,

and prayers for safety were presented before a traveller started on a journey. Household gods were incarnate in the fish, &c., and a disease-making god was seen in the waterspout. If it came in the direction of a certain house, some one died there if the family did not make haste to the priest with prayers and offerings. They say that fire was discovered by seeing smoke rise from the friction of the two crossed branches of a tree shaken by the wind. The penalty for stealing and murder was to send off the culprit to sea in a canoe with holes bored in it. Tattooing of the women, as well as the men, prevailed. The ears were bored, and in the one the hole was an inch in diameter to admit of some scented leaves as trinkets.

" A native from Botumah, called Kaitu, was the first to give the people here some knowledge of the true God. They had then a great desire to get a Bible of any kind, and the captain of a ship actually made them pay £5 in cocoa-nut oil for an English Bible. It was kept by the king, done up in a red handkerchief. They counted six days, and met on the seventh, undid the handkerchief, opened the book, looked at it, and dismissed. Thank God, they had not then long to 'wait for His law.' I supplied Pastor Sapolu now with an English Bible and tracts. There are two white men living there, and a Chinaman was lately landed, and trades for a Sydney house. Left Nukufetau on Saturday, the 3rd of June, and a sail of one hundred and thirty-five miles took us on the following morning to

7. NIUTAO ; OR, SPEIDEN ISLAND.

Lat. 6° 8' S., long. 177° 22' E.

Population 460.

Church members—male, 35 ; female, 22 ; total, 57.

Candidates— „ 20 ; „ 35 ; „ 55.

Scholars— boys, 40 ; girls, 45 ; „ 85.

“ We were off the settlement early on Sabbath morning, and by 7 a.m. I was on shore. Pastor Tapu and his wife well, and the results of their work most manifest. At a meeting of Church members before the ordination service all lifted up their hands that Tapu should remain among them as their minister. Then followed the ordination at 9.30. At 11.30 the Sunday-school, and at 3 p.m. we combined the afternoon service with the ordination of the Lord's Supper, it being the first Sabbath of the month. The chiefs here have carried their laws against Sabbath-breaking so far as to fine in ten fathoms of cordage any one who is absent from the services. I have spoken about it, and it will now be stopped, leaving it with God to deal with all such cases in His own way.

“ This atoll is about three and a half miles in circumference, and has two small lagoons. Kulu was the principal god, and at the evening meal was prayed to for rain, cocoa-nuts, fish, freedom from disease, &c. Offerings to Kulu were eaten only by the priest, or by any *stranger* to whom he might hand a share. No fire was kindled at night, lest it should prevent the gods from coming in a shadowy form with a message. No cannibalism. The dead buried, and the soul supposed to go to the heavens. An eclipse—the gods eating the sun or moon, but again relenting. Nine men, nine women, and thirteen children still profess heathenism, but they are friendly, and call now and then on Pastor Tapu. When he spreads a

little food before them, they beg him to ask a blessing. About eighteen years ago, when all were heathens, two white men, with two wives each, and a Gilbert Islander and wife, eight in all, were sent on shore from a vessel. They were armed with guns, pistols, cutlasses, &c., and virtually took possession of the island. They demanded pigs, fowls, and cocoa-nuts, took such things off to sell when a vessel came in sight; washed their clothes in the drinking water, which is so scarce there, and fired upon a crowd met to pray to the gods, ordering them to go rather and bring food for *them*. The natives bore it for five months, and then laid their plot. The leader was first struck down, and this was the signal to seize and bind hand and foot all the rest, and, weighted with heavy stones, throw them outside the reef. The man who struck the first blow is now a Church member. On the Sabbath evening I was there, I saw him sitting with his spectacles on, reading his Bible. A number of years ago some white men leagued together, made capital of the massacre, demanded and obtained from the people sixty large casks of cocoa-nut oil. Pastor Tapu says that an English ship of war called here about three years ago. The captain was very kind, assembled the chiefs, gave them good advice, and exhorted them to be guided by the Word of God in forming and carrying out their laws. This I think must have been Captain Moresby, of H.M.S. *Basilisk*.”

8. ARORAE; OR, HURD ISLAND.

Lat. 2° 36' S., long. 177° E.

Population 600.

Candidates—male, 84 ; female, 39 ; total, 123.

Scholars— boys, 93 ; girls, 52 ; „ 145.

“This is one of the Gilbert group of islands. It was seven p.m. on the 6th of June, and a fine moonlight night, as we neared the settlement. A blue light from our bow was replied to by a lot of blazing torches on the shore, and soon Pastor Naivalita was alongside in a native boat. The captain gave his crew a biscuit each, and sent them back to the shore with the news, while we stood off to sea for the night, with Naivalita on board. He had the cheering tale to tell us of the entire break up of heathenism on the 15th of March last, when the two hundred and eighty, reported last voyage as the terror of the Christian party, turned from idolatry to the worship of the true God. Naivalita proposed to have a public meeting with them. They agreed ; that day was fixed ; and he went to them, accompanied by his class of candidates. He began by asking whether they had any regard for him? Explained afresh why he left Samoa to live among them, and told them of the far greater love of the Lord Jesus. They replied kindly, but still wished to delay. He entreated them to reconsider at once, and decide that very day to serve the Lord. The Divine Spirit touched their hearts, and before the day closed they resolved that henceforth Naivalita's God should be their God. Then followed the destruction of the idols, and the burial of the skulls of their ancestors. The temple, too, was taken down, and they are now building with its timber a new dwelling-house for Naivalita.

“On the morning of June the 7th we went on shore for the services of the day. Naivalita quite broke down as he was interpreting for me at the ordination service, and all seemed affected. ‘That such an unworthy man as I am should be entrusted with such a work!’ he sobbed out; but after a little he recovered himself, and went on interpreting my address.

“Arorae is a single coral island, four miles long, with a small lagoon of salt water in the centre, and a population of six hundred. No king; but the heads of families meet and rule. There has been no rain for six months, and the people are bordering on starvation. Sixty were kidnapped here, and have never been heard of. Numbers have gone of their own accord to Tahiti, Samoa, and Fiji, owing to the scarcity of food. Here again Samoa is spoken of as the cradle to the race. Tapuarika was the great god. In his temple there lay a great clam shell filled with water, in which all who brought offerings and came to pray dipped their hands before sitting down, in token of their desire on account of these offerings to be considered clean and free from sickness or other expressions of his wrath. In their houses they had *stocks* or small pillows of wood as the representatives of household gods, and on these they poured oil, and laid before them offerings of food. Naivalita has given me one of them, and also a clam shell long used in the temple as the laver of purification.”

(To be continued.)

III.—India—"South Travancore Church Council."

TEN years since our missionaries labouring in TRAVANCORE felt that the time had arrived when the native churches which the Society had been the means of planting in that province should constitute themselves into a UNION for the purpose of mutual counsel and support, and for the furtherance of the Kingdom of Christ in their midst. A code of rules was thereupon drawn up, and the Union was constituted. Five years later the subject again came under discussion, and the result has been the formation of the "SOUTH TRAVANCORE CHURCH COUNCIL." The members forming the Council are the Society's European missionaries, all native ministers, and, by election annually, representatives from each district of the mission. Its meetings take place at stated intervals, and all minutes are submitted for approval to the District Committee. The second meeting of the Council was held at QUILON in August last. From the various important subjects then discussed we give a selection below, as indicating the stage of progress which the native churches in South Travancore have reached.

"What are the best means of promoting the establishment of native pastorates?"

"1. The European missionaries should examine the mission agents whom the congregations invite in their ability to teach, their piety, and diligence; and, having received them, should appoint them as pastors, evangelists, or catechists.

"2. To each congregation, either a catechist, evangelist, or native pastor should be appointed, according to the amount contributed by the congregation.

"3. The deacons should labour heartily that the congregations may be self-supporting. A deacons' meeting should be called from time to time in each district, at which the deacons should be reminded of their duties and stirred up to perform them.

"It is important that voluntary unpaid labourers should be employed to preach the Gospel, conduct prayer-meetings, &c. What is the best means of doing this?"

"1. In each congregation persons of good character, and having some Scriptural knowledge, should be selected and employed in duties suited to their ability.

"2. To encourage such persons, the pastor or catechist of a congregation should assemble them by special invitation, give them a short stirring address, and conduct a prayer-meeting with them.

"3. The congregation should be divided into parts and allotted to these persons. As Mr. Moody says, it is better for a man to incite sixty persons to work than himself to do the work of ten.

"The agents of the mission should see that there is a copy of the Scriptures in every Christian family in which there is any one able to read.

"What can be done to assist such of God's servants as, after labouring in the mission for a long time, become weak and unfit for work?"

"The mission agents and deacons should form a fund for this purpose;

but no help should be given from the fund until it is firmly established.

"What are the best means of diminishing caste distinctions among Christians?"

"1. To discontinue titles, and to rebuke those who observe them.

"2. Christians should mingle together in their dwellings and in their occupations.

"3. In the building of their houses, their dress, manners, the wearing of jewels, &c., Christians should be alike.

"4. Efforts should be constantly made to secure mixed marriages.

"5. Above all, we should seek to strengthen love and unity.

"As the Council think it desirable to observe one Sunday in the year as a Hospital Sunday, they request the Committee to appoint the day.

"The Christians of the mission should send their children regularly to school; or, if this cannot be done, they should send them to night-school, and especially to Sunday-school."

IV.—Madagascar—The Tanala.

THE TANALA district is situated in the southern portion of the island of Madagascar, and lies about twenty miles east of the central line of the BETSILEO Provinces. Well watered, the country is nevertheless extremely unhealthy, enclosed as it is on both sides by a thick forest, which gives to its people their distinctive name. The population, numbering some twenty thousand, are under the happy local rule of a lady, HIÓVANA, who governs in the name of the Queen, and who, with her brother, has the real interests of the people at heart. Christian Churches have already been formed in the country, but the people have long been desirous that an English missionary should be settled among them; the fever, however, which prevails during two-thirds of the year, and the small number of the population have hitherto prevented the gratification of their wishes. Last year the Revs. T. BROCKWAY and W. D. COWAN, both connected with the Betaileo Mission, determined on paying a visit to the Tanala country by different routes, and a report of their proceedings has recently reached the Directors. On the second day after leaving Ambositra, August 9th, Mr. Brockway reached IVOHIMANITRA, the residence of the Hova teacher sent by the Prime Minister. Here his first service in the Tanala country was held, and the next morning he arrived at AMBOHIMANGA, the capital.

"The reception by the good queen and her family," writes Mr. Brockway, "was very hearty; and scarcely had I been welcomed, coming from the west, when Mr. Cowan entered from the south to have a similar welcome. He had left Mrs. Cowan at Ambositra,

and had started to the most southerly Tanala church to work up to Ambohimga six days before I left.

"As our plan, mutually agreed upon, led him to go out very much, I remained at the capital, working in the school (the only school in the

Tanàla), instructing the small band of preachers, and doing all I could, by teaching, singing, having Bible-classes, and preaching, to give a stimulus to the religious life we found there.

"As I had heard, so we found it to be the case, that, with the single exception of Andráina, the nearest village to Fianárantsoa, and occasionally visited by preachers from that town, the other churches exist but in name. No pastors for them, no teachers, and I fear it is only very rare that services are held other than at the capital on the Sunday.

"A large number of children are gathered at Ambohimanga from all parts of the country to be educated, bringing their rice, &c., with them, and remaining until their food is

exhausted, then going for more—sometimes for a distance of two and three days' journey. This plan Ravelomando (the teacher sent by the Prime Minister) said he was instructed to follow. Of course we did not oppose it, although, while providing for the education, on a very poor scale, for these children, it subjects them to much hardship and exposes them to very many serious evils, as also, I fear, bringing the 'learning' and the 'praying' into dislike.

'By conversation with the queen and her family, as also with the teacher and some of the best of the people, we have induced them to send out three good men as teachers to as many towns, and we hope good results may follow."

2. OPENINGS.

Mr. Brockway then describes the characteristics of the Tanàla race, as distinguished from the Betsileo. He also urges the desirability of further efforts being made on their behalf by means either of the appointment of an English missionary or the employment of efficient native agency.

"The Tanàla are, I think, somewhat superior to the Betsileo in appearance, cleanliness of person, and dwellings, and not so suspicious and timid. The children learn rapidly, whether hymns and new tunes, or the elements of reading. They seem poor, yet free from servility—better, it is probable, from the fact that they have little intercourse with the Hovas, who fearing the fever leave them much to themselves. By Hovas, in this connection, I mean the 'Amboalambo' (or rascals), of whom too many come down to the Betsileo, and cheat and otherwise injure the simple folk they meet with.

"The population of the Tanàla country, 'Mena-be,' as the people call it, is probably not overstated in

Dr. Mullens's 'Twelve Months in Madagascar.' We were told there were 4,000 strong lads and able men, 4,000 little boys and old men, and the girls and women were unreckoned.

"Two or three principal matters urged upon or referred to by the queen and the friends while at her capital I will refer to ere I close, assured they will command attention from the Directors:—

"(1) The deep need of a missionary for the Tanàla people. The queen would heartily welcome one; and if a man of gentleness of manner and courtesy, he would command respect from all.

"(2) The importance of Iyohimanitra as a site for a missionary residence. If, as we are assured, there

is no fever here, there is nothing to deter a man from settling here, and, with twelve bearers, Ambositra could be reached in one day.

“(3) The present value of Ambositra as a mission station in relation to the Tanàla.

“Could a missionary be designated for this work, or should one offer for it from among the number already in the Capital or the country, I should only be too ready to aid him in any and every way. On the other hand, if

from any circumstance an English missionary cannot be set apart for this work, I do not see any great difficulty in doing a great deal for the Tanàla if the Society would allow me the assistance of *two native trained evangelists*. I think this agency, every year increasing, should be utilised, not only as aid to the missionary on the station where he resides or in his district, but as occupying a centre which he—i.e., the missionary could only occasionally visit.”

3. AMBOHIMANGA.

The stay of the missionary brethren in the country was limited to a fortnight. They left AMBOHIMANGA on Monday, the 21st of August, with some regret that they had been unable to prevail upon any of the young people to accompany them to Ambositra for education. On leaving the place they were assured that there would always be a house for them at the capital. Respecting that town Mr. Brockway writes:—

“There is a good chapel at Ambohimanga, and such timber in it as almost made me covetous after the trouble I have had to get wood for mine at Ambositra. It will seat, perhaps, 1,000 hearers; the highest number I saw present was about 600. The number of children in the school was 209. Of this number about forty could read more or less perfectly, a few write in copy-books, and several on slates.

“Many things struck me as becoming and beautifully simple at Ambohimanga. I have been in government towns to preach in this country, and it would have been a breach of etiquette to go to church before the governor, and then when he called me it was in company of other big men, soldiers bearing sword and spear marching before, and military salute rendered as a guard was passed; it was the conqueror going to worship with the conquered. In church a Hova would be preacher and a Hova pastor.

“But it is all different in the Tanàla. The queen, accompanied by her married daughters, all dressed becomingly, walk quietly to chapel to worship with her own people. No sound of trumpet goes before her, and many of her people are already assembled, and that she sits alone near the pulpit seems the only mark of distinction. I think her a good woman, and was sorry to see her look so worn and weary as she bade us good-bye.

“I must not forget to add that both pastors are Tanàla men, and so are all the preachers. The only Hovas living there are the teacher and his household. You would not misunderstand me as depreciating the Hovas, for I esteem many of them highly, and have reason for doing so; but I think it well to point out some of the marked features of the Tanàla church. I think the Tanàla young men and lads cleverer than the Betsileo of like age and advantages.”

V.—Notes of the Month, and Extracts.

1. DEPARTURE OF MISSIONARIES.

The Rev. J. DUTHIE, Mrs. Duthie, and child, returning to NAGERCOIL, Travancore, South India, embarked for Colachel per *Merkara*, December 23rd.

The Rev. J. BROWN, Mrs. Brown, and four children, returning to Bechuana-land, South Africa, embarked at Dartmouth for Algoa Bay, per steamer *Windsor Castle*, January 12th.

The Rev. E. B. BARRETT, B.A., returning to SHANGHAI, with Mrs. Barrett; and the Rev. H. C. RIDGES, appointed to CANTON, China, embarked at Liverpool, per steamer *Agamemnon*, January 26th.

2. ARRIVALS IN ENGLAND.

The Rev. JOHN STRONACH, from AMOY, China, *via* America, January 6th.

The Rev. J. B. THOMSON, from HOPE FOUNTAIN, Matebele Country, Central South Africa, per steamer *Danube*, January 20th.

3. DEATH OF THE REV. ROGERS EDWARDS.

The last survivor of the three brethren appointed to the South African Mission in 1823, and who embarked together for the Cape of Good Hope, on the 24th of September, in the same year, has just passed away. The REVS. I. HUGHES and A. ROBSON both died in 1870; and now we have to record the departure of the REV. ROGERS EDWARDS on the 8th of December last, within three weeks of the completion of his eighty-first year.

MR. EDWARDS was born on the 31st December, 1795. He was appointed to South Africa as an artizan, and went out unmarried. Arriving at Cape Town December 30th, 1823, Mr. Edwards was stationed first at Pacaltsdorp in 1824. He removed to Theopolis in 1825, and, having entered into the marriage relationship, proceeded to Kuruman in 1830. In 1836, and again in 1837, Mr. and Mrs. Edwards paid a visit to the Colony. They returned to Kuruman in March, 1838. In 1843 Mr. Edwards left Kuruman with MR. LIVINGSTONE, and, arriving at Mabotsa, established a mission among the Bakhatla tribe at that place. In 1852, being expelled from his station by the Transvaal Boers, he retired to Philippolis and subsequently to Backhouse, and in 1855 returned to Philippolis. In 1858 he removed to Port Elizabeth to take charge of the Fingoe Mission. The Directors signalized the completion of Mr. Edwards' fiftieth year of continuous service in South Africa by addressing to him, on the 4th of February, 1874, a special letter of congratulation, at the same time begging his acceptance of a gift of £50, together with an easy chair bearing a suitable inscription. In the same year, on account of age and infirmity, Mr. Edwards resigned his pastorate of the Fingoe Church and retired from the active service of the Society, but continued to reside at Port Elizabeth, where he died.

We have been favoured with a sight of the following letter addressed by JOHN MACKAY, Esq., of Port Elizabeth, to the REV. WM. THOMPSON, of Cape Town, and dated December 8th, 1876:—

"This is to communicate what will not be unexpected intelligence, viz., the decease of our venerable and aged friend, Rev. R. Edwards, which took place at one o'clock this morning. His sufferings during the last week must have

been very severe, dysentery having set in ; but throughout not a murmur escaped him. A few days ago he requested me, on the first occasion of my officiating at either his late church or at Mr. Goezaar's, to convey to the congregation his dying request, viz., that they would bear in mind his past messages to them, and that they would live nearer to God, aim at His glory, and be consistent Christians.

" Mr. Edwards has passed away, but his memory will long survive. He was an unostentatious, unassuming man, working quietly, but surely working himself into the affection of all who had to do with him, compelling them to feel that he was a good man. These words are heard on all hands, ' Well, he was a good old man.' And as evidence of sincerity, the public of Port Elizabeth only recently contributed over a thousand pounds with which to erect a Church, to be called ' Edwards Memorial Church.' This building, it is hoped, will be opened for Divine worship early in next year."

4. DEATH OF MRS. SMIT.

The Rev. N. H. SMIT, of the Cape Colony, who joined the Society's service nearly forty years since, and is now Pastor of a self-supporting Church at GRAHAM'S TOWN, the Station at which he first laboured as Schoolmaster, has, in the death of Mrs. Smit on the 6th of October, 1876, been called to suffer the loss of a faithful helpmeet and coadjutor in mission work. For several years Mrs. Smit had been in a frail state of health, which latterly prevented her from engaging in those Christian ministrations in which she took so deep an interest, a circumstance causing her much sorrow. " Although," writes her bereaved husband, " Mrs. Smit had frequently before been reduced to great weakness, and brought back from the very borders of the grave, almost from the beginning of her last illness she gave up all hope of rising from her bed again, and early she committed me and her sorrowing children to the Lord. To the last she clung to Jesus, resting her hope upon the only sure foundation."

5. SIR TITUS SALT, BART.

Through the medium of the newspaper press generally, and of the religious journals in particular, our members and constituents are doubtless already aware that in Sir TITUS SALT the Society has lost a most valued friend. His death took place at Crow Nest, near Halifax, on the afternoon of Friday, December 29th, 1876. The Directors desire to add their tribute of respect to the memory of one who was justly held in such universal regard. For a long series of years Sir Titus Salt has been a staunch supporter of the Society, and his interest in its operations was only equalled by the liberality of his gifts. Though unable to take any prominent share in its public proceedings, his annual contribution to its funds was large. To Lady Salt and the various members of the family the Directors tender their respectful sympathy.

Born on the 20th of September, 1803, at the time of his death Sir Titus Salt had just completed his seventy-third year. The well-earned results of a lifelong perseverance and industry were consecrated to the service of Christ, and to the benefit of those humble toilers whom he was not ashamed to acknowledge as brethren. In the provision which he made for the material advantage and religious improvement of those in his employ, a lasting monument has been erected to his memory.

VI.—Acknowledgments.

The thanks of the Directors are respectfully presented to the following,

viz :—

For Rev. W. G. Lawes, New Guinea.—To the Ladies' Missionary Working Society at Windsor, for a Box of Useful Articles, value £30.

For Rev. S. Macfarlane, New Guinea.—To the Ladies of Howard Chapel, Bedford, for a Box of Clothing and Useful Articles, value \$14 14s.

For New Guinea.—To the Ladies' Working Party, Oxton Road Congregational Church, Birkenhead, per Mrs. Oraven, for a Box of Clothing, &c.—To Mrs. Thomas and Friends, Portsea, for a Case of Clothing.—To Pupils of Mrs. Bullen, Bootle, near Liverpool, for a Parcel of Clothing.

For Rev. A. T. Saville, Huahine.—To the City Road Chapel Juvenile Society, for a Parcel of Clothing.

For Rev. F. E. Lawes, Savage Island.—To Mrs. Andrews, Reading, for a Box of Clothing, value £9.

For Rev. W. W. Gill, Barotonga.—To the Bromley Juvenile Missionary Association, per Miss Mullens, for a Parcel of Clothing.

For Mrs. Chalmers, Barotonga.—To the Hare Court Juvenile Missionary Working Association, per Miss Waller, for a Parcel of Clothing, value £3.

For Rev. J. Jones, Maré.—To the Young Friends at Middlewich, per Rev. G. K. Walker, for a Box of Clothing and Stationery, value \$14.

For Rev. T. Powell, Samoa.—To Marlborough Chapel Ladies' Working Society, per Mrs. Wilson, for Two Parcels of Clothing, value \$21 13s.

For Mrs. Edkins, Peking.—To the Ladies of Francis Road Church, Birmingham, per Mr. J. R. Turnbull, for Box of Work, value £25.—To the Bristol Ladies' Committee, for a Box of Maps, &c., value £3.

For Rev. J. H. Budden, Almorah.—To the Ladies of Dr. Baidigh's Church, Kensington, for a Box of Fancy and Useful Articles, value \$109.

For Mrs. Hewlett, Mirapore.—To the Young Ladies' Working Party, Southernhay Congregational Church, Exeter, per Miss Linford, for a Box of Clothing, value \$20 6s.

For Rev. E. Lewis, Bellary.—To the Friends at Frome, per Miss Rowland, for a Box of Clothing, value \$23 10s.—To the Friends at Isleworth, per Rev. J. D. Kilburn, for a Box of Clothing, &c., value \$5 6s.—To the Ladies' Missionary Working Society, Countess of Huntingdon's Church, Brighton, per Mrs. Pasmore, for a Box of Clothing, &c., value \$29 13s. 6d.

For Mrs. Haines and Mrs. Lewis.—To the Ladies of the United Society and the Ladies' Missionary Working Society, Redland Park Church, Bristol, for a Case of Clothing and useful Articles, value \$48 9s. 9d.

For Rev. S. Mateer and J. Duthie.—To Mrs. Sargent, of Bristol, for two Boxes and one Parcel of Books.

For Rev. T. E. Slater, Madras.—To the Female Missionary Working Society, Surrey Chapel, per Mrs. Heffer, for Box of Clothing, value \$17 15s.

For Rev. H. A. Hutchison, Coimbatore.—To Ladies' Working Society, Ramsgate, per Miss Sadler, for a Box of Clothing, &c.

For Mrs. Bacon, Cuddapah.—To Mrs. Mawbey, Leeds, for a Case of Useful Articles, value \$8.—To Juvenile Working Meeting, Wanstead, per Miss Trigg, for a Box of Clothing, value \$18.

For Mrs. Rice, Bangalore.—To the Acton Congregational Church Sunday-school, per Miss Budden, for a Parcel of Work, value \$12.—To the Ladies' Working Society, Clapham Congregational Church, per Mrs. Southgate, for a Case of Clothing, &c., value \$32.

For Rev. W. Jess, Coimbatore.—To the Elgin-place Congregational Church Sabbath Evening Classes, Glasgow, for a Case of Clothing and Haberdashery, value \$10.

For Mrs. Corbold's School, Madras.—To Friends at Market Harborough, per Mrs. Morris, for a Case of Useful Articles, value £25.

For Rev. J. Peill, Madagascar.—To Broughton Busy Bee, Manchester, for a Parcel of Clothing value \$10 10s.—To the Ladies of Camberwell, per T. Buxton, Esq., for a Case of Clothing.—To Rev. J. Peill, of Dukinfield, for a Box of Clothing, value \$9; also for a Parcel of Drill Calico, &c., value \$12 18s. 7d.

For Rev. G. Cousins, Madagascar.—To W. B. Graham, Esq., Meindee, Newport, Mon., for a Box of Useful Articles.

For Mrs. Peake, Madagascar.—To Mrs. Guest, Gravesend, for a Parcel of Working Materials.

For Rev. T. Brockway, Madagascar.—To Mrs. Shelley and the Ladies of the Sherwell Missionary Sewing Meeting, for a Case of Clothing value \$16.—To Mr. Atkin, Glossop, for a Case containing a Ball.

For Rev. J. Shree, Madagascar.—To the Ladies Missionary Working Society, Clapham, for two Cases of Clothing and Stationery, value \$18 17s. 9d.—To Miss Davis, Sidforth, Sidmouth, for a Parcel of Prints, &c.

For Mrs. Stribling, Madagascar.—To the Juvenile Missionary Working Party, Bideford, for a Parcel of Clothing value \$3.—To Mrs. Walker and Friends, Christchurch, for a Box of School Materials, &c., value \$8.—To Miss Oram, Lee, for a Box of Clothing, &c., value \$5.—To Miss Bentham, Rochester, for a Parcel of Clothing.

VII.—New Year's Sacramental Offering to Widows' Fund.

To 22nd January, 1877.

LONDON AND ITS VICINITY.

E. Whitshire, Esq.	5	0	0
A Friend	50	0	0
Abney Chapel	14	5	4
Aston	1	10	0
Avenley	10	10	2
Blackheath	35	12	0
Brentford	3	5	6
Bromley, Kent	10	10	0

Buckhurst Hill	6	7	3
Burdett Road	3	12	8
Camberwell Green	27	18	6
Cambridge Heath	13	18	0
Camden Town, Park Chapel	17	0	3
City Temple	14	8	4
Clapton, Lower	10	10	0
„ Upper	25	0	0
„ Downs Ch., United Communion	10	19	3

Craven Chapel	20	0	0
Craven Hill Chapel (2 years)	40	0	0
Croydon, Trinity Church	6	7	0
Deptford, High Street	5	0	0
Ealing	10	7	8
Eccleston Square	14	9	4
Forest Hill, Queen's Road Church	5	0	0
Trinity Church	1	16	2
Greenwich, Maize Hill	2	2	0
Hackney, Old Gravel Pit Chapel	4	4	0
Hammermith, Broadway	1	14	8
Hanover Chapel	1	12	6
Highgate	11	6	0
Horbury Chapel	10	12	0
Hounslow	1	2	0
Hounslow	12	0	0
Kingsland, Congregational Church	4	4	8
Lancaster Road	31	12	0
Lewisham Congregational Church	3	12	6
Leytonstone	6	10	6
Loughborough Park Chapel	6	4	6
Middleton Road	3	5	1
Milton Road	0	2	0
New College Cong. Church (additional)	6	0	0
Pockham Eye	9	0	0
Poplar, Trinity Chapel	1	0	0
Robert Street, Miss Dunning	10	0	0
Streatham Hill	7	14	1
Tollington Park, New Court Chapel	15	0	0
Tottenham Court Road	6	6	0
Walthamstow, Marsh Street	6	0	0
Wood Street (moisty)	7	0	0
Wanstead	3	8	0
West Dulwich	1	10	6
Whitechapel Road, Zion Chapel	14	13	3
Woodford Congregational Church	7	15	0
Wycliffe Chapel			

COUNTRY.

Armley, near Leeds	1	0	3
Arundel, Trinity Cong. Church	1	10	0
Ash next Sandwich	2	8	9
Atherstone, Colleshill Street	1	12	0
Australia, per Rev. J. P. Sunderland, Woolahra, Piper Street	3	15	6
Sydney, Pitt Street	19	0	0
Axminster	1	0	0
Aylesbury	1	0	0
Banbury	2	7	10
Barnstable, Cross Street (moisty)	3	2	6
Bascombourn	1	16	2
Bath, Argyle Chapel	10	10	0
Beaconsfield	1	4	10
Beccles	4	10	1
Belper	2	2	0
Bishops Stortford	12	10	0
Boston, Red Lion Street	2	10	0
Bournemouth	4	3	2
Mr Berger	20	0	0
Bradford Auxiliary—			
Horton Lane Chapel	12	0	0
Greenfield Chapel	2	0	0
Rawdon, Benton Chapel	6	2	0
Ilkley Congregational Church	6	0	0
Salem Chapel	11	7	4
Bradford-on-Avon	1	18	0
Briggwater	5	0	0
Brighton, Clifton Road	10	0	0
Lewes-road	1	4	0
Brill	0	7	0
Bristol, Highbury Chapel	37	18	10
Rungby	3	0	0
Buntingford	1	18	0
Burgess Hill	1	2	5
Burnham	0	10	0
Burnley, Westgate Chapel	3	16	8
Burslem, Queen Street	5	0	0
Burton-on-Trent	2	5	6
Bury, Bethel Chapel	1	1	0
Bury St. Edmunds, Whiting Street	2	10	0
Cambridge	6	0	0
Cannington, near Bridgwater	0	10	0
Canterbury, Watling Street	3	15	4
Carlisle, Charlotte Street	2	2	0
Chalfont St. Giles	0	11	0

Cheadle	2	11	5
Chelmsford, Baddow Road	2	2	0
New London Road	10	0	0
Chesham	1	5	0
Chester, Great Boughton Church	1	5	6
Chesterfield	12	12	1
Chorley, St. George's Street	5	10	0
Chorlton	8	2	3
Cirencester	4	0	0
Clevedon	2	2	0
Colchester, Head Gate Chapel	10	0	0
Lion Walk	0	15	0
Colyton	4	0	0
Coventry, West Orchard Church	1	4	5
Creaston	1	5	0
Crediton	1	5	6
Crondall	1	4	0
Dartmouth	2	0	0
Deal	16	6	0
Derby, Victoria Street Chapel	2	1	0
Deurbury, Earlsheaton Church	1	3	6
Dorchester	3	3	2
Douglas, Finch Hill Church	3	3	0
Dudley, King Street	2	0	0
Eastwood Congregational Church	3	0	0
Farington	2	10	0
Farnham	4	4	6
Faversham	4	4	0
Fleetwood	1	0	0
Glastonbury	3	12	4
Glossop	2	2	0
Gravesend, Milton Congl. Church	0	10	0
Great Totham	4	5	3
Guernsey, Eldad Chapel	7	7	6
Guildford	15	17	7
Hastings, Robertson Street	1	15	6
Havant	10	0	0
Headingley Hill	1	14	0
Helensburgh	1	7	0
Hemfield	3	0	0
Hereford, Elgar Brook Congl. Church	2	10	6
Hexham, Hamotes Church	1	12	6
Holmfirth	1	15	4
Holt	0	18	0
Holywell, English Congl. Church	1	2	0
Horbury, near Wakefield	2	0	0
Horwich, New Chapel	1	6	9
Huddersfield, George Street	8	19	4
Hull, Fish Street	2	8	9
Hope Street	1	1	0
Hythe	1	3	0
Ilminster	5	0	0
Ipswich, Tacket Street	2	5	4
Kidderminster	1	0	0
Kirkham	1	16	8
Knowle Green	17	11	0
Lancaster, Centenary Church	1	10	0
High-street	8	13	4
Lancroston, Castle-street	4	5	6
Leamington, Spencer-street	2	0	0
Lewes, Tabernacle	5	17	6
Linton	1	0	0
Liscard	11	0	0
Little Waltham	1	1	10
Liverpool, Waterloo Congl. Church	9	0	7
Lower Darwen, Belthorn	1	9	6
Park Chapel	3	16	5
Ludlow	6	0	0
Lynton	2	14	3
Manchester, Park Chapel, York Street, for 1876	0	12	10
Baguley Congl. Church	15	8	2
Broughton Park	20	0	0
Ensholme Road	6	10	6
Greenever Street	23	15	2
Pendleton	3	0	0
Bowdon	2	0	0
Stretford	2	0	0
Knot Mill	2	0	0
Charlestown	6	6	2
Market Harborough	2	0	0
Middleborough	0	10	3
Middleton by Youlgrave	1	0	0
Moor Green			

Newark	2 2 0	Stockport, Wycliffe Chapel	3 5 0
New Brompton	1 10 0	Stockbridge, near Sheffield	1 0 0
Newcastle, Staffordshire	2 2 0	Stockton-on-Tees	2 10 0
Newcastle-on-Tyne, West Clayton Street	5 5 0	Stowmarket	3 0 0
Northampton, United Communion	9 15 4	Stroud, Bedford Street	5 0 0
North Petherton	1 0 0	Stubbins	2 7 0
North Shields	3 18 4	Sunderland, Ebenezer Chapel	6 0 0
North Walsham	1 4 6	Sutton in Ashfield	1 5 0
Norwich, Chapel in the Field	6 14 0	Sutton Valence	1 3 0
" Old Meeting	5 0 0	Swindon	3 0 0
Oldbury	0 15 6	Taunton	20 18 7
Oldham, Waterhead Chapel	2 12 8	" Paul's Meeting	5 12 6
" Hope Chapel	4 17 0	Taunton, Zion Chapel	1 16 0
Ongar	3 0 0	Thetford	0 12 9
Oley	3 7 6	Tintwistle	2 10 6
Oundle	1 17 5	Torrington, Howe Chapel	1 5 0
Penzance	1 15 0	Totnes	1 0 0
Plymouth, Sherwell Chapel	12 3 0	Tottington, Green Mount Chapel	1 6 6
" Norley Chapel	1 4 4	Totton	0 15 0
Preston, Cannon Street	5 10 0	Truro	2 10 0
Rainford	1 0 0	Tunbridge Wells, Emmanuel Church	11 1 0
Rainhill	0 14 0	" Mount Pleasant Cong. Ch.	7 14 1
Ramstott, Park Chapel	3 0 0	Uley, White Court Church	1 1 0
Reading, Broad Street	3 2 0	Ulverston	1 7 0
" Trinity Church	8 18 0	Upway	0 9 5
Redford	1 4 0	Uxbridge, Old Meeting	2 3 0
Reicester, Vines Congl. Church	8 0 0	Ventnor	8 2 6
Rugby	1 13 6	Wakefield, Zion Chapel	5 0 0
Byton-on-Tyne	8 11 0	Wallingford	1 3 7
Saxmundham	1 6 6	Ware, High Street	1 15 3
Scarborough, Bar Church	7 0 0	Wellingborough	8 5 10
" Eastborough Church	2 1 6	Wem	1 18 4
" South Cliff Church	6 6 0	West Hartlepool, Tower Street Church	
Seigley	0 8 1	" United Communion	4 17 9
Sheffield, Broom Park Congl. Church	3 15 0	West Malton	1 2 10
" Mount Zion Chapel	4 2 10	Whitby	2 4 0
" Oxford Street	3 2 6	Wirksworth	2 14 11
Shpton Mallet	2 0 0	Wollerton	0 16 5
Shrewsbury, Castle Gate Chapel	1 11 0	Wolverhampton, Heath Town Branch	0 8 4
" Swan Hill Chapel	4 7 0	" Queen Street	10 3 9
Sleaford	1 0 0	" Tottenham Wood Chu.	1 5 0
Sham	1 10 0	Workop	2 0 0
Southport, Chapel Street	10 0 0	Wymondham	1 1 0
Stockbridge	0 5 0	York, Lendal Chapel	2 11 4

VIII.—Contributions.

From 15th December, 1876, to 15th January, 1877.

LONDON.		Highgate. Congregational Church	
E. M. E.	200 0 0	"	40 1 0
F. Richardson, Esq.	100 0 0	Holloway. Congregational Church	
John Cusick, Esq.	100 0 0	"	33 2 4
"Seventy-seven"	100 0 0	Isleworth. W. and E. for Native Teacher, New Guinea	
G. F. White, Esq., New Year's Gift and Subscription	50 0 0	"	10 0 0
Mimes Viney, for Ujiji Mission	20 0 0	Islington Chapel	
"A thank offering to Almighty God for His spared Mary"	20 0 0	"	24 9 0
Mark Mills, Esq., for British India	20 0 0	Kensington. Auxiliary	
Miss Struthers, for Cuddasah Schools	10 0 0	"	2 2 0
Do., Native Boy, W. B. Struthers	4 0 0	Mariborough Chapel. Auxiliary	
Do., for Ujiji Mission, in memory of a departed friend	10 0 0	"	43 6 9
Earl Ducie	5 0 0	Mile End Road	
A Senior Class Teacher	5 0 0	"	8 8 3
Miss Webb	2 0 0	Paddington Chapel	
Do., for Ujiji Mission	2 0 0	"	26 7 6
Do., for Female Missions	2 0 0	Pepler. Trinity Chapel	
"Teetotaler," for Ujiji Mission	3 0 0	"	10 2 2
J. Tomkins, Esq.	1 1 0	Putney. Union Chapel, for Rev. J. E. Bacon, Cuddasah, additional	
F. W. Straker, Esq.	1 1 0	"	11 1 1
Mr. J. Bloomer	1 1 0	St. John's Wood. Congregational Church	
T. L. Devitt, Esq.	1 1 0	"	2 0 0
J. Moore, Esq.	1 1 0	Tollington Park. New Court Chapel	
J. Alexander, Esq.	1 1 0	"	19 2 3
S. Jones, Esq.	1 0 0	Wandsworth. Congregational Church	
"Jacob's Vow"	1 0 0	"	6 3 9
S. D. C., for Female Missions	0 5 0		
Acton	6 9 10		
Camden Town. Park Chapel	97 17 11		
City Temple, for Cuddasah	10 10 0		
Clapham. J. Kemp Welch, Esq.	100 0 0		
Fetter Lane	1 13 6		

CHRONICLE OF THE LONDON MISSIONARY SOCIETY.

Legacy of the late Miss Jane Emery Ash, Bristol.....	5 0 0	Jersey. Auxiliary.....	47 14 0	West Bromwich. Mayens Green Church.....	24 4 8
COUNTRY.					
Alfreton. Cong. Church.....	20 3 5	Kidderminster. Auxiliary.....	43 19 4	Wiltshire, per Rev T. Mann—	
Basingstoun.....	13 13 6	King's Lynn. Union Cha..	8 3 11	Trowbridge.....	50 11 4
Beccles. Auxiliary.....	4 13 6	Kirkham. Cong. Church ..	17 16 10	Malmesbury.....	6 13 8
Berwick-on-Tweed. Collected by Miss Dodds.....	4 0 6	Little Waltham.....	16 6 11	Tisbury.....	3 16 9
Birstall.....	5 0 5	Liverpool. H. Bradshaw, Esq.	5 0 0	Cornham.....	20 8 0
Bishop Stortford.....	107 10 5	Ludlow. Auxiliary.....	20 11 8	Holt.....	19 16 2
Bottisham. A Friend.....	2 2 0	Maidenhead. Mrs. Lammell.	1 0 0	Wirksworth.....	20 15 0
Bradford. Auxiliary.....	116 1 0	Malden. Week Street...	6 7 6	Witney. Mrs. Strickland, for Dr. Thompson's Medical Mission, Neyoor.....	2 0 0
Brierly Hill. Mr. David Clark.....	0 10 0	Manchester & Salford. Aux. 104 13 6		Wolverhampton. Snow Hill Church.....	39 6 2
Brighton.....	20 4 2	Professors and Students Lancashire College.....	7 14 0	Worcester. Auxiliary.....	104 16 11
Brisham. Mrs. Harvey.....	5 0 0	Melbourne.....	2 0 0	T. R. Hill, Esq., for Ujjih Mission.....	100 0 0
Bristol. Miss Brewin for Mrs. Corbold's School, Madras.....	5 5 0	Mossley. Cong. Church.....	7 0 0	WALES.	
Burnham near Maidenhead	0 10 0	New Mills.....	17 15 1	Aberdare. Tabernacle Congregational Chapel.....	7 17 6
Burton on Trent. Mr. H. Clark.....	0 10 0	Newnham. Collected by Miss E. Wellington.....	1 7 0	Glamorganshire. Bethesda Congregational Church, Mountain Ash.....	4 15 6
Canterbury. Watling St. ..	17 19 7	Newton-le-Willows. Auxiliary.....	21 3 10	Pembrokeshire. Welch Aux.	16 11 10
Cardiff. Charles Street....	23 4 2	Oldbury. Independent Church	7 14 0	Pembrokeshire, South. Sardinia	3 6 0
Cerne Abbas.....	3 15 5	Park Head.....	4 9 0	SCOTLAND.	
Crozes. Auxiliary.....	7 5 5	Plymouth. Sherwell Chapel	72 3 0	Upper Angus. Isla Park. J. Whitson, Esq., for Madagascar.....	10 0 0
Crick. Mrs. Jane Walton ..	1 10 0	Portsmouth. Buckland Cha.	3 17 6	Edinburgh. Auxiliary.....	55 9 1
Derby. G. Bottomley, Esq., for Ujjih Mission.....	5 0 0	Potters Pury.....	5 7 11	Glasgow. Auxiliary.....	144 16 8
Mr. George for Ditto.....	2 2 0	Rainhill.....	6 16 0	Kelmsburgh.....	55 0 0
Miss Challinor, for Female Missions.....	1 0 0	Ramsgate. Auxiliary.....	13 16 2	Inverary.....	2 16 6
Dronfield.....	10 0 0	Ridditch. Auxiliary.....	16 15 7	Milnes. Congregational Church.....	14 0 0
Esson. Auxiliary.....	150 0 0	Riddings.....	6 10 0	Montrose. Auxiliary.....	100 2 0
Frome. Auxiliary.....	123 11 5	Rochester. The Vines Ch. Inst'	2 13 2	Moffat. United Presbyterian Church, for Native Teacher at Grikpa Town, &c., under Mr. Ashton.....	16 0 0
For Mr. Bacon, Cuddapah	6 13 6	Ryde. Miss M. Young.....	2 0 0	Orkney. Stromness United Presbyterian Church.....	0 17 6
Guildford. Auxiliary.....	23 12 2	Sheffield. Miss M. Roberts..	20 0 0	Perth. Legacy of late Mr. Alexander Young, with interest from May.....	615 6 3
Halfax. Dist. Auxiliary...	24 1 7	W. T. S., for China.....	0 10 0	Per Rev. E. A. Wareham—	
Halstead.....	1 0 0	Sidmouth. T. Grundy, Esq.	5 0 0	Edinburgh.....	3 18 10
Hastings. Robertson Street Mrs. Short.....	34 11 1	Skipton, for Rev. J. R. Bacon, Cuddapah.....	14 9 3	Irvine.....	21 5 2
Hertford. Auxiliary.....	8 0 1	Soham. Auxiliary.....	25 0 0	Kirkwall.....	10 0 0
Heytesbury. Auxiliary.....	14 5 7	Sussex. Auxiliary.....	25 10 0	IRELAND.	
Hungerford.....	3 11 6	Thames, for Famine Fund, per Rev. J. Smith, Belgum	2 2 0	Belfast. Miss Gordon.....	5 0 0
Kusabanda Boreworth. J. Trueman Mills, Esq.	100 0 0	Tipton. Ebenezer Chapel ..	4 9 6	Per Rev. E. A. Wareham—	
Huntingdonshire. Aux.....	20 0 0	Totnes. Congregational Ch.	25 10 0	Dublin.....	12 14 11
Hythe.....	10 4 6	Tunbridge Wells. Auxiliary	15 16 3	Dungannon.....	2 2 0
Mrs. Z. A. Rees.....	0 10 6	Upway. Auxiliary.....	7 13 0	Strabane, additional.....	2 5 0
Ipswich. John May, Esq., for Ujjih Mission.....	10 0 0	Warrminster.....	25 0 0	FOREIGN SOCIETIES AND MISSION STATIONS.	
Isle of Men. Douglas.....	29 13 6	Watford. Mr. J. W. Walker, jun.....	2 2 0	Boston, U.S.A. Mr. A. W. Stearns.....	1 0 0
		Weston-super-Mare. J. Phillips, Esq., and B. Perry, Esq., for Native Evangelist at Salem, half-year.....	16 0 0	Mangasia. Contributions per Rev. G. A. Harris.....	20 0 0
				Oudithorn. Missionary Prayer Meeting, per Rev. W. Thompson, of Cape Town, South Africa.....	14 12 3

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R. Macbeth,

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THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MARCH, 1877.

Paul's Computation.

BY THE REV. E. MELLOR, D.D.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—ROMANS viii. 18.

THIS is the language of careful and accurate computation. The "reckon" is not here employed in its loose, colloquial signification, as if the Apostle were simply delivering his opinion formed on very insufficient grounds. Its import is of the strictest kind, and calls up to our imagination the Apostle as a spiritual accountant who has been carefully and profoundly calculating all the various items of his spiritual life in order to ascertain whether Christianity is attended with the greater loss or gain. We see before him a balance sheet, and this is the general result, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

It was impossible but that to a mind like that of the Apostle the problem should occur as to whether the Gospel would in the end bring compensation for all the sufferings which in the meantime it would press into his cup. It is not here alone as you know that the problem meets him. He pronounces his opinion of it in his first letter to the Corinthians when he says, "If in this life only we have hope in Christ then are we of all men most miserable,"—or most pitiable—and the pitableness arises from the fact that on such a melancholy supposition as that we have in "this life only" hope in Christ, we are enduring gratuitous and needless and unrequited sufferings. Why should he fight with beasts at Ephesus if the dead rise not, and there is no hope? It

is true that it is not the part of a Christian to fetch his chief motive from the immediate consequences of any action, or course of action. To be religious, or to affect to be religious rather, for the sake of what we shall avoid in the shape of present suffering, or for what we shall obtain in the shape of present pleasure, is only selfishness baptised with an evangelical name. Transpose the odds, and let suffering be the greater element in the experience of the Christian, and he would on this principle renounce his profession of Christ. But though a regard to present consequences should not constitute a prime motive, or hardly a motive at all to any course of action, we are not required even by the Gospel to exclude from our view the ultimate results. It is a wild and thoughtless travestie of the Gospel which represents it as a system of truth and obligation irrespective of its final issues. We are not required to believe, whatever may be the results of our faith. We are not required to lead a holy life, even though the eternal consequences of such a life may be painful. We are not required to cultivate an unselfishness so sublime that it is prepared to encounter even annihilation itself if such be the will of God ; we are not required to do the right even at the risk of eternal damnation or irreparable loss. Nor have any Christian writers authority either in the letter or spirit of the Gospel to formulate such conceptions. There is in them a wantonness and profanity which should forbid them. The eternal recompences of a holy life are guaranteed by the same Divine word which has commanded the life, and what God hath joined* together let no man put asunder. These recompences we are not forbidden to anticipate, or to use as inspirations and helps. We are commanded indeed to keep them in view. The Saviour himself was not independent of them. It was for the joy that was set before him that He endured the Cross, and despised the shame. In the darkness of Gethsemane He could not wholly forget the light of Heaven from which He had descended, and to which He would ascend again and find it brighter than ever, because His work was done. He would bear His crown of thorns the more patiently because on His head there were soon to be many crowns. In the anguish of the Cross He would find strength and support in the thought that He would die no more, and that soon He would be Lord both of the dead and of the living. And if Christ had respect to the recompence of the reward, it is a fantastic and spurious godliness which would impose on man the duty of shutting such recompence wholly out of view. It is well—it is needful for the Christian to remember among other motives that his course is one which conducts to endless bliss ; that he has all the guarantee which infinite justice and mercy can give him that the way of godliness will be ultimately a way of pleasantness and peace. The

character of God is pledged to maintain this as a sacred principle in His moral government, that happiness shall finally, and for ever, dwell with godliness.

The Apostle is viewing the Christian life in this one aspect. We can picture him at Corinth, seated in solitude after the labours and conflicts of the day, pondering over his past, and present, and prospective trials, and then after placing them all before him in a formidable catalogue, asking himself the question whether in the issue the life of a Christian was worthy of being lived, and whether there is any compensation of joy which will in any fair degree atone for his manifold and painful sufferings in the present life. This was the problem which engaged his thoughts, and he was just the man to furnish the world with a true solution—a solution whose significance and worth would be more than personal, and might be adopted by others on the strength of his faith and experience alone.

For think who he was. It is not every man that is qualified to speak on such a matter as this, nor would Paul have been qualified, had he been a man of easy life, surrounded with all the comforts which wealth and friends can furnish—protected from all annoyances as far as such protection is possible to man even in his best estate, and unoppressed by bodily labour and mental care. No man with such soft and luxurious conditions could speak with any authority on the comparison between the sufferings of earth and the glories of Heaven. We might have said, such a man is no true judge. His experience is narrow, and exceptionally favourable. He has no title to speak for men whose lot is harder. His sufferings, if sufferings they may be called, which do not go deep enough to create a pang, may well be deemed light in comparison with the glories hereafter to be revealed. But Paul was not such a man. His experience comprised all the data needful for a full and just comparison. Next to our Lord it may be questioned whether any man ever passed through a rougher sea of life than he who said, "I die daily." And when we consider the proneness of men to exaggerate the pressure of their afflictions, you will allow that Paul must have had a lofty conception of the transcendent glory to be revealed when he deemed it to be an infinite counterbalance to them all. His language may, therefore, be properly regarded not only as his estimate framed for himself, but as a grand solution which is offered to the world. It is true of him—it is true for all. The sufferings of a Christian during his earthly life never can rise to such magnitude and intensity as to be an equivalent to future bliss. So long as the world lasts it will be true that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Let us look a little at a few aspects of the sufferings of which the Apostle here speaks.

There is their *brevity*. They are the sufferings of this present time. There is a touching and wonderful beauty in the expression. Our earthly existence contracts into a point. Viewed by itself, without comparison with eternity, it may sometimes seem long. It is long when contrasted with the life of an insect which glitters in the sunbeam for a day and then is seen no more. But when it is withdrawn from comparison with such insignificant objects, and when it is made to stand side by side with eternity, its dimensions shrivel up into a scarcely palpable thing—past and future seem scarcely to have place at all, but to be drawn together and absorbed in “this present time.” There are times when we all feel as if there were certain points of our life that are at a great distance from us, just as when we were children there were points in our future life that seemed as if we should never reach them. But the most common feeling which possesses us, and that too as we recede farther from any event in our bygone life, is how near it is to us, and it hardly seems to us an exaggeration to say, “We are but of yesterday.”

Philosophers and preachers have been accustomed to strive at imparting approximate conceptions of eternity by means of illustrative analogies. A grain of sand has been compared with all the sand on the seashore ; a drop with the ocean ; a blade of grass with all the verdure that clothes the earth. But these figures are necessarily imperfect. For a grain is something compared with the sand on the sea-shore ; a drop is something compared with the ocean ; a blade of grass is something compared with the vast garment of verdure with which nature is covered ; but time is nothing compared with eternity, for eternity is not composed of any number of years. It is an ocean whose waves beat against no shore, but roll on for ever and for ever. This thought of eternity as a naked conception appals ;—as associated with the happiness of the redeemed, it kindles the soul into unutterable joy ;—as measuring out the continuance of suffering, it overwhelms with horror ;—as contrasted with our earthly life, it makes the language of the text come as a heavenly cordial to the Christian's heart “that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.”

Brevity of duration is felt to be a blessing or a bane according to the nature of the object to which it applies. It is felt to be a bane when it limits earthly pleasure. It is felt to be a blessing when it limits earthly sufferings. Victims of affliction who are at the same time followers of Christ, comfort your hearts with the assurance that there will be an end of all your trials. The night that is now around you, or within you, is

not a night that knows no dawn. Is the voyage stormy? Soon the headlands of eternity will break through the mists and clouds, bathed in the light of a calm and golden morning, and you will enter the haven amid the greetings of your friends who gained the port before you. Is the battle fierce and dangerous? Soon when a few more strokes have rung upon your shield, you will be more than conquerors through Him that hath loved you. Your sufferings are only "the sufferings of this present time."

But Brevity is not the only thing it is an important element in the sufferings of our earthly state. Remember that there is no unbroken continuity in our afflictions. They are not like a river which flows on with unintermitted volume and unabated force. Where is the life on earth that is all affliction? Here and there, perhaps, one may be found whose experience may, to the eyes of others, seem unvaried by the cessation of pain or trial. The clouds return after the rain. Billow breaks after billow. But even in these cases, there will be found pauses and compensations and helps, and assuagements of which we have no conception. As a rule which has comparatively few exceptions, it will be seen that the sufferings of this present time are occasional, and interrupted by considerable intervals. The body is not always on the rack—the cheek is not always being furrowed with tears—the head is not always drooping like a bulrush—the heart is not always swelling with grief. Though the aggregate of woe which burdens the earth at any one time is incalculable, yet the amount which falls to the lot of each individual man is, when placed side by side with his pleasure, astonishingly small. This fact we are prone thoughtlessly, or ungratefully, to overlook. As in nature, we have more days of calmness than of storm, so it is with respect to the soul and the body. Would men in general be content to have as many days of sickness as they have had of health? What proportion do our nights of sleeplessness bear to our nights of calm and refreshing repose? With respect to most of us, is it not true that a night of restlessness and pain is an event so strange and unfamiliar that we remember it longer than we remember a year of undisturbed rest. The long flow of pleasure is unnoticed while the casual interruption indents itself on our memory too deeply for a lifetime to efface. Our sufferings therefore are not only brief, but occasional.

Nor is this all. They are accompanied and alleviated by many considerations.

There are no sufferings which touch us in all points. When we consider the large breadth of sensibility which we have in our nature and life, we shall see how small a part of it is assailed at any one moment. It is appalling to think of the body itself in the light of its incalculable

possibilities of anguish. Reflect but a moment on its mass of nerves, each one of which could be turned into a string of intolerable agony. But where is the man whose whole being was ever thus tortured through all its length and breadth? Some part of the man is generally shielded from attack. Is there bodily affliction? If the eye be dim, the other senses may be quickened. If it be a pain in one limb, the others are exempted. God does not lay His hand in all its weight upon us. He "stayeth His rough wind in the day of His east wind." He knoweth our fame, He remembereth that we are dust. If He take away the desire of our eyes at a stroke and seem to quench all the light of heaven, He leaves us our children. If some of these have withered, He has not taken all. If your health is impaired, you are surrounded by friends who sympathise in all your pains, and minister precious help. And while your sufferings have human alleviations they have also divine. Where the affliction we suffer is not of a character to crush the energies of the soul, and to render meditation impossible, it frequently opens up to the sufferer bright views of God and of Heaven. Affliction is often the best expounder of Scripture to a Christian's heart. It gives us a richer revelation; brings into view things hitherto hidden; gives voice and music to words that have all our life been but dumb, and even bewildering symbols of truths we knew not. It shows to us Christ in a new aspect. He is at our side when others cannot come near to us, or in their nearness make us feel how poor is the help they can render in our bitter grief. It is then that we learn what is meant by an ear that is not heavy that it cannot hear, and a hand that is not shortened that it cannot save, and a friend that sticketh closer than a brother, and a sympathy which sends through the soul a peace that passeth all understanding. I think that but little can be known of Christ, of the fulness that dwells in Him until we have trodden the lonely and mysterious way in which none but Himself could speak to us, and none but Himself could touch us, and none but Himself could lift up our bowed head, and give us in our deathly faintness the reviving cordial of His gracious love.

The only other remark I would make in connexion with the sufferings of this present time is that they are designed to exert a remedial and disciplinary power.

I know this is not their invariable influence and effect. I know, too, that in themselves afflictions have neither a converting nor sanctifying efficacy. But we have to do with the Divine purpose which here as elsewhere man can so strangely, and fatally thwart. On many, afflictions act as fire on clay, hardening them into greater insensibility and creating resentment instead of submission. A tradesman may resent

his removal from the active duties of life. He may complain as he lies helpless on his bed that he is losing the advantages of trade when they are the greatest. Or, there may be apparent submission and meekness—the language of penitence may be on the lip, the world may seem to have lost much of its false glitter, there may even be a very plausible counterfeit of a desire to depart and to be with Christ, and yet when the affliction has passed away, the meekness may be seen no more, the language of a godly sorrow may be heard no more, the world may paint its cheeks again with the same garish colours, and the desire to depart may give way to a desire to remain; and the man who has been afflicted may, like a river that has been stopped for a season by a huge rock, dash on afterwards the more impetuously for its temporary arrest. If all who have seemed to find Christ on their beds of pain had found him in truth, Heaven would have had a vaster population than it now possesses.

But afflictions when sanctified play an important part in the preparation of God's children for Heaven. This part of the discipline of life may be distasteful to flesh and blood. To the mass of Christians, trials are what the rod is to boys at school, the element in their education which they least like, but at the same time that element which possibly they can least afford to spare. And it is possible for a Christian to attain to such a height of godliness that though affliction shall not lose its painfulness, it shall be a source of joy because of the blessed results which flow from it. It was not empty rhetoric which led the same Apostle to say, "And we rejoice in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in the heart." He had thus learned not by instruction or genius but by prolonged discipline and faith to set his sorrows to music, and weave a robe of beauty out of the warp and woof of his earthly woes. The very tempests which seemed to threaten the security of the tree of righteousness rocked it but the more deeply into the soil; the hurtling gale which heaped the sea into mountains wafted him the more swiftly to the haven.

Such are some of the sufferings of time, and such are some of their alleviations. If it be said that I have not made the cloud dark enough, nor the burden heavy enough, nor the cup bitter enough, nor the river deep enough, and that I have almost made the alleviation swallow up the sorrows, be it so. Let the picture be blackened with all possible aggravations of grief that shall leave to the man the conscious presence and help of his Saviour, and, instead of affliction being an occasional experience, let it be a perpetual, unremitting anguish, and instead of being

partial let it extend to the whole man, and assail every nerve of the body, and every faculty of the mind, until the man seems as if he had been steeped in a bath of woe. Let friends forsake him, or die; let him know the bitterness of treachery, and be assailed with the shafts of calumny and reproach; let his earthly plans break like bubbles, and his wealth wither like the gourd, and in the presence of such a spectacle of pain, sorrow, and desertion, the Apostle would still say, as he beheld the scale of time, thus weighted with misery, kick the beam under the infinite counterpoise of the scale of eternity: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Now, unhappily, one can say but little of the other side of the comparison. The sufferings of this present time appeal to our senses and experience. The glory to be revealed unto us, or upon us, is a glory which appeals to our faith. The Apostle knew far more of it than we do. He was the man who, some fourteen years ago at the time he penned his letter to the Corinthians, whether in the body or out of the body he did not know, was taken up into the third heavens, and heard things which it was not possible or not permitted to him to utter. Either the finger of God was laid upon his lips, sealing them against a revelation of what he had heard, or he was unable to find words in any human vocabulary which could fully set forth the wonders. But, whatever might be the case, he knew enough of the future that awaited the believer to know that the sufferings of this present time were not worthy to be compared with it. In another place, speaking of the same truth which we have been considering, he represents the "glory" as a weight of glory, an eternal weight of glory, and a far more exceeding and eternal weight of glory—words which are but gasping and ineffectual attempts to shadow forth the transcendent excellence and majesty of what awaits the believer when Christ shall be finally revealed. One glance of that glory will more than recompense the child of God for all his struggles, and sorrows, and sufferings here below. Do we not even now know something of these sudden and instantaneous compensations? What voyager, who has been for months in perils upon the deep, does not find in the first moment when he has crossed his threshold, and embraced his family, an abundant solace for all? What student moans over his midnight toil when the laurel at last rests upon his brow?

The veil yet hangs between us and Heaven, and it is not for mortal man to uplift it. Stray beams escape now and then, and the texture of the veil seems at times strangely irradiated when our faith is strong, and our souls dwell in special and close communion with God. We need not fear that when the day of Apocalypse comes we shall be disap-

pointed. In this life hope often and easily surpasses the reality. We have grand futures before us as we travel onwards, but they dwindle as we approach them. We go to wells, but we find them without water—to hills of delight that seemed smooth and verdant in the distance, but when we reach them they are rough and full of thorns. We go to gardens of bloom, but lo ! the serpents of temptation lurk under their trees, and even there we have to build a sepulchre and bury our dead. How little we find as we expect it. We grasp in ecstasy, and we open our hand, and there is nothing but dust. Fame deceives us. Wealth deceives us. Friends deceive us, or they die. But the glory yet to be revealed—ah ! that will not deceive us. The centre and focus of that glory is Christ, who is the Truth. We have heard of Him, read of Him, prayed to Him, trusted in Him, loved Him, found Him ever faithful, but then we shall see Him. Let imagination create her grandest scenes, and they will be tame compared with that glory. Even the shadows which typify Heaven are glorious—what, then, must their substance be ? Look what the shadows are : a new song, a golden harp, an unfading palm, a tearless eye, a painless body, a heart that sorrows not, a breast that sighs not, a sun that sets not, a treasure which moth corrupts not, a white robe, a crown of righteousness, a life that never dies. Only think of it ; we know all this—and the glory is yet to be revealed !

Gracious Goodness !

BY REV. J. S. BRIGHT.

It is interesting to note the various forms in which people express their emotions of surprise and wonder. Interjections, as Grammarians call them, are very diversified in their character. Some have the air of personal fondness as "Dear me ;" others, as "Indeed" suggest difficulty of belief, as though the mind had to undergo a strain before the fact could be accepted. Some seem to be an explosive prayer for the Divine blessing ; and others had better be unspoken and unheard. Occasionally there is found a trace of the old astrology in a reference to the stars ; while many have the aspect of an oath sworn by some Pagan deity, departed monarch, or some object equally inert. "Gracious goodness" was once heard by the writer,—who, passing by the probable origin of the phrase,—was led to think upon it as likely to promise a few instructive suggestions.

1. *There is a kind of goodness which is not gracious.* This fact is so obvious as to need no argument to secure its acceptance. Goodness differs much in the degrees of its attainment, as well as in the forms of

its expression. It is, however probable that those, whose Christian life is least attractive, appear to the Searcher of Hearts more worthy than we imagine. There may be in them some troublesome infirmity which renders life an incessant campaign ; some transmitted infelicity of disposition ; or they may be placed in some northern moral and social aspect, where growth is slow, and fruits ripen with difficulty. There is a spiritual life which reminds us of the solid, massive forms into which granite is shaped ; and there is a goodness which resembles the column, bust, and statue carved from flawless and semi-transparent marble. In past years, if our memory does not mislead us, piety in Nonconformist churches was usually of a very solemn and somewhat gloomy type. Those who belonged to the Church were called "serious" persons. The way to glory was very narrow, and the slightest deviation from the customary path was noted, and censured with a grave, Christian solicitude. The congregations wore the aspect of confirmed and anxious solemnity. The dress of the period was plain and neat, the colours sober, and the shape unattractive. The Wesleyans and the Society of Friends were conspicuous for the exclusion of ornament and the adoption of extreme simplicity of attire. With these influences there were others which tended to make Christian life very serious. There was a more frequent exhibition in the pulpit of "the terrors of the Lord," which were often presented in the vivid, and intelligible forms of tremendous physical agony. Whatever may have been the causes, believers seemed to read exhortations to "rejoice in the Lord alway" with a passive eye and an unwilling heart. There was much goodness ; but it was solemn and forbidding. St. Paul was aware of the varied types of goodness ; and said, "For scarcely for a *righteous* man will one die." He may have thought of James, the Just, whose Christian life had some of the hard outlines of Jewish asceticism, and whose writings have a strong savour of Sinai and the Sermon on the Mount. Many men if called to die for James would have moved the previous question, and deemed it better that James should die for himself. There is another of a different type of goodness. His name is Barnabas, who is described as a "good man, and full of the Holy Ghost and of faith : and much people was added unto the Lord." Imagination loves to picture him with an open hand, a tender heart, a serene and loving aspect,—a winning and persuasive voice, and a face like the face of an angel. For such a *good* man some would "even dare to die."

2. *Gracious goodness impressively recommends the Gospel of Christ.* The general scope of New Testament teaching tends to enforce the truth, that the life of believers is to be one of the most efficient agencies in the extension of the kingdom of God. Christians were to "shine

as the lights of the world ;" and slaves were to "adorn the doctrine of God their Saviour in all things." The followers of Christ were not to depend upon the milder moods of their worldly neighbours for a favourable estimate of their character and principles. Our Lord promised to his faithful servants in Philadelphia, that He would make them of the synagogue of Satan to come and worship at their feet, and to know that He had loved them. (Rev. iii. 9.) All degrees of goodness have their special measure of influence, and illustrate the sovereign power of grace over those who believe. All become Epistles of Christ known, and read of all men. Some are written so fairly and illustrated so beautifully that the truths of the Gospel win more favourable attention, and probably awaken in spectators some desire to believe and obey. This lovely form of godliness is pre-eminently desirable, since so many decline to survey the evidences for the origin and claims of our faith ; and thousands habitually disregard public worship, and thereby place themselves outside the circle of hallowed influence and impression. If this attractive type of piety appears before them they are obliged to confess its existence, however they may explain its origin, at least it compels them to be silent, which, though not much, is something, where objections like thorns and briars spring up in troublesome and hurtful luxuriance.

3. *This gracious goodness is important to zealous advocates of special views.* The symmetrical and harmonious life of many Christians is of the highest value in securing a visible representation of the kingdom of God in the world. There are, however, times and circumstances, when some men are wanted to assail certain errors of doctrine, and particular evils of society. It is necessary that such reformers should hold some dominant ideas,—or, perhaps, it might be said, that dominant ideas should hold them. In past days it needed a Luther, with his intense convictions and forcible speech, to get the doctrine of salvation by faith into the pulpits of Christendom. The vice, disease, and suffering of prisoners required the steady courage and fervid zeal of Howard. In our days there are intrepid assailants of many social evils. Temperance has its outspoken defenders. Peace and arbitration, instead of the horrors and immoralities of warfare, have their energetic advocates. Vegetarians plead for simplicity of diet. Others deem it right to demand entire freedom of worship and impartiality in the treatment of all Christians by the State. It is true that there is more amenity in controversy than formerly when Luther and Calvin used the most offensive images and phrases, wherewith to brand their opponents, and to defend their own cause. It is in the social circle that ardent advocates of special aims should particularly strive to blend the beauty of kindness with the

strength of their convictions. It is possible for the advocate of peace to be combative. It is unfortunate when the total abstainer drinks water defiantly, for though he *may* let his light shine, he should not suffer it to flare in the sight of others. The vegetarian who, in the Apostle's words, is described as "the weak that eateth herbs," should not despise him that enjoys more varied fare. Mr. Kinglake, in his "History of the Crimean War," styles Lord Stratford de Redcliffe "*an imperfect Christian*, for he followed up his opinions with his feelings, and with the whole strength of his imperious nature." Enthusiasts, or men really inspired by a Divine impulse, we must have, for there is much land yet to be possessed, and there are many wrongs to be righted; and yet it would be well for such indispensable agents to unite the graces of the Christian life with the fine and invaluable energy of their vocation.

4. *We are reminded of the influences which produce gracious goodness.* John Howe, in his funeral sermon for Mary II., describes her nature as a most favourable seed plot for the growth of Christian graces. Conceding that there are some predispositions more apt for the growth and expression of spiritual excellences, yet they must everywhere be cultivated to preserve and increase their charms. For this end it may be well to look at some of the works and ways of God, which will incline us to adopt the Prophet's words, "How great is His goodness, and how great is His beauty." As we are approaching the season of spring, we observe the promise of fruit in the profusion of lovely blossoms in which, as on the apple-tree, we behold a canopy of red and white, and the herald of delicious produce in the beauty of fair and attractive flowers. The forms and hues of fruit are worth our notice; we see apples clothed in amber and scarlet; figs, pears, and grapes with their mass and bloom, peaches, nectarines and plums, the latter ranging in colour from tender gold to imperial purple, while "the valleys are covered over with corn; they shout for joy, they also sing."

There are many circumstances in our social life in which we trace the lovingkindness of our God. This sweet word "lovingkindness" is summarily dismissed by Johnson as a Scripture word; and really belongs to the circle of revelation which proclaims that "God is Love." There are aspects of goodness which are seen in a father's calm and enlightened love, and in the glow and profusion of a mother's affection. Cowper wrote, "O that those lips had language" as he surveyed his mother's portrait, for he had never heard from any other lips such sweetness of tone—and never would again. This precious aspect of goodness is seen in the light of friendship with its invaluable consolation. Sympathy draws nigh with its tender accents and gentle bearing, and commands back the invading floods of sorrow and desolation.

Benevolence is radiant in look, and offers gifts with pleasant cheerfulness. Patience is silent and submissive in suffering, and the lifted eye catches the ray of light from the throne of wisdom and love.

The chief influence to produce this type of goodness is to "look unto Jesus" who came into the world as the enemy of sin, pain, disease and death. He spake, and "gracious words" proceeded out of his mouth; because he had no conflict within, no fitting shadows of doubt and no trace of insincerity; but possessed the serene consciousness of infallible wisdom, and felt the glow of yearning love for men. All through His life, His death, and the incidents of His resurrection-appearances, He is always "grace and truth." At the opening of John's Gospel we read of His pre-existence, His creative power, and far-streaming illumination; and at its close we behold Him in the radiance of Divine love, and in the condescension of happy intercourse with His disciples. John, the friend of Peter, records the event of his restoration, who had in a spasm of fear denied his Lord and Master. After a night of fruitless toil, and a proof of the miraculous power of Jesus, the disciples are invited to share in a sacred meal. All is beautiful now. The sun "goes forth as a bridegroom;" there are verdant fields and blooming flowers; the glassy expanse of the lake of Galilee; and the pleasant emotions of growing confidence awakened by the repast; and in these circumstances, as in a temple of beauty and peace, the Redeemer restores, by gentle inquiry and the accepted confession of Peter, the Apostle to his office and prospects. "He brought them into his banqueting house, and his banner over them was love."

Job's Testimony to the Redeemer.

By REV. DR. GUTHRIE.

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."
—Job xix. 25.

For this remarkable declaration throughout, its author craved what it deserved, permanent record: "Oh, that it were written in a book! oh, that it were graven in a rock!" Rock-record it has not obtained, but book record, which is far better, it has found, in that living and life-giving Word which endureth for ever. Job felt he was dying—dying in dust and ashes, dying amid the desolations of his home, dying under fell and loathsome disease; every heel uplifted against him; even the cup of consolation held up to him by his friends speedily transforming itself to gall, and a dishonoured grave yawning to receive him with no better memorial over him than this: "Here lies one who was above all his fellows the accursed of God!" All this wrung from the patriarch this final declaration, and along with it the

impassioned desire that it might find enduring record, to vindicate his good name, to justify Divine Providence, to testify to God's Gospel, and to lodge his final appeal with that ultimate tribunal which should clear up all. It is the climax of that sublime spiritual heroism which is the true coronal both of Job and his book, as we see him morally erect amid that physical and material desolation, lifting the psalm without a tremor to wintry skies, and piercing the tempest's roar with the words: "Though He slay me, yet will I trust in Him;" "Mine integrity will I not let go; my righteousness will I hold fast so long as I live."

Thus the patriarch's faith looked to the future and appealed to the future. It was an appeal from earth to heaven, from man who looks at the outward appearance, to God who looks on the heart. Most of all, we may be sure, Job wished enduring record for what he had to say of his hope toward God; and, in the brief manifesto which he here gives on that head, we can discern that he believed in a Messiah, in a Living Messiah, in a Redeeming Messiah, and in a Coming Messiah.

I. Job believed in a Messiah. True, the word Redeemer might naturally enough be applied to God in the simple sense of Deliverer, and the advent Job looked forward to might—though much less naturally—mean simply the vision in which God shortly after spake to him out of the whirlwind, vindicated his cause, and restored his prosperity manifold. And many so interpret the words: but certain considerations seem to me to bar that view. (1) There is not the slightest evidence that Job expected that vision. Nowhere else does he give any hint of it, and nowhere had God promised it. (2) So far from expecting that miraculous interposition and its results of restored health, prosperity, and length of days, Job clearly expected nothing more than to die very speedily of his loathsome disease. In this very context he speaks to that effect; and often elsewhere does he refer to his malady as mortal, as when he says, "On my eyelids is the shadow of death." "My breath is corrupt, my days are extinct, the graves are ready for me." (See Job. xvii. 11-16.) (3) To suppose that Job knew of that triumphant vision and vindication as destined to crown his case and retrieve his fortunes, would be to travesty his moral trial and stultify the great lesson of his life and book, which is clearly this: Let the good man hold and assert his integrity under the most mysterious dispensations of God and cruel aspersions from men, without looking for brilliant vindictory interpositions before he dies; and let censorious detractors cease to infer and allege that a man pre-eminently afflicted must therefore be a man pre-eminently wicked. With George Whitefield in the midst of his detractors, we must often be content to "postpone our vindication to the last great day." (4) The expression, "Shall stand at the latter day upon the earth," surely bears on the very face of it to refer to an event more distant and even more august than that specific vision in the lifetime of Job. Vague as the phrase "latter day" is, no one will question that its ordinary reference is to the times of the Messiah.

For these and kindred reasons, we can see no recognition here, nor even the faintest notion in the patriarch's mind, of that whirlwind vision which

burst so soon and so suddenly upon him. The reason that weighs most with us is, that one of the above which relates to the great life-lesson of Job and his book. This, the view we have been controverting appears to contradict. That lesson, in fact, is, that in this life no such miraculous interpositions and rectifications are to be expected; that for this very reason, no man's character is to be judged from what befalls him under the sun, and that never does the godly man appear so godly, or his faith shine so brightly, as when he persists in his godliness and knows and feels it to be infinite wealth, even when earth and all worlds seem combined for his overthrow. So felt Job. All he sought was a memorial—a dying testimony—to God and His truth: the rest he could postpone to the “latter day.” God gave him that memorial, but He gave him more. To no one's surprise more than to his own, God blessed and crowned him with that glorious vision and its compensatory results; but He did so on the principle on which He rewarded young King Solomon with wealth as well as wisdom—namely, not because he asked it, but because he forbore to ask it, and as a purely exceptional and uncovenanted honour.

If that whirlwind vision, then, was not what Job here meant, there is but one other answer possible: these remarkable words must refer to the Messiah. We cannot fail to see that Job had faith in God; we here further see that he had faith in Christ. To him Jesus could have said, “Ye believe in God, ye believe also in Me.” And the one faith implies the other. Without faith in Christ we may “believe that God is;” but not (if we feel and think rightly) that He will for certain be to us a “rewarder;” for such to us sinners He can only be by virtue of some plan that involves a Saviour. But in the case of Job we have more than inference; we have his own express declaration. Such faith in God he was enabled to maintain because of his faith in God's Christ. And this to him was victory. Through this faith he “stopped the mouths of lions,” in the shape of savage friends; and thus he stands among the many heroes of faith, more of whom time failed the apostle to include by name in that magnificent faith-gallery in the eleventh chapter of the Epistle to the Hebrews.

II. Job believed in a *Living* Messiah—in a Christ not only destined to live, but in a Christ then living. “I know that my Redeemer *LIVETH*.” In some vague way he looked for a Redeemer from the very bosom of Deity, the Ever-living; and therefore meet it was that the ancient dispensations were presided over by the Pre-Existent One to whom they all pointed and in whom they all met. This, and the various connected visions, besides keeping alive the hope of the Messiah, gradually developed the faith that He could be nothing less than divine. Such a faith, accordingly, had come to prevail extensively by “the fulness of the time.” And Jesus made no secret of it. He claimed to carry in His existence a grand “Yesterday,” as well as a “To-day” and a “For Ever.” “Your father Abraham,” said He to the Jews, “rejoiced to see My day; and he saw it and was glad.” By this they understood Him to affirm that He was alive in the time of Abraham. Nor were they wrong. For Christ adds: “Before Abraham was, I am,” an expression in which grammar itself must bend under the infinitely

weighty meaning—the meaning that lies in that sublimest of names, Jehovah, as the Being, the Living, the Life-giving, whose memorial in all generations is, “He who was, who is, and who is to come.”

In such a Living Saviour did Job believe, as with more or less clearness did all the ancient saints. Their ideas of salvation and the Saviour could not stop short of the Living God. This pre-existent Christ, says Stephen, was with the Church in the wilderness. It was for tempting Him, says Paul, that the people were bitten of serpents. At Sinai, says the same apostle, it was His voice that shook the earth. It was Him, and His glory, says John, that Isaiah saw in vision as “Jehovah high and lifted up,” with the seraphim exclaiming, “Holy, holy, holy!” and His luminous train filling the temple. He it was who appeared to Abraham, who wrestled with Jacob, who spake to Moses from the blazing bush, who stood before Joshua as the Captain of the Lord's Host; and who, in the case of Job, in like manner, called to him from out of the tumultuous curtains of the whirlwind, and took the vindication of His faithful servant into His own hands. In these ways He predictively anticipated His own incarnation, and by so much compensated for the long delay.

What a comfort to Job lay in this word “liveth.” His trust was no dead idol—that “nothing in the world;” nor was it merely in a Saviour that was to be: it was in a Saviour already living—the Ever-living, “the same yesterday, to-day, and for ever.” Let us drink deeply of the same well. Full-volumed life-giving rivers flow from such weighty texts as “He is endued with the power of an endless life;” “Because I live, ye shall live also;” “Wherefore He is able to save to the uttermost—to save for evermore—all that come to God by Him, seeing He ever liveth to make intercession for them.”

“Jesus lives; I live with Him:
 Death, thy fears no more enchain me!
 Jesus lives, thou tyrant grim:
 From thy grasp He will regain me;
 I shall then His glory see:
 This my confidence shall be.

Jesus lives; then well I know
 Nought shall me from Jesus sander;
 Light, or darkness, weal or woe,
 Hostile powers on earth or under;
 Grace is ever near and free:
 This my confidence shall be.”

III. Job believed in a *Redeeming* Messiah: “I know that my REDEEMER liveth.” The ancient “Goel,” or Redeemer, was the nearest kinsman; and his duty it was, in those simple times, when legal forms were only beginning to bud on the growing tree of civil polity, to protect or avenge his kindred when assailed by violence or overtaken by misfortune. Two ideas stand out prominently in these ancient redemptions—that of purchase and that of power. The redemption purchase by Boaz, as nearest kinsman, in favour of Ruth, is an illustration of the former. God's redemption of Israel from Egyptian thralldom, “with a strong hand and a stretched-out arm,” illustrates the latter. Both elements, need we say, meet in Christ as our Kinsman-Redeemer. First, He gave Himself as our ransom, in the great Propitiation;

and next, by power, He completes and crowns our deliverance. Redemption is not to be confounded with Atonement. As representing the compound words in the New Testament original, the word "redemption" never stops short of the idea of actual deliverance. That redemption may be initial or final, spiritual or physical, but it always means actual liberation. First in order comes deliverance from the curse, in pardon and justification: "Through Him we are justified by His blood;" "in Him we have redemption through His blood, even the forgiveness of sins" (Rom. v. 9; Eph. i. 7.) In these precious evangelic statements, three things are clearly and expressly discriminated—first, the redemption; secondly, this redemption explained to mean salvation, the particular blessings here instanced being the initial ones that pledge the rest, forgiveness and justification; thirdly, the ransom or sacrificial satisfaction through which these blessings came to us as sinners, here as elsewhere briefly and piacularly expressed by the words, "His blood." The redemption covers every aspect of our ruin. Are we doomed—"condemned already?" "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13.) Are we thralls of sin itself? From this "our vain conversation," or sinful conduct, "we are redeemed with the precious blood of Christ" (1 Pet. i. 18, 19.) Are we thralls of death and the grave? Our Kinsman-Redeemer brings to us the "redemption of the body" as well as "the redemption of the soul;" and when "death is swallowed up in victory" our redemption will be completed" (Rom. viii. 23; Psa. xlix. 8; 1 Cor. xv. 54.) Hence the "new song" of the redeemed in heaven, old, yet ever new: "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

Reader, only *know* your Redeemer through this Divine ransom, and not praise merely, but lifelong devotion will be the first promptings of your emancipated spirit towards your gracious Redeemer. You will then count it freedom to serve Him who redeemed you from servitude. A gentleman, visiting a slave mart, was deeply moved by the agony of a slave girl who had been delicately reared, and feared that she might fall into the hands of a rough master. He inquired her price, paid it to the slave-holder, then placed the bill of sale in her own hands, telling her she was free, and could now go home. The slave-girl could not realise the change at first, but, running after her redeemer, cried, "He has redeemed me! he has redeemed me! *Will you let me be your servant?*" Let this illustrate the connection between realised redemption through the ransom of the Redeemer's blood, and the buoyancy of a free conscience, and the loyalty of a loving heart (Rom. vi. 11-14.)

III. Job believed in a COMING Messiah; not only as One then living, but as One who, in fulfilment of His redemptive work, was to "stand in the latter day on the earth." From the first Gospel in Eden, it was known that the promised Deliverer should be of "the seed of the woman." He was, therefore, expected not only as a Redeemer, but as a Kinsman-Redeemer—a Redeemer who should be one day seen, standing on the earth

as a man among men. But to which advent does Job here refer? Is it to the First or to the Second?—to the day of Christ's Incarnation? or to the day of glorious Resurrection? Many adopt the latter view. We prefer to understand the former. Perhaps the more correct interpretation would lead us to discern here a fusion of both. Job's view was at best distant and dim. Both Advents would probably be seen by him together, the one projected upon the other, with no interspace as yet discernible between. So, very much, did the two advents appear even to Christ's disciples; how much more to ancient patriarchs? The first, or Incarnation side of the truth, would be the one nearest and clearest to Job. To affirm, as some do, that unless Job stood glorified in his resurrection body in contrast to that ulcerous and wasted thing with which his friends taunted him as a ghastly witness of his sin, he would have no vindication at all, is going much too far; while to affirm that the words, "whom *mine eyes shall behold*," necessarily imply the resurrection of the body with its visual organs, is surely a caricature of a sober exposition. Job would stand sufficiently vindicated when he stood emancipated from that loathsome robe of wasted flesh, a pure disembodied spirit, in the sunlight of God's welcome, and in the serene radiance of the beatific vision; though, unquestionably, the resurrection body would be to Job the crown and climax of glorious and victorious vindication. Let each choose the view that best commends itself to him; meanwhile, we declare for the first Advent, the Incarnation of Messiah, and His appearance on earth for redeeming ends, as the thing most prominent in the view of Job; for this is the most natural reference of the expression "the latter day"; there is nothing in the words, as we shall see, to carry us beyond that stage; and there was everything in Job's case to drive him for comfort to the Incarnation, which carried in its bosom the Atonement—that prime doctrine of Redemption, and that one ground of hope for the patriarch, now consciously shivering in the chill presence of death. For while, in relation to his friends' charges, he rightly vindicates his innocence, in relation to his God, Job felt and owned himself a sinner. In that all-piercing light he could but say, "I abhor myself, and repent in dust and in ashes." The Incarnate Redeemer and His atoning work—that was Job's answer and only plea before God and man.

Letter from Isaac Taylor to Jane Taylor.

THE following letter was addressed by Isaac Taylor, of Stanford Rivers, to his gifted sister Jane, when the writer was only about twenty-three years of age. This fact, the maturity of thought displayed, and the germs discoverable (as in his remarks upon the Intermediate State) of works since known to fame, are of literary and biographical value.

But it is more for the sake of the thoughts themselves that the letter is here offered to the reader. They constitute something of a Philosophy of Religious Experience, and thus a help in the culture of that inner life of the soul for which, amidst the activities, secular and religious of our day, we are

in danger of finding no time. In this portion of the letter there are several profound, as well as most practical observations, which are often delivered with epigrammatic terseness. Such a letter, I venture to think, should not remain in oblivion.

J. GILBERT, Marden Ash. Jan., 1877.

"If love were voluble, dear Jane, I should not now be at a loss, but love is a pang, and a pang is something that is inexpressible. You know how sincere and anxious is my affection; perhaps a similarity in certain indescribable, though significant features of intellectual and moral character has been the occasion of a mutual attraction of which we were hardly conscious, but which yet enables us often to understand each other intuitively, and to compare feelings with the use of few words.

"I cannot help thinking, too, that we should find a great similarity in the history of those intellectual aeras which, though they excite little or no observation, are most emphatically the events of life; indeed, they commonly pass upon us without exhibiting any external signs of their operation, but those unobvious variations of expression and manner which love only will observe, congeniality rightly interpret, and delicacy know how to treat. Through these seasons we often pass alone; those with whom we walk through the common scenes of life neither see the waves with which we are struggling, nor hear the winds that shake us. Our distress is known only to Him who is leading us through it,—'Who stayeth His rough wind, and setteth a bound to the waters that they may not pass.' They are indeed usually cases to which *advice* seems but little applicable, and perhaps sympathy affords the only kind of assistance that we can receive from others. To know that the one or two who know and love us are watching with us for the morning, relieves the gloominess of the night.

"It has been with the deepest interest that I have received from S—— so much of your own account as she thought necessary, to give me some idea of your case, and to enable me to sympathise and communicate with you. But you must not expect from me direct advice or guidance, for in attempting to afford either, I feel that I am myself but an infant in experience, and in a manner but recently born into the world of reality. I am indeed conscious of a material change or augmentation having taken place in the style of my opinions, sensations, and habits within the past year; and I should hope a great deal from your coming under the influence of some of those favourable circumstances to which, as the means, I attribute the alteration in my own case. Such are:—a sudden change of external modes and habits; the influence of a new style of spiritual instruction, however excellent that hitherto enjoyed; a constant necessity for reference to principle, both for support and direction; the strengthening and consolidating feeling of personal integrity, arising from our separation from those objects upon which we have been accustomed to lean, and of which we have considered ourselves but as a part; the more frequent opportunity and occasion for intellectual action; and, not least, affectionate personal intercourse with the excellent, the amiable, and the intellectual, and in this respect how are we privileged! These may be called the moral 'Air and Exercise'—that are essential to

the health and growth of the character, and there is perhaps usually something morbid in the state of mind that is the result of a long continued privation of them. The symptoms of such a case are usually of the *typhus* kind,—it is a sort of jail fever; when the unseen things of religion are dwelt upon, it is rather a melancholy or sentimental consolation that is derived from them, than the strength and stimulus and cheerfulness that are suited to the working-day of life in which we have so much to accomplish; it is the religion of one in prison, who has no opportunity of showing that though she has indeed consolations for the solitary, ‘her delights are in the habitable parts of the earth.’

“I believe, too, that in proportion as we are obliged to use religion, we naturally proceed from general and vague notions, that make up a sort of Deistical Christianity, towards an explicit adoption of those great peculiarities which distinguish the religion of Christ, and in which consists its real adaptation to the wants of man as he is.

“Though I have heard something, I feel myself writing to you very much in the dark as to the precise character of your present feelings; I can therefore only lay hold of the *supposed* analogy between us, and endeavour to write as it were to *myself*.

“I wish indeed that the subject that is most interesting to all of us in our closets were not so much a prisoner there. Free and affectionate communication on the subject of religious feeling has a most kindly and powerful influence; it elicits religion from the *cell*, and subjects it to a gracefully familiar relation to the common feelings and realities of life; our personal religion should have the air of being accustomed to good company. This kind of correspondence with those we love tends as an auxiliary to satisfy the mind in its choice; it connects the subject with the most agreeable associations; in an honest mind it acts strongly in urging us to be all that partiality believes of us; and it often transfers from the relative affections a superadded warmth of feeling to devotional objects. And of every aid for this latter purpose we had need avail ourselves, for it is *warmth* that is the great requisite. From the warmth that melts the heart flow humility and contrition; it is warmth that softens the heart that enables it to receive the impression of a new character; it is from warmth as a revivifying and stimulating principle that activity and energy are derived. That is to say, it is in the movement of the affections that the principle of religion consists,—in their movement towards the spiritual and unseen objects of faith, from the perception of which as *they are*, fear and sorrow, and love and reliance, and zeal, are the natural results.

“But *they are* objects of faith, and *we are* creatures of sense. It is difficult for us to ground either our feelings or our actions upon any but sensible evidence. The assent given to a proposition (not the subject of experience) goes but a little way towards forming a motive of action, and it appears that in this circumstance consists the probationary nature of our present state,—that is, in the natural disadvantage to which those objects are subjected, which, if apprehended in their real relation to us, would leave us no choice or room for moral exercise. An effectual and lasting counteraction of the

valuable influence of the objects of sense, and a sufficient impression of those of faith, I believe is always derived from the immediate interposition of Divine agency, 'By grace are ye saved through faith ;' that is, such an impression of unseen things as amounts to a prevailing motive, 'and that not of yourselves, it is the gift of God.' But with us still are those means of cherishing the desired impression, which we make use of to attain similar ends in other things. Perhaps the essential purport of these means, even to the advanced Christian, is that of forming a natural corrective to the natural disadvantage under which their objects labour. In the assiduous use of these means lies our duty, and if we fail, the neglect of them constitutes our guilt.

"Religious progress, then, so far as it depends upon ourselves, consists in the acquirement of a certain temper, founded upon our relation to unseen things. To the spiritually-minded man, who makes, who has long made them, the principal subject of his thoughts, they are as real, and are as much matters of experience as any of the objects around him, and his conduct and conversation are characterised by the place they occupy in his mind. This is indeed a desirable state, and it is the proper object of our ambition. But such a predominating impression of the excellence of spiritual objects ; such a sense of the evil of sin and of personal unworthiness ; such a distinct personal reference to the Saviour as our living and present Friend ; and such a single view to the glory of God on all occasions ;—these are (as to us) attainments, and we must expect to find in a general way that the degree of them bears a proportion to the effort we have bestowed upon them, and to the continuance of such efforts as habits. In this general way they are subject to the common laws of habit, and are open to the illimitable hope of progress derived from the power of that law of our nature which may be called Moral Momentum. And while we maintain a constant reference to God, as the God of Grace, and the Giver of every good and perfect gift, we may, I think, safely calculate upon the effects that may result from the common principles of our constitution ; especially as we see that in general the good we derive from the Divine mercy is communicated through the medium of the operation of these common principles. Our efforts, according to the established order of things, are made the conditions of most of the mercies we receive. 'We pray for a blessing upon our endeavours ;' the prayer that is not accompanied with a purpose of effort is vain, or hypocritical, and if it be not actually followed by such effort, it will probably be fruitless.

"In connection with what I have said of the importance of a counterbalancing impression of unseen things, I would recommend to you, dear Jane, the enclosed book, by which indeed the train of my thoughts has been insensibly biassed,—'Bennett on the Intermediate State.' Independent of any opinion of the soundness of his argument in particular cases, the impression it has made upon those of our friends who have read it has been of the most agreeable and beneficial kind,—both as it greatly facilitates our realising its subject, and as it insensibly awakens desires towards it. It affords satisfaction, too, as it implies naturally, with all the evidence of consistent

truth; those great peculiarities which distinguish the plan which God has contrived for us, from that which we are all perpetually inclined to contrive for ourselves. It exhibits to us, on all these grand truths, the Great Seal of Deity—that mark which distinguishes all the works of Him whose thoughts and ways are not only above, but different from our thoughts and ways. It exhibits the Saviour as the Recoverer of a people to Himself from a world that lieth in wickedness. It enables us more distinctly to refer to Him who is the Mediator between God and his fallen creatures,—to Him who came in the sight of all intelligent creatures to make a way for our restoration,—who now ‘liveth to make intercession for us,’ and to conduct us through life to Himself,—who, after death, will preserve and support our spirits which we have committed to Him till that day when He will finish our salvation by redeeming our forfeited bodies from the grave. In this light also we see impressively our own situation as recipients of Mercy, in whom previous qualification can have no place, and as depending continually upon Him for our deliverance from this evil world.

“All these great truths are indeed in the Bible, and they are all essential to our wants, but we need continually to have them, as it were, re-preached to us. It is true that when these great points are received as the consequence of the mind’s being impressed with the sense of its situation and interests, they carry with them their own evidence, the evidence of feeling and experience; for in general, doubts vanish as the truth we hope in becomes essential to us, and appears implied in our wants and desires. But even then it affords satisfaction to follow a train of conclusions drawn from a different direction, and to find it terminate in the same point; and especially with those subjects which we receive wholly by revelation, it is satisfactory to see illustrated their natural and necessary connection with things which we see and know. This is perhaps the course with all our practical opinions; they are in the first instance the natural and uniform result (allowing for external influence) of our state of mind; when they are thus admitted, the reasoning faculty is employed to justify them to the judgment, which always requires of us the compliment of being consulted; we are reasonable, but, as to our feelings and actions, not reasoning creatures. Our proper criterion of practical truth is a reference to the Moral Sense, as it is corrected by Revelation; and satisfaction as to the truth of our creed is the reward, or consequence, of a conscientious subjection to the Moral Sense; ‘If any man will do His will he shall know of the doctrine whether it be of God.’

“I dare say you have found, as is perhaps the general case with thoughtful minds, that the most efficacious kind of stimulus is that derived from the contemplation of the *desirableness* of spiritual objects. ‘To them that believe’—to those whose conviction amounts to a prevailing motive,—‘Christ is precious,’ for in His favour all the desired objects are contained; and of this favour those have the first and true sign who desire and seek it; this is our qualification, the first of those with which He provides us.

“Perhaps the two things that most frequently operate in preventing a complete subjection to Mercy as it is proposed to us, are,—a feeling, not amounting to a self-righteous opinion, but consisting in a difficulty of

relinquishing all reference to the state of the mind as qualificative to its reception; and an inaptness to realise the compassion of the Saviour towards sinners, and to believe that the way in which we seek Him is not our offer to God, but His offer to us. In the tears of a broken spirit both these difficulties are dissolved,—earnest humility prevails, for it is upon this spirit that God bestows grace.

“Humility!—the ideas which the Scriptures enable us to affix to this term seem to make it comprehend almost everything that is proper to us. It is a term belonging exclusively to the religion which God has revealed, and is indeed as peculiar a part of revelation as the doctrine of the Resurrection; it is that which stamps Revelation as containing the religion proper to *Man*. Humility is the grace that most characteristically distinguishes the man who enjoys the favour of his Maker. It is the temper of all others most opposed to that of the world. It is the grace which affords the widest field for great attainments, and the degree in which it exists might be taken as a sort of Thermometer of character. The tendency of any doctrine to produce Humility forms perhaps our surest test of its truth. Humility is the groundwork of faith, and of patience; it is the vital principle of gratitude, of love, and of activity. Humility is the feeling that results from an impression of our character and state with reference to our relations to God; and implies, as an essential circumstance, that the mind is in a state of *action*, and has a direct reference to the *good* with which it compares itself. And thus it is distinguished from Despondency, which is the effect of similar apprehensions upon the mind in an inactive state,—wanting commonly the reference to God, and desire towards the good, of which it perceives itself destitute. When the sickened mind at last perceives that its happiness cannot be derived from any species of enjoyment, but that it must be the result of its exertions, despondency is perhaps the usual immediate result. At this juncture, if the character is rescued, its recovery first appears in that genuine operation of humility which inspires the feeling—‘that it is worth while to be happy,’ and in the consequent conviction that ‘it is our duty to be happy.’ These feelings, supposing throughout that they have a reference to God, may truly be called ‘gracious affections,’—they are the first signs of the hand of God. Humility, as the opposite to that Pride, which is the great characteristic of the natural state of every heart, is the grace which we have all to acquire, and the deficiency of which seems the great obstacle to our growth in other graces.

“Speaking indeed of humility as descriptive of individual character, I really think, as do your friends, dear Jane, that it is your failing, and that your personal humility may have had a repressing influence upon your religious feelings. To a mind so disposed, and inclined to retrospective thoughtfulness and self-observation, there can be, I think, little danger in adopting it as a rule not to make too much reference to the ‘weather glass’ of the mind; that is, not to take too much notice of its varying phenomena, of which perhaps the majority have their origin in causes quite extraneous to any moral or religious influence. The subjection to them, or the anxious retrospect of them, furnish matter for many of our morbid feelings: we may indeed

sometimes learn wisdom from analysing them, and in a general way they supply the subjects of humiliation; but our part is 'forgetting the things that are behind,' whether attainments or deficiencies, to 'press forward to those that are before.' Whatever was our state of feeling in the moment that is past, it is our business and wisdom in this moment to feel as becomes us. It is perhaps as important in morals as in physic to prevent the recurrence of the animal spirits to the diseased part. The sick man must not think that he is *ill*, but that he is *convalescent*.

"I am really sorry, dear Jane, to see to what a length I have dilated, especially with the fear that you may find what I have said quite inapplicable to your feelings. After all, my consolation is that you do not rest upon any assistance that I could yield, 'Your eyes are up unto the Lord from whence cometh your help.' It is 'in waiting upon Him—in waiting for Him—that you will find rest unto your soul.'

"And it is in this view that I feel more satisfaction in praying for you, than in attempting to advise you; and if it be any comfort to you to know it, be assured, dear Jane, that you are very frequently the subject of my petitions. Many promises are connected with such expressions of mental anxiety; it is not an idle form, or a romantic hope, that is the ground of it. Recollect that the condition of happiness is exertion; think how much is within the power of continued effort; remember that God is 'a rewarder of those that diligently seek Him'; and that He will be found of those who seek Him. Think of the value, reality, and nearness of the great object of this life, and think especially of the Friend of sinners. But as I might go on, through another sheet, without satisfying myself, I will only entreat that if this letter should produce no other good effect, it may at least serve as a token of the affection of your brother,

ISAAC ———.

"April 13th, 1811."

American Missions in the Turkish Empire.

NOTWITHSTANDING the grave events transpiring in the Turkish Empire, to which public attention has been called, the work of the missionaries of the American Board, —with a partial exception in Bulgaria,—has gone on with little interruption. The popular mind has been greatly excited and unsettled, but in many cases men have seemed only the more ready to listen to the Gospel as the message of rest and hope. The need of its quickening, elevating, transforming power, to mould the thought and sentiment of the diverse populations of Turkey, and to raise up a body of intelligent, thoughtful statesmen to meet the political and social questions of the time, was never more apparent. Not indifferent spectators to the scenes and events taking place about them, the American missionaries, as a body, have regarded their mission as one of peace and good-will to all, and have sought to avoid unnecessary complications that might compromise their work, and the personal safety of their families, or of those who have accepted the truth at their hands. It has been a trying and a difficult position, but so wisely has it been held that it is believed their influence will only be the greater with all classes—with Turks as well as nominal Christians—when the present stress is over. They have felt—in view of the work already

accomplished for Christ, and of the more than two hundred Christian communities scattered through the empire, illustrating by their education and Christian character the benign influences of the Gospel; considering also the influences exerted in raising the standard of public morality, in promoting popular education, and furnishing from missionary pens, in four different languages, nearly a fourth part of all the literature offered to the people, and distributed widely from the Danube to the Euphrates; and yet more in view of the devotion and self-sacrifice of so many noble men and women—they have felt assured of the Divine care, and that whatever else might happen, whatever changes might occur, the kingdom of Christ would be ultimately established in the empire. To this end they would bend every effort, would use the various agencies now at their disposal, and would ask for the generous and hearty co-operation of the churches at home.

It is not easy, by any statistics, to estimate the religious and educational forces now at work in the empire. In most of the great centres of influence the Gospel is preached, churches have been gathered, schools established, and a Christian literature put into circulation. Two hundred and sixty young men are to be found in the colleges and higher seminaries; as many young women are in boarding schools under Christian influence; while graduates from these institutions, as evangelists and teachers, and in Christian homes, are reproducing the lessons they have learned from the lips and lives of the missionaries. In spite of all the political disturbances, larger congregations than usual have been gathered among the Bulgarians, and religious publications have found a much wider circulation than ever before. The condition of the Greeks in Asia Minor is more and more encouraging, and the time has come for enlarged efforts in their behalf. In the regions lately desolated by famine, hundreds who have never listened before are now eager hearers of the Gospel, and no limit but the ability of the missionaries seems to be set to opportunities to make it known. More interest than usual is reported from the regions of Aintab, Harpoot, Van, and a continuous work of grace in Bitlis. Work among the women has been prosecuted with much encouragement throughout the entire field. Already scores of young women educated at Samakov, Bardesag, Marsovan, Aintab, Marash, Mardin, and other places, are busy teaching their mothers, sisters, neighbours, and others in city and country. At Bitlis, where a few years ago not one woman in a thousand could read, there are now five girls' schools, supported by the people.

It has been found necessary to suspend the seminary at Marash for want of men to carry it on, and Mr. Andrus is again left at Mardin as the only ordained missionary, in charge of a district fitted to call forth the best energies of not less than three able men. A first-class physician is imperatively needed to take up the work of Dr. West, another for work among the Greeks at Maussa, and another still, accompanied by one or more ordained missionaries, to aid in improving the opportunities anticipated for labour in Bulgaria. The Bulgarian mission was commenced in 1859 among a population numbering nearly five millions. Multitudes of the "orthodox Greek" Christians have shown great eagerness to secure the use of the vernacular in their churches and schools. Many thousand copies of the New Testament in the modern tongue have been sold and distributed among them. There are now fourteen missionaries located at Philippolis, Adrianople, Eski-Agra, and Samokov. There is a school at Philippolis for the training of young men specially for Christian work; and a female school at Eski-Agra for similar purposes.

Without going farther into detail, it may suffice to point to Constantinople itself, as offering at the present moment some of the happiest illustrations of the spirit and scope of these efforts. There is the Bible House, the centre from which go forth

the Scriptures and the choicest works of Christian literature to all parts of the land: there is Robert College, as a seat of high Christian learning, challenging from its commanding site on the Bosphorus, the attention of residents and of all strangers who visit the capital; and there is the Woman's Home, upon the heights of Scutari, on the Asiatic side, suggesting to all observers the Christian idea of woman's place in society, and her right to the highest culture—a most fitting tribute of gratitude to God from American women in behalf of women so long degraded in the Orient. The mere existence of these institutions is suggestive beyond verbal expression, of educating forces, hastening the new era of a Christian civilization.

The testimony recently and spontaneously elicited from Viscountess Strangford to the excellence, self-sacrifice, energy and impartiality of some of these missionaries may encourage English Christians, by direct and indirect channels, to communicate with their necessity.

The God of the Morning.

BY THE REV. W. M. STATHAM.

It has been well remarked that “the first hour of the morning is the rudder of the day,” and most of us must have found out how very true *that* is. Our moods, *then*, settle to a large extent the tone and temper of the day. There is a prayer in Isaiah, “Be thou their arm every morning,” and we need to *take* that arm: to commence the day by a direct act of renewed faith—such as leaning upon God. Very late rising, hurried dressing, and hurried devotion make this impossible, and the penalty of late evenings,—growing, alas! commoner than ever in our day,—is found in slipshod mornings. We can, many of us, remember early mornings in the country long ago; how full of vitality was the atmosphere which God had purified from noxious elements during the night. Yes, and even in cities the morning air is fresh and invigorating. Some of my readers have seen morning, however, in its loveliest robes; they have watched the amber light on the mountains, or caught its broad flush of golden glory on the sea! How refreshing, too, is the morning light—after the sleep-cloud has melted away from the eyes. and our weariness is gone! But morning brings with it the stern duties of the day, and we know not what any one day may bring forth! How swiftly “every morning” comes. How sphinx-like each is concerning the coming events of the day, whispering never a word of prophecy! The one thing, however, we do know is—that in and through Jesus Christ, God is our father—and that come what may in the new-born day

“It can bring with it nothing,
But He will bear us through.”

Bear? Yes,—then we have to *lean*. And man is constituted to lean! Perhaps you demur to this, and say no! woman is! She it is that is so unsuited to the sharp warfare, and rough paths of life: she, like the vine or the clematis, needs support. See to it, then, that you preserve the chivalry of true affection, and let not married life sink into the mere routine of bed and board. A true gentleman is known pre-eminently by the pre-

servation not merely of courtesy, but of respectful consideration for women ! But it is not true that woman alone needs to lean ! There is not a man who reads thus, but is *dependent*. Not need to lean ? Why, the picture in last year's Royal Academy of the Widower might teach us the utter helplessness of man when left alone. And not only in a human sense is their need of leaning. Man is ever a dependent being ; his soul is constituted to rest and rely on God his Saviour. Take his *judgment* : however strong and clear it may be, yet how limited his horizon ! On any one morning, he cannot see through the long vista of the day ; he cannot tell what act shall be performed on the little stage of his own life ; if no hand guide him but his own, before nightfall, events may have made his best plans miscarry of their ends ! It is God that must guide in judgment. Take his *solitudes* ! enjoyable, perhaps, as rest—with a book, or a picture, or a meditation ; but if he has no Saviour as his own Saviour, what voices haunt him, what a leaden weight lies upon the heart that sees no awaiting glory in immortality ! It is God that must talk with him by the way. Take his *enterprises* ! There may have been great development of energy, much pleasant consciousness of success ; and then sudden tidings may come of shipwreck, loss, and disaster. (I had almost crossed out the last word, because it is dislikable—it is astrological in its birth—and means the stars being against us, and I suppose we ought to root heathenism out of our speech as well as out of our practice. Tribulation is a far better word, because it is etymologically connected with needful threshing !) When all goes well outwardly with a man, he feels a sense of confidence and Emersonian self-reliance. I find that even in their homes, when there is prosperity, few men talk of the elements of their success. But let change come, and a wistful child can see the shadow of commercial care on a father's brow—and he will lean somewhat, and give some measure of confidence even to a little child ! And yet, perhaps, he has no Saviour on whom he can lean each morning ! As he goes forth to new cares and new duties—he has no one to whom he can commit his way. And take his *affections* ! They are stronger than his will. He cannot will *not* to love, any more than he can will that his heart shall not beat—and he finds himself leaning. Yes, and leaning sometimes on a broken reed that will pierce him through and through. So that all man's nature is a prophecy. First comes that which is natural and afterward that which is spiritual. When our faith in Christ is strong, and we lean hard on the Saviour, we are the happiest of beings ; no days are dark, no nights are haunted with fears ; no footsteps alarm ; no forebodings sadden. Christ is near—very near. It is given us sometimes to feel this, and then our days are “as the days of heaven on earth.” But often our faith is as weak as our love is cold. But if God is to be the arm of the morning to each of us, we must first of all be brought nigh by the blood of Christ. Let not religious sentiment cast a haze over dangers. If Christ is to be the Lord of every morning, we must first of all seek His forgiveness, and be numbered with His friends. What, you say, will not Christ help every one ? pity every one ? love every one ? Oh, that we all knew *how much* ! But loving companionship is what is meant by the

God of the morning—daily life in Jesus! Take yourself! you go at midnight through the streets, and as the brawling crowds come out of lighted halls into the night-darkness, you look with sad hearts on women, whose hollow laugh is death: you pity them, you pray for them: but *you cannot offer them your arm of help!* That would mean companionship—friendship! If Christ is to be our supporter, He must first be our Saviour. Perhaps many years of life have come to you—and for a long time God has been the God of each morning to you—let me say then that the *habit* of leaning on Him grows, year by year, with the true Christian. The more we know a being the more we can lean.

There are old family lawyers and old family doctors that, through fidelity and honour and kindness, have established a confidence which enables the children to lean on the old friends of their fathers in great times of trial. We know more of Christ's pity and forgiveness and gracious presence through the long years, and we can lean harder than we once did! We can lean, too, very hard on those who are *interested in us*. "The Lord taketh pleasure in His people." All that concerns us is a matter of care and thought to Him. We can "rest in the Lord and wait patiently on Him" because we know so well that God's arm will never misguide, will never weary, and will always be the arm of one who "has a desire to the work of His hands." Let me say this, too, that never can there come a greater joy to Christian parents than when their children take Christ as their Lord in life's morning. When school-life commences, how restful to us, to feel that our boys and girls will always keep sacred some time each morning for reading out of that Inspired Book in which we have inscribed their names and when married life begins, the new furniture and the presents, and the surroundings of the abode—are all interesting—very—in a way! But—the family altar! *that* is the possession we would prize and honour most of all. Life will be poor and vain and empty, unless the Saviour is the God of the morning.

It has been said by one of our poets that we are to measure time by heart-throbs and not by figures on a dial. Well, certainly, the length of a journey has much to do with the state of the heart. No morning will introduce to a weary pilgrimage if we take Christ with us. The road from Jerusalem to Emmaus was a long one, and probably Cleopas and his companion, might have wearied often, at the thirtieth, fortieth, or fiftieth furlong, but one day it was not long at all. They lost all sense of distance and weariness, for their hearts burned within them listening to the words of Jesus, and their cry was, "Abide with us!" We are much indebted to all true companionship; many a weary day the presence of a friend has lighted and the voice of a friend has cheered; but after travelling with the best companions for some weeks we somewhat exhaust them, somewhat tire of them. We do not like to feel it to be so, but we do; and if at a certain point in our holiday a fresh companion joins us on the journey or the voyage, there is freshness of mental life in the new converse. But we never exhaust Jesus! He is "the fulness of Him that filleth all in all," and "of this fulness have all we received, and grace upon grace." I would close

this paper by the reminder that morning prepares for the evening. Soon the sun will be in the west. The longest day is but a dream. As life draws to a close there should be gratitude in Christian retrospection. God has been our arm, and what weight have we not cast on Him? It has been said that in the morning we are like Atlas—we can bear the world on our shoulders, at noon we bend beneath it, and at evening it crushes us to the earth! And this is true, when applied to our physical life and our need of rest and sleep! But it is not so in a spiritual sense. With those who trust in Jesus, the Lord of the morning is the Lord of the evening too. Life's duty done—now the Bridegroom does not leave his bride in the valley to crush with sad steps the long dry grass, and to pass under the cypress shadows alone! No; flesh and heart would faint and fail if this were so. We lean still. Our fathers have inscribed their names on the valley rocks with the old Hebrew motto beneath “Jehovah, Shammah.” “The Lord hath been here.” Yes! Let not the years or days of life remaining to us, be overshadowed with a dread of loneliness at death. The God of the morning is the God of the evening too—for “even to your old age I am He, and even to hoar hairs I will carry you.” Yes! and farther still—“for He hath said I will never leave thee nor forsake thee.”

Waiting and Longing.

WAITING, quietly waiting!
 Close by the river's side;
 Amidst the hush of the evening,
 Watching the gentle tide.
 With the noise and strife behind me,
 And the heavenly rest before;
 Can you wonder I long to enter,
 And reach the summer shore?

Waiting, only waiting!
 Till the Master deems it right,
 To call me home to His presence
 From the shadows to the light.
 And as I wait for the summons,
 My Saviour whispers to me,
 As I watch by the silent river,
 “I will come Myself for thee.”

So waiting, peacefully waiting!
 Near to the river's side;
 With the hush of the golden evening
 Resting upon the tide.
 With the light of the coming morning,
 And the Father's house before;
 Can you wonder I long to enter
 And reach that happy shore?

Stoke Bishop.

ELIZABETH AYTON GODWIN.

Literary Notices.

Studies on the New Testament. By F. GODET, D.D., Professor of Theology, Neuchâtel. Edited by Hon. and Rev. W. H. LYTTELTON, M.A., Canon of Worcester. (Hodder and Stoughton.)

This volume is singularly rich in suggestive criticism and spiritual force. It is the work of one of the most accomplished Biblical scholars of the day. Dr. Godet's Commentaries on the Gospels of St. Luke and St. John are the work of a man who has neglected no part of the great field of controversy which surrounds these priceless memorials; but in the volume before us we have the results rather than the processes of his learning. It is startling to discover how much of theology, criticism, and speculation he has crowded into these pages, and yet gratifying to find oneself borne along by the full tide of a noble and eloquent exposition of evangelical truth. There are five "studies,"—"The Origin of the Four Gospels," "Jesus Christ," "The Work of Jesus Christ," "The Four Principal Apostles," "Essay upon the Apocalypse." The first and fourth of these essays cover ground with which the author is singularly qualified to deal, and on which he has elsewhere written at great length. The studies on "Jesus Christ," and "the Work of Christ," are characterised by Dr. Godet's high faculty of choosing a standpoint, and of taking advantage of the varied lights which cross and intersect his field of view. We are much struck by his estimate of the temptation, transfiguration, and ascension of our Lord, and the relation between them. On his view, the transfiguration must have been the severest temptation of our Lord. He entered then that cloud of glory full of heavenly visitors and representatives—which at last concealed Him from human sight and vanished with Him into heaven. He had earned *then* the right to close His great work of setting forth in the flesh the highest manifestation of God. The Father was well pleased with Him. His disciples desired Him to remain there, in the tabernacle of a new witness. He was anticipating an *exodus* then and there from the limitations of earth, but He conferred with Moses and Elias touching "the *exodus* He would accomplish at Jerusalem," and deliberately went down the mountain to suffer many things and complete the work of redemption. The "Essay on the Apocalypse" is very remarkable, and, we must add, in its closing portions rather wild. The notion of *Antichrist* being a great world-ruling Jew, who will first set up his throne in Rome, and then endeavour, with diabolic force from Jerusalem, to crush the Church, and who will be himself consumed by the manifestation of Christ, is shown in a rather alarmist fashion to be not improbable, but the argument needs more elaboration and caution.

The Inductive Method of Christian Inquiry. An Essay. By PERCY STRUTT. (Hodder and Stoughton.)

Mr. Strutt has given us in this goodly volume the result of much painstaking and thoughtful research. The science of "methodology" is not a familiar one to English students, and a laborious effort to vindicate the application of the principles of inductive science to the facts of Divine Revelation, to contrast them with the methods of scholasticism, to remove objections from the minds of those who may doubt the validity of the method of induction in these sacred regions, may seem to some theological students an almost superfluous task. Still, the claims of

the Roman Church, the divinity and infallibility that are supposed to hedge the conciliar decisions of the Catholic Church, and even the dictates of the Pontiff, as well as the deductive processes of the great schoolmen, render a careful, philosophic, and historic treatment of the soundness of the inductive method as an implement of inquiry and an instrument of progress far from unimportant. The volume consists of four main divisions. The first deals with the formation of Christian thought by the process which is fairly described in the words of distinguished teachers of the laws of inductive inference. The second lays down "Faith in Christ" as the great reality with which the inductive method has to occupy itself, but inquires into the process by which, as a matter of fact, we have come into the possession of such a principle. The author honestly admits that we cannot be said to have secured this fundamental principle by "induction" or "intuition," but by supernatural revelation; and much candid statement is introduced showing the difficulties that beset the application of the principle. The third book discusses the ethical conditions necessarily imposed in applying the method. The supposed "sinfulness of Christian inquiry" is argued away with solid reasoning, and then the intellectual effort required is shown to demand certain moral conditions without which it would fail. A parallel experience to that of Christian repentance is shown to be necessary in this intellectual sphere, and the application of the ideas of repentance and sacrifice to the intellectual process is illustrated by enumeration of those "idols of the mind" which Bacon has taught us to abolish. Then the author discusses the bearing of the whole question of "authority," "reason," and "mutual co-operation" on the safe application of the principle. It is in the last book that he commences an application of the inductive method to "Christian experience." He does not draw out a scheme of the general Christian dogmata that would emerge from such an application, but gives hints of the vast regions of spiritual experience over which the inductive philosopher has to range, if he would come to adequate generalisations of piety, philanthropy, and all the indirect consequences of Christianity. The style of the volume is succinct and lucid, and rises at times into true eloquence. It would have been more convincing if the application of the inductive method had been more abundant. This would have demanded another volume; but we confess that, after having followed the accomplished guide so far, we are sorry to part with him, at this crucial point of the inquiry.

The Romance of Biography. Chapters on the Strange and Wonderful in Human Life. By EDWIN PAXTON HOOD. (James Clarke and Co.)

These studies of the romantic and wonderful elements in many human lives have a sound and suggestive philosophy underlying them. True science, according to Plato, begins with wonder. Until our eyes have opened to perceive the presence of the inexplicable in nature, in Providence, in life, we are hardly in a condition to recognise the true significance of what we fancy we do understand. If science is fed by the emotion of wonder, most certainly Christian faith is stimulated by perceiving the legitimacy of the emotion. Mr. Hood is here in his very element, and he has told some marvellous stories with amazing pathos, sympathy, and sweetness. Some of them are the precious jewels of history, as the magnificent and tragic romance of the Maid of Orleans, and we have never seen a nobler setting of this jewel; others of these romances were gathered in regions where we cannot follow the versatile author. King John's career is bravely put back into the dark shadow from which some modern apologists have been anxious to drag him, and many a fine moral has been drawn, or at least suggested. We heartily thank Mr. Hood for these bright, instructive pages.

Sermons by the late Rev. David Loxton, Sheffield. With a short Memoir by his Widow. (Hodder and Stoughton.)

The publication of this volume provides a fitting memorial of ministerial labour, rich in Christian truth, sympathy, and manliness. The Church of Christ lost a faithful worker when Mr. Loxton was called to the heavenly rest, but "he being dead yet speaketh." His deep sense of the evil of sin, of the exceeding righteousness and love of God, of the value of Christ's atonement, and of the practical influence of the Gospel on those who accept its message, receive ample and suggestive illustration in these discourses. They indicate, in their treatment, discrimination of thought, sensitiveness of conscience, kindness of feeling, and independence of mind. We have been specially impressed by those entitled, "Christ's Sympathy with the Sorrows of Sin," "The Inexpiable Nature of Human Guilt," "The Government of the Temper," "Divine Guidings," and "The Glorious Gospel of Christ." As we have read them, we felt how true was the statement of their author, a short time before his death: "Whatever else I have done in the world, I have faithfully preached the Gospel."

BRIEFER NOTICES.

Paradise Lost, as originally published by John Milton, being a fac-simile reproduction of the first edition, with an introduction by David Masson, M.A., LL.D. (Elliot Stock.) This is one of the most interesting of Mr. Stock's reprints. The fortunate possessor of it might fancy that he had just bought one of the first copies of this great classic from "Peter Parker under Creed Church near Aldgate." He finds it in *ten* books, with the irregular spelling, the misprints, the curious use of capital letters, and the doubtful punctuation, but in admirable type, paper, and appearance, though an exact reproduction of the first edition. Mr. D. Masson has told what may be termed the romance of the title page, to which we refer our readers.—*The Preacher's Annual* for 1877. Comprising Professor Withrow's Treatise on the Catacombs of Rome; Professor Bartlett's Refutation of the Annihilation Theory; the Rev. W. M. Taylor's Lectures on Preaching; an Essay on the great work of the Ministry; and one hundred and thirty Articles on Church History, and Pastoral Theology. Edited by Rev. R. A. Bertram. (Richard Dickinson.) The title of this repertory of good things is enough to show how much the editor of the *Preacher's Annual* has accumulated for his readers. Some of these treatises have been published separately; but if they were left out there remains an amount of biographical, homiletical, and theological material sufficient to entitle it to grateful reception.—*The Teacher's Handy Book of Questioning on the Gospels*. (London: Elliot Stock, 62, Paternoster Row.) The brief preface to this work, by the Lord Bishop of Manchester, was written after a glance at its contents. The questions and answers are intelligent, and bring out much Scriptural knowledge. Ambiguous and inconsistent notions about the Church abound, *e.g.*, in one place it is said to "consist of all true believers," and in another, of "the wise and foolish virgins," the "faithful and unfaithful servants," while we are told "it is not right to leave the Church of England because all its members are not converted as some Christians do." It would be best for every teacher thoughtfully to prepare his own questions, and not, as the Bishop says, to be "slaves of the book."—*Remarkable Providences and Proofs of a Divine Revelation*. By John Richardson Phillips. Second Edition. (London: S. W. Partridge and Co.) The author has industriously brought together

evidences of design in creation, extraordinary coincidences in the experience of individuals and communities, and reasons for belief in the reality of Revelation. The work abounds with illustrative anecdotes, but it must not be thought that the Providence of God is shown less in the denial than in the bestowal of a benefit; less in preserving from danger than in safely delivering out of it.—*Our Principles: A Church Manual.* By G. B. Johnson. (James Clarke and Co.) The fact that this useful Manual has reached a fourth edition, places it altogether above the need of any other recommendation.—*The Song of Songs: An Exposition of the Song of Solomon.* By A. Moody Stuart, D.D. (London: James Nisbet and Co., 21, Berners Street.) This is the third and abridged edition of an ingenious and devout work. Those who are in sympathy with the author's exegesis may gather from this exposition of the Canticles some spiritual enjoyment and profit. In the midst of such beautiful imagery, where the fancy finds a luxurious feast, it may seem ungracious to mention a single idea that may interfere with its enjoyment. Yet, we must not gratify one mental faculty at the expense of another, and, it does seem to us, as if the author had been unconsciously tempting us to this. Mere verbal coincidences are employed as if they had been intended to foreshadow facts and truths with which they have really no relation. Indeed, there is much more put into the book by the expositor than can be legitimately extracted from it. "The Garden Enclosed," for instance, is used now for Palestine; now for the Kingdom of Heaven; anon for the Garden of Gethsemane, and still more specially for the Garden of the Sepulchre. The same figure of speech is employed for different objects, simply as may best suit a preconceived theory of interpretation, a method of exposition from which we strongly dissent.—*Romanism, Ritualism, and Revelation.* Eight Lectures delivered in Trinity Presbyterian Church, Manchester, by the Rev. William McCaw. Published by request. (London: Nisbet and Co. 1876.) Mr. McCaw has done good service by the publication of these very seasonable "Lectures." It is high time that all the Evangelical pulpits in the land should give forth no "uncertain sound" upon the great controversy to which the author has addressed himself; and if his publication should only provoke others to follow the example which he has set, the pains he has bestowed upon it will not be in vain. We heartily endorse his warning that "Ritualism is the highway to Romanism," and that "unless the Scriptural Protestantism, the living Christianity, of our nation bestir itself; and unless God have mercy upon us, and avert the dread evil, it is *that* that will curse and blight again the fair soil of our beloved country." The Lectures have our grateful commendation.—*Sermons for the Christian Year.* Translated from the German of the late Richard Röhre, D.D.; with a Preface by William R. Clarke, M.A., Prebendary of Wells, and Vicar of Taunton. From Advent to Trinity. (Edinburgh: T. and T. Clark. 1877.) It is only less difficult to translate a sermon than it is to translate a poem. Add to this the fact which Mr. Clarke acknowledges in his preface, that only a few of the sermons contained in this volume were prepared by the author for publication—"while by far the greater number have been printed from his manuscripts, and some from shorthand notes taken by his hearers," and the disappointment which we felt on reading them is easily explained. They are hardly worthy of one whom Mr. Clarke reminds us "many competent judges regard as next to Schleiermacher, the most considerable theologian produced by Germany in this century." Many of the sermons, and notably that on "Regeneration," are also sadly blemished by Dr. Röhre's well-known Sacramentarianism.—*Education Progressive through Life.* Essays for Students by Henry Trigg. (London: Elliot Stock). Contains much sound practical advice on "the conditions of successful study, the importance of mental discipline, the

methods of acquiring knowledge, the cultivation of taste, and the paramount importance of suffusing" all with the light of the knowledge of God and of His truth.—*The Fulness of Blessing*. By Sarah F. Smiley. (London: Hodder and Stoughton.) The author of this work traces analogies between the conquest of Canaan, as recorded in the book of Joshua, and the spiritual experience of those who fully appropriate the unsearchable riches of Christ. It is healthy in tone, and incites to loftier endeavours and attainments in the Christian life.—*The Lay Preacher; a Miscellany of Helps for the Study, Pulpit, Platform, and Desk*. (London: F. E. Longley.) One of a class of works which may prove useful if employed simply as helps to thought, and not as substitutes for it.—*The Teacher's Storehouse*. Vol. I. (London: Elliot Stock.) Sunday-school teachers who have little time to study for themselves, may find this journal serviceable.—*Hymns of Consecration and Faith*. Compiled and arranged by the Rev. J. Mountain. (Houghton and Co.) One of the peculiarities of this collection of 486 hymns, is that they are almost all of them concerned with religious experience, and the forms, sufferings, and joys of the Christian life. A large number of these hymns are well known, and some of them became extremely popular from their use in the Evangelistic services held in the year 1876. The editor is himself the author of several, and has supplied tunes of a simple character, not only to his own hymns, but to those of Bonar, Lynch, and others. There is an immense advantage in having on every page the whole of both hymn and tune, and the book is throughout devout, earnest, and spiritual. Criticism may complain of the sameness both of topic and melody, but the variations are of one glorious theme. They are all "near the cross," or "round about the throne."—*The Best Wish*. By the Rev. Charles Bullock, B.D. (London: "Hand and Heart" Publishing Office.) These "Sunday Readings for the Home" appear to be selections from the Author's Sermons. They are good, but not great.—*Pennel: an Advocate of Scriptural Holiness*. Vol. I. (F. E. Longley, London.) The articles in this magazine are of very varied worth; their general aim is to promote holiness of character.—*The Life of the Rev. Alfred Cookman*. By Henry B. Ridgeway, D.D. Fourth Edition. (London: Hodder and Stoughton.) The biography of a thoroughly devoted Christian. He was an American Wesleyan Minister, whose testimony to the Gospel in the Church, the Camp Meeting, and the Sunday School, was abundantly blessed by God.—*The Seed of the Church; a Tale of the Days of Trajan*. By Helen Mary Dickenson. (James Nisbet and Co.) This tale contains a narrative of bitter persecution and of Christian patience love and fortitude that finished not from danger, that failed not in the bloody arena, that proved faithful unto death in its most harrowing form. There is an interest thrown around some of the characters and their mutual relationships which draws the reader on, but it is difficult to realise that we are in the company of ancient Romans and early Christians, inasmuch as they all—the haughty emperor, the cruel prefect, the noble lady, the humble deaconess, the venerable presbyter, and the common slave—all alike express themselves in the style of rather stilted nineteenth-century talk. This is a grave defect, and deprives the incidents of all dramatic force.—*How to Succeed in Life; a Guide to the Young*. By the Rev. J. B. Lister. Fourth Edition. (London: John Snow and Co.) Very wise counsels for guiding the young to a pure and noble life; if only they would read, mark, learn, and reduce them to practice, great results might follow.—*Alone with Jesus; Gleanings for Closet Reading*. By J. C. Lauphler, founder of the Fulton-street Prayer Meeting. (London: Hodder and Stoughton.) A book of scraps upon a variety of religious subjects. *Life's Emblems*. By Benjamin Clarke. (London: Sunday School Union.) Six instructive chapters upon some of the Scripture similes of life.

Obituary.

SIR TITUS SALT, BART.

We record with deep regret the departure from among us of one of the conspicuous founders of the modern system of commercial life, who, by high integrity, by strict undeviating attachment to great principles, by large and sympathetic liberality, by high mental abilities, strength of will and tenacity of purpose, not only amassed a colossal fortune, and won rank and position in the world; but in unique fashion "founded a city," engrossed a whole species of industry, and instituted relations between capital and labour of an ennobling and fruitful kind. The story of Saltaire is the romance and poetry of manufacture, and we do not intend to detail it here; but no one can have visited this impressive and even beautiful palace of industry with its circumjacent town, its churches, schools, hospital, alms-houses, and institutions of every kind tending to the sanitary, moral, intellectual, and religious well-being of the vast crowd of men and women residing under its shadow, but must have felt that a mind of great capacity, a heart of vast sympathy, and a will of commanding force had produced in so short space of time such results.

It was however, not only Saltaire, and the great town of Bradford which felt the energy of Sir Titus Salt, and will preserve his name with reverence and gratitude. Wherever workers for the common weal, and for the kingdom of Christ were ready to do their best, and felt the burden of their own wishes, he was ready to give well-considered help, and hundreds of witnesses could testify to the extraordinary impetus imparted by the extent of his unexpected liberality. "Ever ready," said Dr. Campbell, in his admirable funeral oration, "to do and to help above the measure of ordinary liberality, he sought that others should be doing as well as he. I could quote many instances of this in some of his well-known works. And mark, how he sought this end. Not by dictating to others what they should do; not by making conditions which, whether heavy or light to other people, would have been a restraint on himself that he could not bear. He would not make his duty conditional or dependent upon the fidelity of others. His way was to do so much and so heartily that if any considerable number of others would do reasonably, the work would be done right well. And when the endeavour to co-operate and complete the work was any way honest his watchful eye moved his strong hand to bring on the cope-stone. Another form this quality of character took was an abnegating indifference as to the place which he had in a work that was really good. He was quite alive to the pleasant consciousness of having done much that would make the world better. But it was practically indifferent to him whether he held the first or second place in a really good work. He could help as heartily whether he were the last or the first that had been applied to. Some of his noblest gifts were given to continue what others had begun; and which, if not continued or shaped into a more vigorous mould, would have proved a failure. 'What trade are you going to follow?' he said to a youth just leaving school for business. He was told, 'Well,' taking hold of his arm and leading him into luncheon, 'if I were you, I would try to make the best work in the trade.' It was enough from this slow-speaking man, in the way of advice. I do not know how it was taken. But I have always thought of the scene as if he had been a grand old master letting fall on the pallet of a pupil whom he liked one drop of the secret of his own high art. This was the secret of

his whole life. His boundless charity was only one manifestation of it. After all, but little of this is known. It is impossible ever to know it fully. The more conspicuous gifts are but the peaks and higher elevations, bearing a small proportion to the whole mountain mass. The main part of it is recorded in no register, but is breathed in the still, gentle voice of grateful love, which has no chance of being heard amidst the thundering applause; and even if it spoke, it would do more by tears of thankfulness than by fluent speech. I have been sometimes by, while this daily work of influence was going on. It was done with discriminating care and pains, and with a catholicity of soul rising above secondary circumstances and exceptions which so exalted the man in my eyes, that if he had had more than the common share of human blemish, I should have been blinded to it. Sordid whisperers may hint that no doubt the great enterprises and undertakings in which he engaged brought a harvest of honour and reputation: But which of us all has heard the unspoken and unspeakable tribute of a thousand hearts and homes whose sorrow he turned into gladness? I must speak a word more of the infinite tenderness of this strong, grave man. How thoughtfully he selected the gift! sent it by one of the ever-willing messengers about him, or, at times, personally gave it with aptness, bespeaking previous thought about those to whom he was ministering, and that his whole soul was pitying them. When with softened step, and that eye, which could flash as terribly as any man's, gleaming with a more than womanly tenderness, he would take the hand of the fragile and fading invalid, and say a word or two of sympathy, it was for days as a freshening breeze on the fainting spirits. It is now many years since I gathered from himself a comfortable assurance that his soul rested in that ever-blessed and Divine hope of sinful and suffering man, the Lord and Saviour Jesus Christ. On this sacred theme, on which so many gifted and thoughtful men have indulged the greatest reserve, he was for a great part of his life more than usually reserved—thinking, perhaps, and not untruly, that faith in God could show itself in other forms than that of personal profession. But he chose his time spontaneously to avow, in an interview arranged by himself, his entire reliance on the mercy of God in Christ. His words, as always, were few. But they meant more than they expressed. I have never had occasion to doubt the sincerity and strength of that pious avowal. Years have passed; and but a few days ago, when the dying invalid, with a look of attenuating purity and youthfulness, was visibly passing into the light, he answered me with that marvellous force of sincerity which marked all his speech, that his full and entire hope was in Christ. We trust in infinite mercy that he now rests with Him. Dear friend! Farewell! Go, carry him to his rest! He has done his work grandly! Let him sleep! And let us all and everyone pray that when the great reckoning comes, he and we shall have the eager longings of our soul answered by the Lord's approval—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

REV. J. SPENCER PEARSALL.

JOHN SPENCER PEARSALL was early "called to be a servant of Jesus Christ;" and was endowed by Him for the responsible work of a preacher of the Gospel, with graces of a very high order. His whole career was one that secured esteem, and awakened a growing affection for him, in the hearts of all who "knew his manner of life from his youth." Born in London, November 30th, 1812, his younger days were spent in the midst of its busy and engrossing scenes. But though borne along the advancing and ever swelling stream of city life,

and conscientiously mindful of the social obligations which were entailed by home relationships and business, his heart's aspirations and affections were chiefly fixed on higher things. He "remembered his Creator in the days of his youth;" and the ministrations of some of the eminent London pastors of forty years ago—notably those of Dr. Campbell, at the Tabernacle, and Mr. Blackburn, at Claremont Chapel—served to inform his mind; to deepen and consolidate his conviction of truth; and to awaken a desire, that at length found a delighted gratification, to devote himself to the work of the ministry. He had received a very fair education in his boyhood; and on his admission to Highbury College, in 1834, he was able at once to take an honourable position in his class, which he ever afterwards retained.

As a student, Mr. Pearsall was a painstaking and conscientious worker. Knowing he had entered upon a college course, that, by the disciplining of his mental powers, and the acquisition of suitable knowledge, he might be the better qualified to serve his Divine Master, he steadily kept this end before him; and did not allow any collateral attractions to draw him from his specific work. His classmates, who esteemed and loved him—alas! how rapidly the list of the survivors is diminishing—could testify to *his* fidelity to the pledge that each one made, on entrance, "to study to show himself approved unto God, a workman that needeth not to be ashamed." He made no pretension to profound scholarship; but he was a very respectable linguist, and a fair average man in all departments of study, inclining more, perhaps, to philosophical than to classical or mathematical investigations. Superior in attainments to some with whom he entered, there was not the slightest tinge of that conceit which often so amusingly reveals itself in the first days of student life, but which, happily, in such society as the new comer meets at college, is soon driven out of him.

At the close of his Highbury course, Mr. Pearsall spent a session at Glasgow; and then commenced his ministry at Andover, in Hampshire. This was in 1838. Here he spent twelve happy and useful years, winning the esteem of all good men. He afterwards successfully attempted to resuscitate a drooping cause at Bristol; and as at Andover, secured the affection and confidence of his ministerial brethren and fellow Christians in that city. In 1855, he was invited to take the charge of Eccleston Square Congregational Church, Pimlico, which owed its erection chiefly to the munificence of the late Seth Smith, Esq., of Eaton Square, who was aided by the students at Highbury, at a time when Mr. Pearsall was an inmate of the College, in forming the nucleus of the large congregation now under the vigorous ministry of the Rev. J. Hiles Hitchens. Here, till failing health rendered it necessary to cease from such active exertions as are demanded at the hands of a London pastor, he laboured, faithfully and effectively. Among that people his memory is still fragrant; and the results of his ministry are yet to be seen in the useful and consistent lives of some of his converts.

Mr. Pearsall's pulpit exercises were never noticeable for brilliancy or profundity; but they were never chargeable with want of thought; were never lacking in warmth and tenderness; and, above all, they were thoroughly and heartily evangelical in tone and spirit. He knew well the extent of his own capacities, and never attempted a higher flight than he felt he could sustain with his strength of wing. Simplicity of style, distinctiveness of doctrinal statement, earnestness of manner, and deep unaffected piety—these were the characteristics of the minister and the man, and won for him the regard and confidence and hearty attachment of the several churches he served.

It was Mr. Pearsall's joy to find his eldest son desirous to devote himself to "the service of the house of the Lord;" and for this purpose, after having graduated at

the London University, where in 1867 he took his degree of B.A. with honours, and subsequently that of B.Sc., he entered, as a theological student, New College, London. This amiable and accomplished young man awakened in the hearts of all who knew him well-grounded expectations of an unusually successful and brilliant career. But alas! "*L'homme propose, mais Dieu dispose.*" The worm was at the root of the flower, even while it was opening its fairest petals, and exhaling its richest odours. Mr. Pearsall had to see the gourd wither, which he had once fondly dreamed "might be a shadow over his head to deliver him from his grief;" and instead of rejoicing in the labours and usefulness of his son as a preacher—one who should increase while he decreased, he had, in 1870, to visit "the grave to weep there;" and began to realise more solemnly the fact that he must himself soon lie down in the same quiet resting-place.

Beautifully and touchingly has the father embalmed the memory of his gifted son in his exquisite little book, published shortly after young Pearsall's death, "*The Higher Ministries of Heaven.*" One might almost be willing to pass through the anguish of such a bereavement, to be able to bear so hallowed and blessed a testimony concerning a son. But the father's heart was stricken deeply; and not long afterwards a perceptible decrease of physical strength betrayed itself. Rarely now did he take any public services; but when he did, there were an unction and sweetness, a heavenly mindedness and power, which betokened a rapidly ripening process in the soul.

The illness of another member of his family led Mr. Pearsall, at the close of last autumn, to seek the more genial climate of the South of Europe; and on his journey thither he preached at Dover his last public sermon. He bade a final farewell to his native land by leaving, at the foot of the cliffs that gird its shores, a dying testimony to the preciousness of the truth as it is in Jesus; a mightier defence to that land than its rocks or seas. His residence at Mentone was but brief; and after being confined to his room for some weeks, by a disease of the heart, from which he at times suffered acutely, at midnight on the 22nd December he peacefully passed away to the better country. Often he was heard repeating, "*As the hart panteth after the water brooks, so panteth my soul after Thee, O God;*" and he went "*to see God.*" Frequently he would say "*Every day is now a Sabbath;*" and he was at last carried by angels to the enjoyment of the eternal one that "*remaineth to the people of God.*" Father and son have met; both to engage in "*the higher ministries of Heaven.*" "*They were lovely in their lives, and in their death they were not long divided.*"

With a heart embracing all who loved the Lord Jesus Christ, he has passed away with the reverential affection of all who knew him. These, while lamenting their loss, say, "*I am distressed for thee my brother, very pleasant hast thou been to me;*" but they rejoice in his realisation of an eternal gain.

In addition to the book above mentioned, Mr. Pearsall published an admirable treatise on public worship—an expansion of a paper read at the Congregational Meetings at Sheffield in 1867, which has gone through two or three editions, and cannot fail to be read with profit by all who conduct, and all who attend, public worship.

T. W. A.

The Managers acknowledge with thanks the following Sacramental Collections in aid of the Widows' Fund:—Liverpool, George Street, by Mr. T. Harmer, £13 6s.; Morpeth, by Mr. H. Taylor, £5 5s.; Gomershall, by Rev. C. Craddock, £3 3s.; Huyton, by Mr. J. M. Dunlop, £3; Tenby, by Rev. J. Lewis, £2 10s. 8d. Melford, by Rev. T. Tonzeau, 14s. 6d.

News of Our Churches.

MINISTERIAL CHANGES.

REV. T. G. LATHAM, of the Nottingham Institute, has accepted a call to Staithes, Yorkshire.

REV. T. TONKINSON, late of Long Stratton, Norfolk, was recognised pastor of St. Clement's Chapel, Ipswich, on January 17th.

REV. W. J. HUMBERSTONE has resigned his charge at Tetsworth, Oxon.

REV. ELI DEAN, of the Nottingham Institute, enters upon his first pastorate at Wigston, Leicestershire.

REV. ROBERT DAVEY has resigned the pastorate at Caterham, in consequence of enfeebled health.

REV. D. R. MORGAN, of Ton Ystrad, Glamorganshire, has accepted an invitation to Cwmbran, Monmouthshire.

REV. J. K. KIRBY, of the Nottingham Institute, has commenced his ministry at Mount Pleasant, Glossop.

REV. W. M. WESTERBY has accepted an invitation to the pastorate at Burnley.

REV. E. PYLE, acting upon medical advice, has resigned his charge at High-bury Chapel, Portsmouth.

REV. J. R. WEBSTER, of Merthyr Tydfil, has acceded to a call from Albion Square Church, Pembroke Dock.

REV. E. A. HYTCH, late of New College, has settled as pastor of the Church at Great Harwood, Lancashire.

REV. THOMAS JONES, of Swansea, has accepted the invitation of the Church at Collins-street, Melbourne, to succeed the late Rev. A. M. Henderson. The trial of the climate and the services is provisionally for three years. He leaves England at the end of March.

REV. S. YATES has resigned the pastorate of Runcorn, Cheshire, the state of his health necessitating residence in a milder climate.

REV. E. H. REYNOLDS, of Lichfield, is about to become pastor of Great Ayton, Yorkshire.

REV. ABRAHAM JACKSON, of Halesworth, will begin his ministry at Debenham, Suffolk, in March.

REV. T. BAGLEY has removed from Banbury to Peterborough.

REV. R. SQUIBB, after a ministry in Ely of forty-four years, has been compelled to resign on account of failing health.

REV. J. STEER, of Sudbury, will leave his present charge in April, to settle at Tottenham High Cross.

REV. JAMES LEMON, of Loughborough, has accepted the charge of Willow-street Church, Leicester.

REV. W. M. FELL, of Chorley, is about to settle in the Isle of Portland, Dorset.

REV. W. GRIFFITHS has accepted the call of the churches at Rhosymedre and Fron, Denbighshire.

REV. C. F. ENGLAND has preached his farewell sermon at Stowmarket.

REV. J. THOMAS, of Oswestry, has been invited to take the oversight of the Fron and Wheatsheaf Churches, near Wrexham.

REV. AARON BUZACOTT, B.A., of Peckham, having been appointed Secretary of the Anti-Slavery Society, has resigned his charge at Asylum-road.

ORDINATIONS.

REV. W. E. HURNDALL, B.A., was ordained pastor of Harley Street Chapel, Bow, on January 9th. The Rev. Dr. Kennedy presided, and the Revs. L.L. Hurndall (father of the pastor), W. Novelle, D. M. Jenkins, and Dr. McAulane assisted on the solemn occasion.

REV. JAMES BLSHER was ordained pastor of the time-honoured Church in Fetter Lane on the 16th of January. The Rev. W. Braden gave the charge to the pastor, and the Rev. E. White that to the people; the Revs. Dr. McAulane,

S. Hebditch, D. Bloomfield James, and T. W. Davids took part in the service.

REV. G. WALKER, B.A., was ordained at Brixham on February 12. The ministers taking part in the service were the Revs. W. Paynter, W. Jolliffe, C. Knibbs, C. Wilson, M.A., and Professor Evans, Ph.D.

NEW CHURCHES, CHAPELS, &c.

THE Churches at Musselburgh, and Fisher Row have been re-opened after undergoing alterations at a cost, in each case, of about £500. The church at the latter place was originally built by the distinguished brothers, the Haldanes. The Rev. M. Simpson is the present minister.

THE "Wilson Memorial" School in connection with the Church at Parton, Cumberland, was opened on the last day of the year, by a sermon from Mr. J. M. Carr, of Carlisle.

HARLEY STREET CHAPEL, Bow, was re-opened and improved at a cost of £1,600 on the 7th of January, when sermons were preached by the Rev. Dr. W. F. Hurndall, and by the new pastor, the Rev. W. E. Hurndall, B.A. Dr. Parker preached on the following day.

THE large and completely arranged schoolroom and lecture hall erected for Union Chapel, Islington, were opened January 29th. W. McArthur, Esq., presided. Speeches were made by the Revs. Dr. Raleigh, John Rodgers, W. M. Statham, and by Dr. Sandwith, Mr. C. E. Mudie, &c.

SNOW HILL Congregational Church, Wolverhampton, after being completely cleaned and restored at a cost of £1,200, was re-opened on Sunday, January 14th, by the Rev. J. B. Paton, M.A.

CROUCH END Congregational Church was re-opened on Saturday, January 27th. It has been enlarged so as to provide 1,000 sittings. The re-opening sermon was preached by the Rev. Dr. Raleigh. The Rev. J. Morlais Jones, and the Rev. A. Hannay, occupied the pulpit on the following day.

A NEW Church has been formed at Coatbridge, where a preaching station has been established for five months past. The Rev. J. Buchan, M.A., of Airdrie, presided. The Rev. John Douglas, of Glasgow, and the Rev. T. Brisbane, of Cambuslang, also delivered addresses.

THE New Church at Blackburn-road, Bolton (the Rev. J. E. Clayton, pastor) was opened on Sunday, January 14th, when sermons were preached by the Revs. W. H. Davison and R. Best. The building seats 500 persons, and the cost is about £1,150.

A NEW Church was inaugurated at Watford, on February 1st, and the Rev. A. Cave, LL.B., was at the same time recognised as its pastor. The Revs. J. C. Gallaway, M.A., W. Statham, Professor Newth, W. Cuthbertson, B.A., and others took part in the service.

THE foundation-stone of the new Chapel in Pembroke-road, Clifton, was laid January 31st, by Mr. T. Rowley Hill, M.P., of Worcester.

NEW Sunday Schools have been opened at Folkestone. The pastor, the Rev. A. J. Palmer, presided at the dedication service.

DEATHS.

REV. JOHN PETER, F.G.S., Professor of the Congregational College, Bala, died on the 17th of January.

REV. WILLIAM JORDAN UNWIN, M.A., LL.D., for many years Principal of Homerton Training College, died at Ivydene, Feltham Hill, on February 4th, in the 66th year of his age.

REV. GEORGE GOGGEBLEY, formerly missionary in India, died at Mildmay Park, on Sunday, February 11th, aged 82.

REV. W. WILLIAMS, Hirwain, Glamorganshire, died January 21st, aged 70.

REV. R. ROBERTS, of Bergholt, after a long period of affliction, entered into rest on February 12, aged 68.

REV. G. WADE ROBINSON, late of Brighton, died January 30th, at Southampton, in the 38th year of his age.

MARCH, 1877.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Madagascar.—Journey to Sihanaka West.

BY THE REV. C. F. MOSS.

AT Anosibè we have a congregation connected with the Ambatonakanga Church in the capital, which supports an Evangelist who labours there. About two hundred meet for worship every Sabbath, of whom thirty are communicants. The day-school numbers thirty-eight. Mr. Lord and I were sorry to find that, as compared with their condition last year, the people had gone backward rather than forward.

Saturday, July 1.—Our night at Anosibè had been a restless one. We had pitched our tent just outside of the chapel, with a lake on one side of us and a swamp on the other: and our visitors, in the shape of legions of mosquitoes, required so much attention from us all night that sleep was impossible. But, hoping for better things, we started early (after addressing and catechising the adults and children at Anosibè) on our way to Manàrintsoa. Here also we have a small congregation and day school, the general state of which I found considerably in advance of what it was last year. Drunkenness especially seems to have abated. The eagerness of the people to receive further instruction was cheering and yet painful. One young man had come from a great distance to ask us to teach him to write; and on being made at last to comprehend that this could not be accomplished in one lesson, he appeared sadly disappointed.

Leaving Manàrintsoa at 2.30 P.M., our path skirted a small but picturesque lake, abounding with wild fowl; thence over high hills and moors a thousand feet above the plain, until, at five, we reached the small garrison town of ANDRAOPASIKA. This is emphatically "a city set on a hill," being on the summit of a steep conical hill, 3,850 feet above the sea, and rising abruptly some 700 feet above the surrounding plain. The sides of the hill are deeply washed and weather-worn, forming chasms in the soft sandy clay some hundreds of feet in depth. At its base winds the

small stream called the Māvōlāva, which joins the Mānanāra a mile or so to the west. The summit is crowned with trees and with immense masses of prickly pear, which, with a stockade fence, complete the fortifications of the town against the predatory designs of any wild bands of cattle-stealers or other marauders who might be disposed to attack it.

As we have a small but appreciative congregation here, and had come specially to introduce and set apart a new Evangelist for labour among them, our reception by both Governor and people was a very kind one. Offerings of fowls and rice and pork, with dried bananas, called *fintaa*, at once testified to their gratitude and gladdened the hearts of our bearers—to say nothing of the share that legitimately fell to my companion and myself.

On the following day—Sunday, July 2—we had the pleasure of meeting a hundred attentive, well-dressed people in the chapel, to whom I preached from the words “Ye are Christ’s,” and to about forty of whom I administered the Lord’s Supper. In the afternoon Mr. Lord addressed and catechised the children, some twenty-five in number. Having also met representatives of the neighbouring villages, we left our Evangelist among them with a fair prospect of future usefulness.

VOAMBOHITRA.

On the 4th July, after lunch at Tsarahafatra, we continued our journey, hoping to reach VOAMBOHITRA by sunset. Its magnificent, black, basaltic mass had been visible for several days past, and now towered grandly some 2,000 feet sheer above the plain, apparently a few miles only to the north-west. But, deceived by the rare, clear atmosphere, we found ourselves far out in our reckoning. On and on, over hill and moorland, passing small villages, crossing narrow streams, all the afternoon, until the shades of night fell around us, and it was dark. To guide our luggage-bearers we had to set fire to the long grass which soon made a glorious blaze. By-and-by we groped our way into a small village of five houses, called AMBAKORONTY, where we found a lively chatty party of strangers cooking rice over a huge fire in the open air. We soon followed their example, pitched our tent, boiled the water for tea, and got a fowl or two for supper, and then turned in for the night. The drinking water at this place was worse than anywhere else on our journey.

Wednesday, July 5th.—After nearly four hours’ ride over hill and valley, we rounded the north-east spur of Voambohitra and came to a scattered village of some fifty houses, with a chapel of Volotara that will accommodate two hundred people. Here, after a time, a few of the inhabitants met

us, with whom we held an interesting conversation. No European had visited the place before except M. Grandidier, who passed through about ten years ago. None of the people could read, but as occasionally a Hova official spends a Sabbath at the place in passing, we left a Testament, some catechisms, hymn-books, and lesson-sheets with them, hoping they might be as bread cast upon the waters to return after many days. To our surprise, however, the leading men among them were greatly afraid to take these, fearing lest possibly something treasonable to Queen and Constitution might be involved in their doing so. It was only after long explanation on our part (assuring them that so far from there being treason lurking in these mysterious documents, we, who brought them, were staunch friends of the Queen, and she herself desired her people to receive them), that their scruples could be overcome. This done, however, they received them with much thankfulness, promising, nevertheless, to deposit them for safe-keeping until wanted, with the commandant of the Hova garrison stationed on the top of the Voambohitra hill. We now had a good view of this noble mountain. Its northern front appeared to extend about four miles, presenting a bluff precipitous face of black basaltic rock. It rises about 2,000 feet from the valley, and its summit can scarcely be less than 4,500 feet above the sea. Its general appearance resembles Table Mountain at the Cape of Good Hope. For three days at least, on our farther northern journey, it was still the most conspicuous landmark, and we afterwards kept it in view for several days longer on our eastward course to Amparafaravola and Ambatondrazaka.

ANTONGODRAHOJA.

Sunday, July 9.—A nice congregation of 300 people, summoned by beat of drum, met us to-day, to whom I preached in the morning from 1 Peter ii. 20, introducing during the service the hymns learned on the previous evening. In the afternoon Mr. Lord preached and catechised the children. Altogether, we found the people here more intelligent and advanced than at most other places on our route. Its proximity to Mojangi, and the fact of its being on the *direct* line of communication between that place and the capital, as well as to the Sihanaka country, make it a town of importance. It has 110 houses, chiefly Hova, besides six inhabited by Sakalava. The church numbers about sixty communicants, and the day-school has fifty children, most of whom are able to read. Of the internal condition of the church not much can be said. Polygamy is probably still practised in secret. Passers-by have misled the young disciples, and led them to believe that grave immoralities are quite compatible with church membership. On inquiring of the most earnest and

intelligent man here as to the state of church life among them, he opened his Testament at Ephes. v. 12 as his reply ("For it is a shame even to speak of those things which are done of them in secret.") And yet it would be difficult to induce a properly-qualified Evangelist to settle here. The grand thing to be done is to educate the Christian young men in and around the capital, so that when in years to come, after leaving college, they settle as traders or Government officers in these distant places, they may become a real power in lifting the people towards Christ.

AN UNKNOWN REGION.

Monday, July 10.—As the path from Antogodrahoja to the Sihanaka country is very difficult, and has never been trodden by Europeans before, our kind friend Rainimaro, the commander, allowed a soldier to accompany us as guide to the first military station, and gave instructions that others should be provided in succession until we reached Amparafaravola. Retracing our steps as far as Tàrifotsy, we then turned to the east, descended rapidly from the high ground, nearly 5,000 feet above the sea-level, into a series of beautiful glens, jotted with patches of woodlands, giving a richness and variety to the landscape that were very grateful after our experience of the cold, bleak moorlands. At length we came to BEMAVO, a village of *two* houses, named after a small stream that flows just beneath. Pitched tent and slept, I know not how. Found by aneroid that we had descended 2,800 feet in the last few hours.

Tuesday, July 11.—The scenery to-day wild and beautiful. Came at twelve to a rising town of fifty houses called Kéliloha. Has a neat new chapel, but no preachers, no readers, no Gospel! The people, as well as many others along our way, have simply given up their idols, but have nothing better (or even so good) in their stead. Like brutes they live, like brutes they die. What can we do for them?

A MIDNIGHT MARCH.

About four miles south of Ampandrana is a huge mass of gneiss, or basaltic rock, called Ambdhitsihay, rising probably 1,500 feet above the plain, and in form like the hull of a large ship turned upside down. Passing this and several small villages, the scenery became wild, rugged, and beautiful beyond description. After climbing several hills of 1,000 feet in height, and descending as often into deep valleys, we found ourselves in a deep ravine shut in by hills east and west, and with a small river rushing in foaming cascades over its rocky bed. Half a mile higher up the valley this stream takes a grand leap of 800 feet sheer over the rocks, forming the most beautiful waterfall I remember to have seen. Then a

fearfully difficult climb up an almost perpendicular ascent of 1,500 feet, and we were enveloped in mist and darkness. For hours we had to grope our way over the moor, through the long grass, by the brink of yawning chasms, through swamps, and over two or three black streams, without a star overhead visible through the gloom. In pity for our poor luggage-carriers, who were a mile or two behind, I set fire to the long grass to serve as a beacon for them. By-and-by a magnificent glare lit up the horizon, and by its light the poor fellows reached our resting-place in safety an hour or two after ourselves, thankful to me for having saved them from having to sleep on the bleak moors all night. Antsâmpandrâno, which we reached about 8.30 P.M., is a small military station garrisoned by about a dozen soldiers. It is a low, swampy place, and must be very unhealthy in the rainy season. Its inhabitants, some 200 or so in number, seemed greatly terrified at the sight of two live Europeans, and at once ran away. In the house in which we stayed, however, we found one or two very intelligent people. One of them had formerly lived at Antoby, near Anzozorobé, and described to us very graphically how the people of that place had in a similar manner all of them fled when the Rev. J. Pearse first visited it in 1869. We have now at Antoby an excellent evangelist, who, with his devoted wife, is doing a noble work there. A neat spacious church, a large congregation and flourishing day-school are striking evidences of the change that Divine grace and truth have wrought in that remote village in the course of a few years. Our meeting with the poor benighted people here (Antsâmpandrâno), only one of whom could read, made us earnestly pray that what the truth has accomplished at Antoby it may as speedily accomplish here.

THE SIHANAKA.

July 16.—The Sabbath: "O day most calm, most bright." A brisk walk of about two hours brought us to Ambatondrazaka, the capital of the Sihanaka country, in which our dear friends, the Rev. J. Pearse and his devoted wife, are doing a most noble and successful work. As we arrived (about 10 A.M.) the morning congregation was just dispersing. We found our friends well, and delighted to see us. In the afternoon I had the opportunity of preaching to a large and most attentive congregation. On the following day Mr. Lord put the school children through a very interesting and successful examination. During our short stay we found Mr. Pearse, both as medical missionary and minister, "in labours more abundant," and the Lord evidently designs to make him instrumental in imparting rich and saving blessings to the Sihanaka people.

II.—The Cape Colony.

REFERRING to the Native Churches planted by the Society in the Cape Colony many years since, the last Annual Report speaks with satisfaction respecting the position of usefulness which those Churches have already attained, and with hopefulness in regard to the widening prospects of usefulness before them. Several of the Churches have become entirely self-supporting; others are partially so. The great want which is at present felt is that of a trained ministry able and willing to occupy vacant posts, to encourage the Churches in their honourable ambition, and to point out to them the opportunities for growth and development which the Society's past labours on their behalf have placed within their reach. The reports of our brethren still remaining in a sphere which is gradually passing out of the range of direct missionary effort, while exhibiting difficulties incident to colonial life and labour, serve also to indicate the extent to which the Gospel leaven is working in many hearts. The Rev. T. ATKINSON, of PACALTSBORG, writes:—

“There were five members received into the Church in the early part of 1874, just before I left for England, and five also during 1875. But owing to deaths among our community the number in communion remains about the same. You will observe, however, a considerable increase in the amount of the local contributions, this being for the past year £82 3s. after deducting the incidental expenses. This is so far gratifying; but still the progress of the mission work on the whole is not by any means what we could wish it to be. The attendance at public worship has been for some months past greatly affected by the circumstances of the people. Most of the men and boys are employed on the roads, and many at a great distance, so that they are necessarily absent for several months together, and can only occasionally get leave of absence for a few days. Since Christmas many of them have been at home, and we have had the pleasure of seeing the house of God well filled. But now they are about to leave again,

when I shall have but comparatively few hearers. This is a great drawback; but it is unavoidable. They must go out to earn their livelihood, and the work on the roads suits them better than anything else, and there is more demand for their labour than in any other line. There has been no day-school for a considerable time past owing to the difficulty of getting a teacher. But just now the people have been making arrangements for obtaining one, and for having the school reopened next month. Our two Sabbath-schools have of late been unusually well attended.

“During the whole of the past year I have been favoured with good health, so that I have been enabled to pursue my labours without any interruption. Besides my usual work here I have been permitted to continue my monthly visits to the Brak River (about twenty miles west of this), where we have generally an encouraging attendance of two hundred and upwards, about half of them being whites. I do not consider

this as strictly an out-station, and therefore I have not included it in the statistics. It is rather a preaching-station, at which other ministers officiate occasionally. My friends there, William Searle and his family, have a good Sabbath-school when there are no services held.

"The date of this letter reminds me that I have been now just fifty years in connection with the Society. It was on the 31st January, 1826, that I

signed the articles of agreement as a missionary candidate, and a few weeks afterwards I became a student at Gosport. And now, having obtained help of God, I continue unto this day, still being permitted to work a little in the evening of life, while nearly all my fellow-students have passed away, and also most of those whom I found in the mission field on my arrival in South Africa, in October, 1829."

2. SOMERSET EAST.

The Rev. R. T. GREGOROWSKI, of SOMERSET, takes occasion to deplore the lack of Christian liberality among his little flock; but he shows also how the deficiencies of some are made up by increased generosity on the part of others, and that "cheerful givers" are not wanting in the Church over which he presides.

"The country has not yet recovered from the losses and drawbacks of former years. My people were much better off when twenty-seven years ago I arrived amongst them. They had then some stock horses, oxen, and even wagons to travel with in coming from the country to Somerset for divine worship with their families. They cannot be compared to the people of the Interior, or in Madagascar, or in the South Sea Islands, who are the proprietors of the land, and reap the produce of the soil. They must labour, but others have the benefit of it. Now, as everything has risen to an enormous price, provisions included, and wages have not advanced in proportion, their outward condition cannot improve. They cannot build better houses on other people's ground. They must only make very temporary huts, being subject to frequent removals. There are now in the Somerset congregation, those from the country included, 229 members of the Church. But what is that among so many? The great mass of the people remain still in heathenism. All these as a

rule, give nothing to the mission cause. And, again, of the members a great many are old and infirm, and widows; some of them have also children to support. They are more in a condition to receive than to give. Then, again, some of those who are able are unwilling to give anything. They are reminded and spoken to from year to year, without any effect. A member of the church came to me on the day before Christmas, who was not so badly off, to inquire how much she was behind with her subscription. I went to fetch the books and found that she and her husband had not given anything in 1875, nor in 1874, nor in 1873. Then I said there is no need of going further backwards. Well, I thought that she would now at least give something. However, she went away, and after the services went back to the country without giving anything.

"In reading my Report so far, it will be thought that the end of it will be that during the year nothing, or next to nothing, has been done

towards maintaining the means of grace. Still that is not exactly the case. Somerset is generally not much behind the other places. But that it is so, is much to the praise of a comparatively small number of the Church members, who do everything, and bear the whole burden. Who are they? There are amongst them not many wise men after the flesh, not many mighty, not many noble. There is amongst them no governor, general, or field-marshal. They are poor, but are a pattern of Christian virtue. Even the white inhabitants, who generally

mix all the colonial people together and load them with all kinds of reproaches, must confess that they are exceptions to the general rule. They are people of real piety, spiritually minded. It is pleasing and edifying to converse with them, and perceive their Scriptural knowledge and experience of their hidden life with Christ. In their prayers they often refer to what they have lately heard during divine service, and it appears that they have well understood, and made a proper application of what they had heard."

3. CRADOCK.

The following Report of the Church at CRADOCK derives additional interest from the circumstance that its contents formed the last letter addressed to the Directors by the Rev. R. B. TAYLOR, whose death was announced in the *Missionary Chronicle* for July, 1876 :—

"The weekly female prayer-meeting has been continued as usual. There have been five additions to the church; two have been suspended, three have left the neighbourhood for the diamond fields, and two have died. The present number, including the members of the branch church at Tarkastad, is 121. The different Sabbath-schools have been continued as usual.

"The congregation have made some special efforts, and have in consequence raised somewhat the amount of subscriptions. It has been my aim ever since I came to Cradock to train the congregation to manage their own affairs. It occurred to me in the beginning of the year to afford something of a practical test by handing over to the teetotal portion the more special management, myself still keeping a general superintendence. I drew up a few rules for their guidance. The result has been very gratifying. They have their president, secretary, and treasurer chosen from themselves; and with their Total Abstinence

Society proper, they have associated a Benefit Society, the members of which, by paying a weekly or monthly subscription, become entitled to assistance in sickness and in defraying funeral expenses.

"My unusually protracted season of debility has been a heavy time of trial to me, but it has been much alleviated by the sympathy shown by the congregation. They are ready to do anything in their power for me; and at an early period of my illness a special messenger was deputed to inform me that if there were any place to which I would like to go for change of air, means would be taken to enable me to meet the expense. I was too weak then to bear removal, but I am contemplating now a change for two or three weeks, and they have now come forward with a subscription sufficient to cover hire of oxen, and driver, and leader. Some people say the Hottentot has no gratitude; I cannot say that such has been my experience."

III.—South Seas—Tokelan, Ellice, and Gilbert Groups.

↑N continuing our extracts from the journal of the Rev. Dr. TURNER, of
↓ Samoa, we commence with the island of NIKUNAU, one of the Gilbert Group, which was reached on the morning of the 8th of June. This island is situated in latitude $1^{\circ} 16'$ south, and longitude $176^{\circ} 29'$ east. It is eight miles long, with water in the centre in wet weather. Its population numbers two thousand, all of whom attend the services and make a profession of Christianity, although many still cling to heathen customs. Fourteen candidates were examined by the missionary, and he found fifty-six children under instruction :—

“The native pastors, Elisaia and Josia, are separated by a distance of four miles, and at each of the stations I had an ordination service and a meeting with the children. No church has yet been formed. Elisaia has taught the people to repeat the Lord's prayer at the close of Divine service, which they do with becoming solemnity. Josia has only been here nine months, and is not yet fluent in the language. He has a rough lot of natives to deal with, and is discouraged at times.

“Tapuariki was the great god here, and was supposed to come in the thunder. They had many other gods, and, as was common in this group, had coral round-stone slabs or pillars set up as shrines. Man was supposed

to have been developed from the fish of the sea. They say that in the beginning darkness brooded over all, and that the heavens were down and resting on the earth until raised by two brothers, Naleau and Laki. They had a third brother whose right eye was plucked out and thrown up into the heavens and became the sun; the other was thrown up and became the moon. The soul after death roamed the earth. Death for stealing has been changed into forfeiture of land. The drinking of fermented juice of the pod of the cocoa-nut is forbidden by law, and the consequence is a great deal of peace and order.

“A run of thirty miles took us, on June 9th, to

1. PERU.

Lat. $1^{\circ} 18'$ S., long. 176° E.

Population 2,500.

Church members—male, 97 ; female, 24 ; total, 121.

Candidates— „ 212 ; „ 231 ; „ 443.

Scholars 225.

“Pastor Isaia, at the weather end of the island, boarded us in the morning, but it was noon before we anchored at Eaia's place, which is the central station. We were able to have an ordination service and a meeting of the children here before

dark. An old man called out after seeing my diagrams, ‘Good, very good; just leave them *here*, please!’ I walked to Isaia's station by moon-light, and was there by 5.30 a.m. Had two services there, also, and his report.

"Had a hot walk back to Esia's place, where I got a canoe to take me five miles along the lagoon to Naisili's place, and there again I had an ordination service and a meeting with the children. This is the oldest station, and all at the services were remarkably well-dressed. At the other stations there are marked signs of advance also. The change here in only six years is truly wonderful.


"I was struck with the disproportion between the number of the men and the women among the church members. At Esia's station, for instance, forty men and only *four* women. This was explained by the singular custom which prevailed in this part of the Pacific of prohibiting a married woman, for years after her marriage, from looking at or speaking to any one but her husband. When she went anywhere she covered herself up with a mat, which was so folded as to leave but a small hole in front for her to see the road before her. Any man seeing her coming along would get out of the way till she passed. This veiling and seclusion is fast passing away, as the aggregate of the candidate classes proves—viz., two hundred and twelve men and two hundred and thirty-one women. It is only since January last that many have given up their heathenism. All are now nominally Christian; all attend the Sabbath service and worship God in their families.

"PERU is ten miles long, with a lagoon at the west side, but no other islet on the western reef. The people say their ancestors came from Samoa, and in proof of this have a number of Samoan names of persons and places—such as Tangaloa, Apolima, Manono, &c. Remoter story says the god Naleau separated the heavens from the earth, and raised the former

by means of long poles. The souls of the departed went to the heavens. Fire was procured from Tangaloa of the heavens by an old lady and put in a tree. She told the people to bring it out by friction, and ever since they have had cooked food. In their drunken quarrels they hacked each other frightfully with wooden knives and sabres, edged with sharks' teeth. When they got knives, outlasses, guns and pistols from foreign vessels it was ten times worse, and they declare that if the Gospel of peace, suppressing intoxication, &c., had not come, they would soon have killed each other out and out. So much for their opinion of civilization without Christianity.

"A system of salt water fish pools is common here. In my walk on Saturday morning I counted fifty of them in the one district, 40 ft. by 20 ft. and larger. Spare fish after a good take, and little ones from the beach, are thrown in, and so every family can easily procure a fresh fish when wanted.

"On giving up heathenism a number of large temples were burned, leaving the stone pillars standing, on which the roof rested. These upright stones, four or five feet high, and from ten to twenty of them, according to the size of the house, reminded me of Stonehenge. Beams were laid horizontally along the top of the pillars, and from these beams the rafters ran up towards one, two, or three centre posts, supporting the ridge pole. Whatever may be the solution of the antiquarian problem at Stonehenge, these relics in Peru are simply the lower stone pillars of ancient temples for heathen worship, night dances and other gatherings.

"Leaving Peru on the 10th, and after a run of forty miles, we anchored on Sept. the 11th, at 

2. ONOATOA ; OR, FRANCIS ISLAND.

Lat. 1° 56' S., long. 175° 44' E.

Population..... 950.

Church members—male, 68 ; female, 10 ; total, 78.

Candidates— „ 71 ; „ 24 ; „ 95.

“Pastor Karamelu boarded us first, and sent back his canoe at once for all his people to go along to Simona's station for an ordination service, and a meeting with the children. We had a crowded chapel, and much quiet and attention, and spent the evening with the two native pastors.

“The islets of ONOATOA, running

along the east side of the lagoon, are seven in number, each has a particular name, and Onoatua embraces the whole. The sandy soil is very barren, and is now in its worst state after such a long scarcity of rain.

“Thirty-eight miles from Onoatua took us on Tuesday, the 13th June, to

3. TAMANA ; OR, ROTCH ISLAND.

Lat. 2° 30' S., long. 176° 7' E.

Population 1,700.

Church members—male, 60 ; female, 59 ; total, 119.

Candidates— „ 90 ; „ 89 ; „ 179.

Scholars— boys, 90 ; girls, 100 ; „ 190.

“Here we found Samuela and his brother teacher Sakaio, and their families, well. Samuela has nearly finished a new house, and the natives around him are erecting neat pandanas-sided houses, forty feet by twenty, with the eaves six feet from the ground, instead of the low hovels of heathenism. The station of Sakaio is only a mile distant, and as they have a united church for the island, we assembled all at Samuela's place. The chapel was too small for the united service ; but we had it in the old stone-pillared temple of the village, which is now used as a court-house, and there I ordained Samuela and Sakaio to the work of the ministry.

“Tamana is a small coral island about three miles long. The people are a shade better off for food than at some of the other islands. They trace their origin to Samoa. Here, too, they have the story of the heavens resting on the earth, and the separation. At death the soul went to a paradise in

the western horizon called Mane. At death the living cast lots about the spirit, as boys play at ‘odds and evens.’ If the small stones used turn out ‘odds,’ then the soul at the horizon was crushed between the two great stones, and blotted out of existence ; if ‘evens,’ the soul passed on to Mane, where there was plenty of good food, fine water, &c. The dying were urgent in begging those around them to see and make the Tapunea, or lot, to go all right. All in Tamana are now professedly Christian. The sand-stone coral slabs in honour of the gods are broken down, and utilised as house pillars, seats, door-steps, &c. Samuela's chapel has five doors ; each door-step is an old stone idol, and every time the people enter the house of God they again trample under foot the idolatries of the past.

“We left Tamana on the 14th June, and, after a run of two hundred miles, reached, on the 18th, our station at

4. NANUMEA; OR, ST. AUGUSTINE ISLAND.

Lat. 5° 39' S., long. 176° 13' E.

Population	441.
Church members—male,	5 ;	female,	1 ;	total,	6.
Candidates—	„ 25 ;	„ 36 ;	„ 61.		
Scholars—	boys, 89 ;	girls, 73 ;	„ 162.		

“I was on shore in good time for an ordination service and a meeting with the children before sunset. All the people are in the one settlement, and they have recently built a chapel which holds the entire population comfortably. The pulpit or desk is on a raised platform, the neat rails of which I found to be the central pieces of old war spears. This is an island of the Ellice group. The people trace their origin to Samoa, and when met in the chapel looked exactly like a congregation of Samoans. I instinctively spoke to them in Samoan, and was pretty well understood in most things without an interpreter. In the evening I had a long conversation with Pastor Tuilona. He and his wife and four children are well, and kindly treated by the people so far as food is concerned; but they do not yet collect any stated salary in January. That will follow soon now, I hope. The former census was guess work. This, Tuilona says, may be depended on. They are positive in saying that the population increases. Twenty-one were stolen by the Peruvian slavers, and they have never been heard of. Thirteen adults continue heathen, but they are not demonstrative, and have given up work on the Lord's day. The test of giving up heathenism is to bury the skulls of their ancestors, which they carefully keep, and dust and oil, in the family skull house. They dread a visit from the departed spirits, causing the death of some one of the family, if the skulls

are neglected. For five months the priests prayed against Christianity, and for the removal of the teacher, but the Word of the Lord prevailed. The murder of a man called Karise was the turning point. It led to a fresh appeal from the teacher to turn from such works of darkness, and serve the true God. They did consider and repent, and now all have turned over from heathenism with the exception of thirteen.

“There are two kings, and fifty-three heads of families, who deliberate and arrange political affairs. In heathenism they fined all who were absent from the temple on any day fixed for worship, and they have quietly applied the same law to the Christian services. Pastor Tuilona called my attention to it, and asked advice. He will now take a stand against all such fines.

“Here, again, we have the story of the union of the heavens and the earth, followed by the race of men. The souls of the departed, ‘if good,’ went to a land of brightness and clear water in the heavens, but, ‘if bad,’ were sent to mud and darkness. I thought I had found an instance of moral distinctions, but, alas! the answer to my next question informed me that the ‘goodness’ meant one whose friends had given a grand funeral feast, and ‘badness’ a person whose stingy friends gave nothing at all. A sail of forty miles from Nanumea took us on the 20th June to

5. NANUMANGA ; OR, HUDSON'S ISLAND.

Lat. 6° 19' S., long. 176° 24' E.

Population 236.

Candidates 11.

"It was only nine months since the teacher Ioane was landed here, and for the *third* time an effort made to introduce the Gospel. We approached the island, therefore, with no small anxiety to know whether the young man and his wife were safe, and whether it had pleased God to crown his mission with success. The first canoes answered to his name. One native said in broken English, 'He good man ;' and by 11.30 the 'good man' stepped over the ship's side himself, shook hands, thanked God, and proceeded to give us the cheering news that heathenism on the island had received its death-blow, that the altars in the two temples were broken down, that the former ceremonies on the arrival of strangers were at an end, that a chapel seventy feet by thirty had been erected, and that one hundred and fifty, including the king and a number of the principal chiefs, had become Christians. This was all confirmed when we went on shore, and the results of this young man's humble, prudent, prayerful, and earnest work, by God's blessing, are truly wonderful. He is the younger brother of Pastor Tema, of Funafuti, and both are the sons of one of our senior native pastors in Samoa. On his first Sabbath on shore in September last Ioane had twenty-four to hear him. On the second Sabbath he begged them to give up working on the Lord's day, and this they did. On the following Friday, at a conversational meeting with them about their gods, he said that their sacred pillar was merely a piece of wood made by God and perishable, but that the true God never

dies. The fish which they revered were made by God for men to eat, and it was the same with their sacred birds, such as the areva or cuckoo. And as for the shooting-star, it was not a god, but merely a passing light in the night, and, like all the heavenly lights, made and controlled by God. The people were much impressed by what he said. At midnight he was waked up by two of the chiefs, who asked him to rise and go with them. They took him to the bush away from the hearing of everybody, and there they talked. They said they had made up their minds to turn over, but their great difficulty was how to get rid of the relics or gods. He said he had no fear of them, and was ready to burn, or bury, or remove in any way they liked. This was all they wanted, and they decided to let him be the executioner on the following day.

"The day came ; five of the chiefs took their seats, surrounded by all the people, and Ioane was sent for. The first thing to be done was to remove from the necks of these men the sacred necklaces which were supposed to link them on to the special protection of the gods. It was considered death for any one to remove them, but Ioane stepped forward and broke the fragile network—the people staring in astonishment, and expecting every moment to see him fall down dead. The necklaces were removed, the spell was broken, the weakness of the gods manifest. 'And now,' said he, 'let us pray ;' and there and then he led their thoughts in prayer to the true God. He was then directed to go and break down the altars in the temples, remove

the skulls and stone idols, and also the clubs and spears of the gods. Every eye followed him, many still looking upon him as a dead man. In went his axe to the two pillars sacred to the 'shooting-star' god. He handled carefully the skulls as he took them from their places, and respectfully covered them with a piece of Samoan native cloth. Some of the clubs and spears from the armoury of the gods came in useful as a railing for the court house, which they decided to use as a temporary chapel. Ioane proposed one of the temples, but did not urge it, and next day he had a congregation of ninety-eight—all professing by their appearance there that Lord's day that they had given up heathenism. On the Monday they proceeded with the burial of the skulls and other sacred relics from the temples and family skull-houses. Some of the new converts helped Ioane, and in that grave of heathenism, dug in the village malae, or place of public meeting, they laid 134 skulls, one wooden idol, two stone idols, fourteen shell trumpets, used in calling assemblies, and a lot of clubs and spears used only by order of the gods. These skulls were kept on the temple and family altars; cocoa-nuts and other food were daily taken and laid before them; and in cases of sickness in the family or settlement they prayed to the spirits who were supposed still to hover around these skulls ready to answer a call for help.

"On the afternoon of the day I went on shore. We had a meeting, at which I ordained Ioane to the work of the ministry. The children were also assembled, and their parents looked on as I examined them and showed my diagrams. Thirteen of the children can read well. The people have built Ioane a house fronting the sea, and a

chapel close by, 70 ft. by 30 ft. Of the inhabitants 150 are Christian, and 86 heathen.

"Tradition asserts that the Nanomangans came from Samoa in the canoes of Lapi and Lafai. Here, too, we are told of the union of the heavens and the earth, and the separation and elevation by the sea serpent. Fire was a present from the gods, and put in wood to be called out by friction. Foilangi and Maumau were the gods, who had each a temple; and under the altars, on which were laid out in rows the skulls of their forefathers, were suspended offerings of pearl shell, and other valuables. In their own way the Nanumangans were intensely religious—more so, I think, than any natives I have ever heard of in these seas. Nothing hardly could be done without making it first known to the gods, and begging a blessing, protection, &c. The infant only a few seconds old, and before *anything* could be done to it, was hurried to the temple, that its first breathing might be in the presence of the god, and his blessing invoked on the *very first* essentials of infantile life. Even the killing of a pig had to be done in the temple, and the blessing of the god asked before it could be cooked or eaten. Children were betrothed when young, and united in after years. The penalty for stealing was death by sending off to sea in a canoe. No punishment for adultery. Here, as at Nanumea, they were *Freeloveites*. Many of the evils of heathenism are now checked by fines. The government consists of a king, and five who form a council with him; and for all important business other thirteen heads of families unite with them. A sail of seventy miles from Nanumanga took us in one night, and on the 23rd June, to

6. NUI; OR, NETHERLAND ISLAND.

Lat. 7° 15' S., long. 177° 7' E.

Population 233.

Church members—male, 71; female, 85; total, 156.

Candidates— „ 9; „ 4; „ 13.

Scholars— boys, 26; girls, 30; „ 56.

“Here we found Pastor Kerisome and family well, and the station continuing to bear the marks of prosperity reported in past years. This is a group of nine islets, fringing a long oval salt water lagoon. Fanua tapu is the name of the island on which the people reside. NUI is the name of the one which is seen farthest off, and which is the name as well of the whole of the group. Tradition says that a party, tired of war on Peru, of the Gilbert Islands, came here ten generations ago, and that they, with some Nanumea people, united, and from them has sprung the present population, speaking the Gilbert Island dialect. Here, again, we have the story of the serpent rising to the heavens. Those on earth clapped their hands and called out, ‘Lift up still—high—higher—high!’ The body of the serpent was cut in fragments, and became the surrounding lands, while the drops of its blood were turned into stars. The sun was the right eye of Pakauaneku, and the moon the left. The god Aulialia made earth models of a man and a woman, and, on raising them up, they became alive. He called the man Te papa, and the woman Te tata. The souls of the honest, kind, and gentle went and lived in light in heaven. The thief, the cruel, and the ill-tongued went to a prison of darkness under the earth. The skulls of their ancestors were treasured as gods, one for a family; and other household gods were incarnate in the fish, fowls, &c. Oblong stones were set up as shrines. One child was allowed to

live in a family. After a time a law was passed permitting two.

“Not long before Kerisome was here, ten and a half years ago, some Vaitupu people and a white man had persuaded the people to burn their temple and become worshippers of the white man's God. The Vaitupu people said they were tired of their gods—that they were cruel; and that if they died under the wrath of the new God they could not be worse than they were before. In this way the people were prepared for Kerisome, and God has made him a blessing to Nui.

“On the day I went on shore I had an ordination service, and also an examination of the children of the schools.

“A king, aided by twelve men, form the government. Intoxicating liquors are being introduced from vessels, and some white men try to persuade the people that it is a good thing to take a little now and then. Pastor Kerisome is concerned about it, and thinks the chiefs should pass a law forbidding any one, under a penalty, from tasting intoxicants. They have passed a law for the punishment of any one found drunk. I advised him to be content with that at present, but to begin at once an ‘Abstinence Society,’ and try and get all voluntarily to pledge themselves to keep away from such dangerous liquors. He liked the proposal. I wrote out a pledge for him, and he will try and get Church members and others, old and young, to sign it.”

IV.—Notes of the Month, and Extracts.

1. ORDINATION OF A MISSIONARY.

The Rev. H. C. RIDGES, B.A., whose departure for China on the 26th January was announced in our last number, received ordination as a missionary of the Society to Canton on the preceding Tuesday, viz., January 23rd. The service took place in Queen-street Chapel, Wolverhampton, and was numerously attended. The Rev. E. R. Barrett, B.A., missionary from Shanghai, described the field of labour. The usual questions, to which Mr. Ridges gave suitable replies, were asked by the Rev. Edward H. Jones, one of the secretaries of the Society. The Rev. A. Cooke, of Cannock, offered the ordination prayer; and the Rev. Dr. Robertson, of Cambridge, delivered the charge.

2. DEATHS OF MISSIONARIES.

REV. WILLIAM ALLOWAY.

It is with deep regret we announce the removal, by death, of the Rev. WILLIAM ALLOWAY, whose labours for the benefit of the negro population of Jamaica have extended over a period of forty-two years. In 1834, on the completion of his course of study in Hackney College, Mr. Alloway, having been accepted by the Directors, was ordained in his native town of Trowbridge, Wilts, as a missionary of the Society. Before the end of the year Mr. Alloway, with his wife, landed in Jamaica, and in April, 1835, he commenced a station at Dry Harbour; the church at which has since become self-supporting, and is now under the charge of a native ordained minister. In February, 1842, Mr. Alloway removed to Porus (Whitefield) where he laboured for fourteen years. His appointment in 1856 as superintendent for training a native ministry rendered it desirable that Mr. Alloway should take up his residence at Ridgemount. The church at this station, also, has for a considerable period gladly relieved the Society's funds by supporting the ordinances of the Gospel in its midst. Mrs. Alloway died in the Island on the 17th February, 1869. On three occasions Mr. Alloway has visited England, namely, in the years 1844, 1859, and 1870. He died at Ridgemount on the 19th of January. In announcing the sudden and unexpected event, the Rev. T. H. Clark writes:—

"On the previous Sabbath our dear friend and brother preached from Luke x. 20, and pointed out to his people the blessedness of those 'whose names are written in heaven.' Later in the day he was taken ill, and passed a bad night. The doctor saw him next morning, and our brother's indisposition speedily yielded to medical treatment. He was not confined to his room, but was 'about his Father's business' during the week. On Thursday he was unusually cheerful and planning out work for the future; he was busy in his study until after nine o'clock that night, conducted family worship as usual, and, if I mistake not, on that very night read from 'Spurgeon's Daily Readings,' his reflections on Zech. xiv. 7, 'At evening time it shall be light.' The morning came, and our brother told his daughter that he had had a good night, and felt much better; but she had not left him many minutes when the heavenly messenger came. Mr. Alloway had just left his bed, and was in the act of dressing, when he was seized with a fit, fell to the ground, and in a moment, without a word or sigh or groan, passed from earth to heaven."

REV. GEORGE GOGERLY.

Thirty-five years have elapsed since the retirement from the Society's foreign service of the Rev. GEORGE GOGERLY, whose death took place in London on Sunday the 11th of February, at the advanced age of eighty-two. In the early part of 1819 Mr. Gogerly received his appointment as missionary printer to CALCUTTA, North India; and, in company with Mrs. Gogerly, arrived at his destination in September of the same year. Mrs. Gogerly died in September, 1823. In 1826 and 1827, owing to ill-health and other causes, Mr. Gogerly resided successively in Ceylon and Berhampore. Returning to Calcutta, he received ordination in Union Chapel of that city on the 2nd of June, 1828. In 1836, Mr. Gogerly, with his family, visited England on sick leave. He resumed missionary work in Calcutta in January, 1839; but within four years his health so completely broke down as again to necessitate his return to this country, where he arrived on the 4th April, 1842. Mr. Gogerly subsequently became the pastor of the Congregational Church at Melton Mowbray. After his official connection with the Society had ceased, Mr. Gogerly evinced an unabated interest in its operations and welfare, and in many ways rendered to it willing and useful service.

MRS. NISBET.

Our number for August, 1876, recorded the death of the Rev. Dr. Nisbet, of Samoa. Mrs. Nisbet with her two fatherless children at once proceeded to Europe, and in the month of November she reached Italy in safety and comfort, and took up her residence among relatives and friends at Pomaret, in the province of Piedmont. It is with deep regret we have now to announce that, within a few brief months of her husband's removal, Mrs. Nisbet has herself also been called away. Addressing the Directors, under date Pomaret, January 3rd, her brother writes:—"This morning at five o'clock Mrs. Nisbet fell asleep in the arms of that Saviour whom she had known and loved since her childhood." Referring to Mrs. Nisbet's illness and the removal of an infant born so recently as December last, the writer adds:—"Since the death of her latest born she had been growing weaker and weaker, and the most tender and constant care only served to mitigate her sufferings." The Directors offer to the members of Mrs. Nisbet's family the expression of their warm sympathy in this time of trial.

MRS. TURNER.

Scarcely eighteen months have elapsed since the Rev. W. Y. TURNER, having received his appointment to the New Guinea Mission, embarked with Mrs. Turner for his destined sphere of labour. After a brief visit to friends in Australia, Mr. and Mrs. Turner joined Mr. Lawes in the eastern division of that mission, and took up their residence at Port Moresby. The unhealthiness of this station soon began to tell upon Mrs. Turner's constitution, and at length arrangements were made for her removal to Sydney. While on her way thither, Mrs. Turner succumbed to the fever from which she had long been suffering, a week after she had given birth to a son. She died at Somerset, Cape York, on board the *John Williams*, on the 21st of November last. The Directors have already expressed by letter their sympathy with Mr. Turner on occasion of the dark cloud which has thus early come over his missionary career.

3. INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.

SPECIAL APPEAL BY THE COMMITTEE.

This institution originated nearly forty years ago in the deep convictions of one or two ladies, who had been brought into close association with missionaries, of the great need which existed for some home where their children might be taught, and trained, and watched over with parental care while necessarily separated from them. The numbers have gradually risen from five to sixty, and now, while the house at Walthamstow is over-crowded, many children have long been vainly waiting for admission.

Two years ago the need of increased accommodation was strongly felt. Finding the present building quite incapable of enlargement, the convictions of many became confirmed that the removal of the institution to a greater distance from London was most desirable. At length the committee came to a resolution to recommend the purchase of land at Sevenoaks, and a general meeting of subscribers, summoned at the Memorial Hall on Tuesday, January 16, 1877, cordially confirmed this decision.

The committee feel that they are building for the future, and that it is most important to secure for the children a free country life with simple tastes and pleasures. At Sevenoaks and in the neighbourhood several old friends are ready at once to welcome it; while the continued oversight of their long-proved friend, Mrs. Pye-Smith—the daughter of Mrs. Foulger, the founder of the institution—will, the committee feel, give confidence both to the subscribers and to the parents.

A most desirable plot of ground has been purchased at Sevenoaks, under the advice of experienced men of business, and the choice is approved by the Missionary Society secretaries. The sum for the land has already been subscribed, and a small surplus remains. It is most important to commence building as *soon as possible*, as the accommodation is urgently needed; but before this action can be justified, a considerably increased amount is absolutely necessary. It is estimated that the expenses of building, furnishing, &c., can scarcely be less than £10,000, to meet which the before-mentioned surplus remains, and the proceeds of the freehold property at Walthamstow, which it is hoped will realise £3,000. The committee are most anxious to have the new building as simple and inexpensive as will be consistent with space and comfort. They desire, not a grand institution, but a commodious, unpretentious home to accommodate 100 children, and they have confidence that their architect will carry out these desires. The institution is open to the children of all Christian missionaries, without regard to sect, and this appeal is therefore most earnestly made to those of all denominations to whom the cause of missions is dear. The committee urgently entreat help to enable them to carry out the object they have so much at heart, and they ask, not only donations for the building, but also annual subscriptions to meet the increased demands which will be made by the extended scale of operations.

Subscriptions and donations may be paid to Mrs. Pye-Smith, St. Katherine's, Sevenoaks, Kent, Honorary Secretary; Miss Mary Towne, 28, Walford-road, Stoke Newington, N., Cash Secretary; and the Bankers, Messrs. Barclay & Co., Lombard-street, E.C.

4. A FAITHFUL SERVANT.

The Rev. GEORGE GILL, formerly missionary in the HERVEY GROUP, South Pacific, and now minister of the Westgate Congregational Church, BURNLEY, Lancashire, has favoured us with the following notice of AKATU VAIENE, a native of Mangaia, who died at Burnley on the 16th of January of the present year, at the age of seventy. "On Mr. Gill's arrival at his sphere of labour in the South Seas, he found that a large proportion of the islanders were converts to the new faith. Among these was AKATU VAIENE. She was the daughter of a chief, and was one of the first married according to the Christian rite after the overthrow of polygamy. Both herself and husband became deeply attached to their pastor's family, and entered into their service. Soon afterwards Akatu Vaine became a widow, but although she received an offer of marriage from the principal chief or king of the island, she refused to enter for a second time into the matrimonial ties on account of her devotion to, and affection for, her master. In 1860, when Mr. Gill and his family left the island to return to Europe, that strong attachment was severely tried, but Akatu Vaine was faithful to her trust, and determined to leave her people and accompany Mr. Gill home. She has never repented of the sacrifice she made to continue in their service, 'to be near' and 'with them,' and nurse their children. But increasing years and infirmities, and perhaps the climate, have had a great deal to do in rendering her less active than heretofore. She has, however, continued to fulfil her duties as far as she was able. Her faith in Christianity was strong, and this was more noticeable as her hours got fewer. It was a great comfort to her to read her 'native' Bible, which, with spectacles on, she was able to do almost to the last. She died a triumphant death, having presented in life the attitude of a constant, upright Christian, faithfully filling the position she had assumed with honesty and steadfastness of purpose."

V.—*How Near's* Sacramental Offering to *Widows' Fund*.

To 17th February, 1877.

LONDON AND ITS VICINITY.			
Mr. and Mrs. W. C. Gellibrand.....	7 0 0	Kentish Town	15 2 9
Belvedere	2 6 6	Latter Chapel	2 2 0
Bethnal Green, Zion Chapel	1 1 0	Lewisham, High-road	21 5 9
Brixton, Trinity Church	6 10 2	Lower Tooting	1 1 0
Buckingham Chapel	0 15 0	Marlbrough Chapel	10 7 4
Burnt Ash Congregational Church	10 0 0	Do., Young Men's Bible Class.....	4 0 0
Cheshunt, Crossbrook Street	2 10 0	Merton	1 17 9
City Road	7 18 2	New College Chapel	16 10 0
Clayton Park	25 17 8	Norwood, South	1 11 8
Clement Chapel	2 10 0	Do., Upper	10 5 0
Croydon, George Street	10 19 2	Peckham, Asylum Road	4 0 0
New Thornton Heath, Moffatt		Robert Street Chapel	3 0 0
Road	7 14 2	St. Mary Oray	4 0 0
Salthurst Road	4 0 0	Stamford Hill	26 10 8
East Finchley	5 0 0	Stepney Meeting	5 0 0
Enfield, Chase Side	10 2 6	Stockwell Congregational Church	4 15 0
Furness Gate	2 0 0	Sutherland Road Chapel	2 0 0
Geborne Road, North Kensington	1 6 0	Sutton	2 10 0
Greenwich Road	3 3 0	Sydenham, Church-in-the-Grove	5 5 4
Hare Court Chapel	16 13 0	Tolmers Square	6 13 0
Harvest Chapel	14 10 9	Tottenham, High Cross	1 15 2
Holloway Congregational Church	10 0 0	Trevor Chapel	6 6 0
Junction Road	5 1 0	Union Chapel, Islington	23 17 1
Seven Sisters' Road	3 10 4	Walthamstow, Trinity Church	1 10 0
Kensington	20 0 0	Weigh House Chapel	10 10 0
		Woolwich, Rectory Place	6 4 4

Preston, Lancaster Road	5 5 0	Tewkesbury	1 6 5
Regate	3 8 6	Thame	1 3 6
Ridings	1 0 0	Theddington	5 9 10
Rom	0 18 4	The Quinta	1 17 0
Sale	6 0 4	Throop	3 7 0
Sandon	1 13 9	Tintwistle	2 16 8
Sawton	2 7 0	Tipple	0 18 5
Settle	1 1 0	Torquay, Belgrave Congregational Ch. ..	11 1 5
Sheffield, Cemetery Road	5 0 0	Uppminster	4 10 0
" Nether Chapel	13 6 6	Uppingham	2 2 0
" Queen Street	10 10 0	Walsall, Zion Chapel (additional)	2 19 9
Shrewsbury, Abbey Foregate Congre-		Walsall, Wednesbury Road	5 0 0
gational Church	6 6 0	Wareham	2 4 6
Shipton	4 7 6	Warminster	4 0 0
South Petherton	1 3 0	Warwick, Brook Street	1 5 0
Southport, Upper Portland Street	3 3 0	Wednesbury	0 11 6
Stafford	2 2 0	Weldon	0 19 9
Stalybridge	6 10 8	Wellington (Salop)	1 0 0
Stamford	4 0 0	Weston-super-Mare	4 12 9
Stand	1 5 0	Whitstable	2 9 1
Stanstead	1 12 8	Wickhambrook	1 1 2
Stockport, Hanover Chapel	5 3 0	Wilmalaw	7 2 10
" Wellington Road	3 6 6	Windsor, William Street	3 10 6
Stone	1 14 6	Windermere	4 0 0
Stourbridge	2 0 0	Winalow	1 2 9
Stratford-on-Avon	1 15 2	Wirksworth (additional)	1 0 0
Strud, Old Chapel	1 2 0	Wisbech	2 2 8
Sudbury	2 7 0	Worcester	15 8 0
Sunderland, Bethel Chapel	4 8 8	Wrexham, Chester Street	6 0 0
Taunton, North Street	20 18 7	Yardley Hastings	1 10 0
Tavistock	3 0 0		

VI.—Contributions.

From 16th January to 15th February, 1877.

LONDON.		Chapton, Upper. W. H.		COUNTRY.	
Dr F. J. Wood	50 0 0	Kopes, Esq	21 0 0	Alford	3 3 6
For His Name's Sake	50 0 0	Oxley, Broad Grn., on acc. 15 8 11		Alton, Auxiliary	30 8 5
Rev Sir Tilson M. Lushington		George Street Chapel	16 9 6	Altrincham, Auxiliary	23 0 1
Tilson, Bart, Life Sub.	10 0 0	Hare Court Chapel	8 1 2	Ash-by-Sandwich	9 2 0
J. W. A.	10 0 0	Highbate, Auxiliary	26 18 2	Baldock	10 8 0
A. B. C.	7 1 1	Holloway, Cong Ch., add.	0 10 6	Bamford	44 19 8
R. P. C.	5 0 0	Collected by Miss A. F.		Bath, Auxiliary	46 10 9
R. T. Webb, Esq	2 2 0	Cuff for support of Girl		Beiper	19 11 6
Mr and Mrs A. H. Nixon,		in Mrs Baylis' School ..	3 5 0	Berkhamstead	3 2 6
for Dr T. S. Thomson's		Horton, Academy Chapel,		Birmingham, Auxiliary ..	23 11 0
School, Travancore	2 1 0	on account	4 9 0	E. Townsend, Esq	1 1 0
R. Cunt, Esq	3 0 0	Kensington, Auxiliary	3 10 0	Bishops Hull	3 4 6
"Veritas," per Venerable		Latimer Chapel	1 18 11	Boston, Grove Chapel	5 17 6
Archdeacon Alcock	2 0 0	Lewisham High Road	47 12 0	Bournemouth, Auxiliary ..	66 8 3
Miss Alers Hankey	1 1 0	Lower Tooting, Cong. Ch. ..	8 3 1	Bradford, Auxiliary	100 15 0
F. Young, Esq	1 1 0	Mile End New Town, Aux. ..	19 3 4	Bridgnorth	5 12 7
Mrs Wardlaw, for Female		Mul Hill, Mr W.C. Warman	1 0 0	Brighton, Lewes Road....	3 17 11
Missions	1 1 0	Orange St. May Collection	2 2 10	Brill	0 17 6
A Friend, per Rev Henry		Tolmore Square, Cong. Ch. ..	89 5 4	Bulford	5 10 0
Secley, Deptford	0 10 0	Walford Road, Trinity		Buntingford	3 18 0
Mr J. Saunders	0 10 0	Cong. Church	8 8 4	Burnley, Auxiliary ..	9 12 7
A Voice from the "Duff" ..	0 4 6	Wansford, For Mr Bacon's		Bethesda Chapel	5 19 6
M. B.	0 1 0	Schools	5 0 0	Marsden	5 7 6
Christchurch, Auxiliary ..	41 7 8	Wimbleton, Aux., on acc. ..	11 10 0	Nelson	14 9 6
Clapton Park, Auxiliary ..	66 12 6	Young Men's Missionary		Salem Chapel	14 9 6
Wm. Underhill, Esq	50 0 0	Society, at Messrs J. and		Westgate Chapel	10 17 0
		R. Morley's, Wood Street.	5 0 0		

<i>Dyworth.</i> Rev E. Gould, for Mr Grange, Madagascar.. 5 0 0	<i>Maldstone</i> 3 3 0	<i>Wellington (Somerset).</i> Legacy of the late Mr Richard Thomas..... 9 12 0
<i>Chatham.</i> Mr E. Martyn, Missionary Box..... 3 0 0	<i>Malden.</i> Auxiliary..... 10 4 0	<i>West Bromwich.</i> Congl. Preaching Room, High St. 5 2 7
<i>Chester.</i> Auxiliary..... 33 0 0	<i>Manchester & Salford.</i> ANNS, 2000 0 0	<i>West Hartlepool.</i> Miss Moss 1 14 6
<i>Chesterfield.</i> Auxiliary..... 43 11 0	<i>Market Harborough</i> 52 7 0	<i>Wimbor.</i> Auxiliary..... 68 12 10
<i>Chester-in-Street</i> 7 0 0	<i>Market Lavington</i> 3 8 6	<i>Wilton</i> 9 6 3
<i>Cheekhaston.</i> Auxiliary..... 67 0 0	<i>Market Wighton.</i> Independent Society..... 1 0 0	<i>Windsor.</i> Miss E. F. Nock.. 10 0 0
<i>Cleington</i> 21 12 8	<i>Marsh Gibbon</i> 5 13 6	<i>Windsor.</i> Mr E. Parrott.. 1 1 0
<i>Cotton End.</i> Rev J. Frost.. 1 0 0	<i>Newcastle-on-Tyne.</i> Bath Lane Chu., Camden St.. 1 0 0	<i>Yarling Hastings</i> 3 8 5
<i>Cowes, West</i> 14 12 7	Legacy of the late E. Fow, Esq., less duty, &c..... 589 9 10	WALES.
<i>Creston</i> 1 19 4	<i>Northampton.</i> Commercial Street..... 78 17 5	<i>Brynherston, Felindre, &c.</i> .. 24 0 6
<i>Croftall</i> 10 19 10	<i>Iron Church</i> 11 10 0	<i>Cardif.</i> Auxiliary..... 7 11 6
<i>Cumberland.</i> Auxiliary..... 6 12 8	<i>Public Meeting</i> 5 4 11	<i>Maentwery (Merionethshire)</i> 5 7 2
<i>Cumham (Mon.)</i> 4 0 6	<i>Mr J. A. Barry</i> 0 10 6	<i>Wern, Aberceon</i> 4 13 0
<i>Darlington</i> 5 8 9	<i>Funeaton</i> 3 11 10	SCOTLAND.
<i>Dartmouth</i> 10 0 0	<i>Odham</i> 3 1 7	<i>Compholton.</i> U. P. Church, "A Friend to Missions".. 5 0 0
<i>Dedham.</i> Auxiliary..... 11 4 6	<i>Onge</i> 21 5 6	<i>Caper Angus.</i> Isla Park, J. Whitson, Esq., for UJJI Mission..... 25 0 0
<i>Dorchester</i> 5 12 6	<i>Oundle</i> 5 14 2	<i>Edinburgh.</i> "A Friend to Missions," for UJJI Mission 5 0 0
<i>Douglas (Isle of Man)</i> 0 13 6	<i>Preston.</i> Cannon Street Chapel (additional)..... 1 0 8	<i>Fordoun.</i> Mr W. Smith.. 0 10 0
<i>Exeter.</i> Auxiliary..... 100 0 0	<i>Rapton and Barrow</i> 3 18 6	<i>Grosmock.</i> Auxiliary..... 28 17 6
<i>Exeter.</i> Legacy of the late Miss Martha Tabor, of St. James, Exeter..... 5 0 0	<i>Rugby</i> 8 6 10	<i>Inch</i> 8 2 6
<i>Hamouth.</i> Ebenezer Chapel 1 11 1	<i>Rye</i> 4 17 6	<i>Kilgith.</i> Cong. Church.... 7 0 0
<i>Farnham.</i> Rev J. Hopwood 2 2 0	<i>St. Helens.</i> Collection, for UJJI Mission..... 25 0 0	<i>Langholm.</i> South U. P. Chu. 2 0 0
<i>Faversham</i> 2 11 0	<i>Sale.</i> Congregational Chu. 92 15 0	<i>Orkney, May.</i> Mr J. P. Tulloch..... 1 0 0
<i>General.</i> Grove Chapel.. 10 11 4	<i>Sandown</i> 18 4 0	Per Rev. E. A. Warham.
<i>Great Totham</i> 2 2 11	<i>Seabrook.</i> South Cliff Chu. 29 7 5	<i>Stratgowrie</i> 7 17 6
<i>Great Wakering</i> 2 10 6	<i>Sharnbrook.</i> Auxiliary..... 19 11 8	<i>Edinburgh</i> 0 8 4
<i>Guildford.</i> Auxiliary..... 4 5 6	<i>Shrewsbury</i> 16 19 5	<i>Haddington</i> 21 5 2
<i>Halfax District</i> 80 7 10	<i>Stalybridge.</i> Auxiliary.... 60 16 0	<i>Irvine Auxiliary, additional</i> 9 16 10
<i>Harwich.</i> Auxiliary..... 9 8 8	<i>Stockport.</i> Wyliffe Chapel 4 0 0	<i>Kirkwall</i> 1 10 0
<i>Hastings.</i> Mrs Allen..... 5 0 0	<i>Stone.</i> Mr Carrier..... 0 10 0	<i>Kirkcaldy</i> 0 16 3
<i>Heverhill.</i> Old Indep. Cha. 3 14 0	<i>Stratford-on-Avon</i> 22 9 0	<i>Peebles</i> 7 3 6
<i>High Easter</i> 2 16 8	<i>Sudbury.</i> Friar Street.... 6 17 3	IRELAND.
<i>Huyton.</i> Cong. Chapel.... 61 12 8	<i>Tamworth.</i> Mrs Dyer.... 1 1 0	<i>Belfast.</i> H. H..... 0 10 0
<i>Ithaston</i> 8 1 6	<i>Taunton.</i> North Street.... 25 19 9	<i>Sligo.</i> Ladies' Auxiliary to Zenana Mission for Misses..... 9 7 4
<i>Lancashire, West.</i> Auxiliary 200 0 0	<i>Tewkesbury.</i> Auxiliary..... 21 0 3	Per Rev. E. A. Warham.
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<i>Leeds.</i> Auxiliary..... 80 0 0	<i>Uttomest</i> 19 2 11	FOREIGN AND COLONIAL SOCIETIES AND MISSION STATIONS.
Legacy of the late Mr Charles Watson..... 200 0 0	<i>Unbridge.</i> Providence Chu. 30 0 0	<i>Jamaica, Kingston.</i> North Street Cong. Church.... 25 0 0
East Parade Young Men's Society, for UJJI Mission 20 0 0	<i>Venstor.</i> Auxiliary..... 84 1 3	<i>Ontario, Kingston.</i> Legacy of the late Mrs Sarah Jean Fuller, per Rev Dr Wilkes, of Montreal.... 12 5 0
<i>Leicestershire.</i> Auxiliary.. 78 12 6	<i>Warminster</i> 8 4 10	<i>South Sea</i> —
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		<i>Loyalty Islands</i> 80 1 2

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E. Thomas.
Chapman

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Apostles to the Indians.

BY THE REV. JOHN STOUGHTON, D.D.

No. 1.—ELIOT.

CONTRASTS between the state of highly civilised countries, and their condition when occupied by wild aborigines, are always interesting ; and the interest increases in proportion to the narrowness of the period which separates the age of civilisation from that of barbarism. An intelligent London citizen walking up Ludgate Hill may find entertainment in comparing what is before his eyes with pictures impressed on his memory of the hill, when 2,000 years ago a painted Briton stepping from his coracle on the Thames ascended that same slope covered with grass or brushwood on the edge of a forest tenanted by wolves. But a pleasure of the same description is much more intensely realised by a traveller in New England, who, as he is hurried along the railway from one thriving town to another, beholding everywhere signs of prosperity, calls to mind what he has read of the Indians who peopled that very district a little over 200 years ago.

These Indians are worthy of remembrance ;—physically considered, they were, in many respects, a fine race of people. Their coarse hair, scant beard, high cheek-bones, small eyes, protuberant lips, and broad noses were not pleasant to look at ; but these peculiarities were counter-balanced by a symmetrical form—a tall or medium stature ; a brown, but sometimes clear complexion, an elastic step, and graceful agility of motion. They are said to have rarely smiled, and to have been unused to tears ; but their want of passionate sensibility had some com-

pensation in their power of endurance, and their heroic courage. Nature, if not bountiful, was not niggardly in her bestowments upon these her numerous children. Their habits and customs were simple and rude; some of them repulsive and barbarous. They lived in wigwams made of bark and mats so as to resemble beehives, and in winter dressed themselves in hides which they had stripped from the deer, or in skins which they had torn from the backs of the seal. In summer, their dress was of the scantiest kind; but their feet, when necessary, were adorned with moccasins, and they delighted in painting themselves with bright colours, and in hanging about their person rings and shells. They shot or snared the bear, the moose, and the wild stag; and gathered, in their nets of deer-sinews, harvests of fish from abundant rivers. Their husbandry was of the most primitive description; but they managed to obtain crops of maize, to grow pumpkins and squash, and some kind of roots, which tasted like artichokes. They had no stated meals, an indication of a low state of social and domestic life; neither had they any sort of wine and spirits, but drank water sweetened sometimes with the juice of the maple tree.

Bows, arrows, nets, hooks, hatchets, chisels, tomahawks, pipes, and, after intercourse with the English, guns, formed both implements of labour, and items of their wealth. When resting from the chase or the battle, they would sit silent with their elbows on their knees, or seek pleasure in sleep and dreams. They had not generally more than one wife or squaw, and she was the slave, rather than the companion of her lord, attending to his wigwam, acting as gamekeeper, and working in the field, as well as doing the duties of the nursery. These Indians employed pieces of shells and beads as *wampum* or *wampumpeag*—the medium of barter—the current coin of their country. They measured time by sunrise and sunset, and the changes of the moon. Of a year, which is a scientific division of time, they had no conception. Sachems and Sagamores were their rulers, with some sort of hereditary rights without any salic law; for Sachems were at times of the gentler sex. A good deal of ceremony and etiquette was observed in their consultations or *palavers*; and all their state proceedings were slow and tedious, requiring patience and courtesy to an extreme degree from Europeans, who would avoid offending their high mightinesses. Their language, according to the classification of scientific philologists, was *polysynthetic*, without verbal inflections, and abounding in the most extraordinary accumulations of syllables ever attempted by mortals. As to their ideas of religion, there is a considerable difference of opinion; some attributing to them knowledge of the Supreme Being, and others denying that they had any such acquisition. It is a point we are

incompetent to settle. The Indians who remain in America no doubt talk much of the Great Spirit, and seem devoutly to regard his existence and government, but how far the idea is their own may be open to question ; and even if not first suggested to their minds, it may have become much clarified by intercourse with Christians.

Edward Winslow said, "They are a people without any religion or knowledge of any God ;" and Roger Williams, who loved them much, and served them well, declared, "There is no fear of God before their eyes, and all the words that ever bound the barbarians to foreigners were made of self and covetousness." Palfrey, the historian of New England, concludes his disquisition on the subject by quoting from a modern writer on the history of names, long personally conversant with the remains of the native tribes in that region,—“Fanciful historians have said much respecting the savage's hope of felicity in fine fields beyond the gates of death, where he should meet his ancestors and be happy in a state of immortality. But from any conversation had with the Indians here, or from anything which can be gathered from those who have been most with them, there is no reason to believe that the northern savages ever had ideas of that nature.”

Washington Irving, in his "Sketch Book," has painted with his exquisite felicity of diction a picture of the Indian character, in which appear traits of courage, endurance, and magnanimity ; but even he does not claim for them the gentler and more winning virtues of the heart, such as are possessed by uncultured natives in other portions of God's earth. We must confess some admiration for the heroism of certain distinguished Indians—poor Philip of Pokanoket awakens pity ; and we can unite with all who deplore and condemn much of the treatment which the brown man has received from the white. But after all, their social and moral and religious condition could not, from all accounts, have been otherwise than degraded and distressing, and therefore it loudly called for all the Christian compassion and missionary activity which we shall now attempt to describe. The story we have to tell relates to the two greatest spiritual benefactors the North American Indians ever had.

Cotton Mather dwells at large upon the virtues and achievements of John Eliot, *the Apostle to the Indians*, but we found in his memoir a conspicuous absence of particular incidents, such as serve to give colour and vivacity to a narrative. He covers his deficiency relative to Eliot's early life by saying, "The Atlantic Ocean, like the River of Lethe, may easily cause us to forget many of the things that happened on the other side ;" and the omission by this biographer of the name of the place of his hero's birth has not been fully supplied by subsequent research ; yet it is generally believed that he was born in the parish of Nasing in

Essex, in 1604. No record of his birth occurs in the Nasing parish register ; but a John Eliot is mentioned who was baptised in 1602, and died the same year. Probably he was an elder brother. A younger brother and certain sisters are duly registered. "These circumstances, together with the fact that he was always connected with the Nasing Puritans, have been sufficient to lead his modern biographers to assign Nasing as his birthplace with very little hesitancy."

We may gather the fact that he was piously educated, hence his acknowledgment, "that it was a great favour of God unto me to season my first lines with the fear of God, the word and prayer ;" yet a decided "conversion from the ways which original sin disposes all men unto" is noticed by Mather, who attributes the change to the instrumentality of Thomas Hooker, "even that Hooker," he quaintly remarks, "who having *angled* many scores of souls into the Kingdom of Heaven, at last laid his bones in our New England."

Hooker kept a school at Little Baddow, and there Eliot, after he had studied at the university of Cambridge, acted as usher, remarking afterwards, "when I came to this blessed country I then saw, as never before, the power of godliness in its loving vigour and efficacy."

It is pleasant to discover in the lives of the Puritans traces of tender passions such as throb in the bosom of other mortals ; and therefore we light with gratification on this passage in our Indian Apostle's memoir, that when he came to New England in November, 1631, he left behind him "a virtuous young gentlewoman, whom he had pursued and purposed a marriage unto, and she coming hither the year following, that marriage was consummated in the month of October, 1632." "Her name was Anne, and gracious was her nature. She was a woman very eminent both for holiness and usefulness, and she excelled most of the daughters that have done virtuously. When at last she died, I heard and saw her aged husband, who else very rarely wept, yet now with tears over the coffin before the good people, a vast confluence of which were come to her funeral, say, 'Here lies my dear, faithful, pious, prudent, prayerful wife ; I shall go to her, and she shall not return to me.'" One touch of pity makes the whole world kin, and we here anticipate the end of Eliot's married life in old age, because this anecdote, related by Mather, shows how the piety of nature blended itself in Eliot's case with the piety of grace.

Eliot, as intimated, had a university education at Cambridge ; he took holy orders in the Episcopal Church, but his Puritan sympathies separated him from the Establishment, and he determined to cast in his lot with the emigrants of New England. He arrived at Boston with the reputation of "a well-qualified minister," and "preacher,"

and at once entered upon the sacred office in that city. In the autumn of the year after his arrival, some of his Nasing neighbours followed him, and though the people at Boston wished him to remain with them, he, together with the new settlers, removed to Roxbury, picturesquely situated about two miles south of Boston, and now connected with it across Boston neck by three spacious and beautiful avenues.

"One of the first concerns of the settlers was to build a house for praying and preaching, and they erected a thatched building on the top of a hill, around which their wooden dwellings clustered.

"During the next few years detachments from the Nasing fellowship kept arriving at Roxbury. Several of the names that are given as coming from Nasing are not to be found in the register, so that it would seem that Nasing was the head-quarters of the Puritans of the neighbourhood, and that they used to assemble at this village from miles around to worship God, and to plan for their safety. Amongst the families belonging to Nasing, and that emigrated, was the Ruggles family. John Ruggles was a shoemaker, and at the age of forty-four crossed the sea, with Barbara his wife, and his little boy, called John. Eliot said of him: 'He was a lively Christian, known to many of the church in old England, where many of them enjoyed society together.' Of his wife he remarks: 'She was a godly, Christian woman, and joyned to the church with her husband. The power of the grace of Christ did much shine in her life and death. She was much afflicted . . . in which sickness she manifested much patience and faith; she died in childbed the 11th month 1636, and left a godly savour behind her.' John's brother, Thomas Ruggles, followed him to America in a few years. According to the Nasing register he had married one Mary Curtis on Nov. 1st, 1619. Eliot thus speaks of him: 'He was elder brother to John Ruggles, children of a godly father; he joyned to the church soone after his coming, being as well known as his brother. His firstborn son dyed in England; his second son, John, was brought over a servant by Philip Eliot; and he brought two other children with him, Sarah and Samuel. He had a great sickness the year after his coming, but the Lord recovered him in mercy.' In the register I find Sarah Ruggles (d. of Thomas) bapt. 17 Feb., 1628, and Samuel Ruggles, 14 March, 1630. Concerning his wife, he says: 'She joyned to the church with her husband, and approved herself a godly Christian by a holy and blamelesse conversation, being converted not long before their coming from England.' There are entries in the register of several others of this name who remained in Nasing."•

• "John Eliot and the Nasing Puritans," by J. S. Stevens, of Cheshunt College. This lecture was delivered in the Countess of Huntingdon's Chapel, Nasing, in aid of funds required for a new chapel and schoolroom which have since been erected.

A modern American author, speaking of the village, says that Eliot "in recording the deaths of two of their company in November of 1644, added: 'These two brake the knot first of the Nasing Christians—I meane they first dyed of those Christians yt came from yt town in England.' These notes show that the Nasing Christians did not come in one company, but left England at such times as they could escape, or circumstances would permit. It is certain that one of them did not arrive till the year 1637, and they probably continued to come as late as 1640, during a period of at least nine years. Their wills and other legal instruments show that they were to a considerable extent connected by family ties and relationships in England, which renders it probable that Nasing may have been the place of their origin, and not merely a temporary residence."

With Roxbury, which became a thriving appendage to the great commercial capital of New England, the name of Eliot, who there fulfilled the duties of a pastor for sixty years, is lovingly associated by the inhabitants. "His way of preaching was very plain, so that the very lambs might wade into his discourses on those texts and themes wherein elephants might swim; therewithal it was very powerful, his delivery was always graceful and grateful; but when he was to use reproof and warnings against any sin, his voice would rise into a warmth which had in it very much of energy as well as decency—he would sound the trumpets of God against all vice with a most penetrating liveliness, and make his pulpit another Mount Sinai, for the flashes of lightning therein displayed against the breaches of the law given upon the burning mountain." His care about the children of his people; his following up their baptism by catechetical instruction and all the encouragements of pastoral love; his establishment of a school at Roxbury, whence as from a spring there ran other streams to make glad the whole city of God; his church government and discipline marked by "a sweet sort of temperament between rigid Presbyterianism and levelling Brownism"—these, with his conduct in the family, which formed a little Bethel, where he was more anxious "to mend errors in the hearts and lives than to cure blemishes in the bodies of his children and servants," are points upon which the worthy historian dilates with somewhat wearisome emphasis. He is equally particular in portraying Eliot's eminent piety—his care and zeal about the Lord's-day—his exemplary mortification—"one dish, and a plain one, was his dinner"—"the drink he used was very small, and he did not care for wines or drams,"—his exquisite charity, and some special attainments, which were the effects of his religious character.

Eliot took an interest in public questions. We read of his censuring a treaty made by New England with the Pequod Indians; of his ex-

posing the mischief arising out of the promulgation of such opinions as were held by Mr. Hutchinson, upon which subject he was in harmony with the ruler of Massachusetts; and of his publishing a work, entitled "The Christian Commonwealth." The good man had far better not have written this book, as it contained what were regarded as revolutionary opinions. It was censured by his brethren, and he had publicly to retract what he had unfortunately expressed in its pages.

The main glory of Eliot's career was his mission to the Indians.

Care for their souls had been indicated, rather feebly, however, in the covenant subscribed by the Church at Salem. They bound themselves to the advancement of the Gospel in all truth and peace—not *laying a stumbling* before any—no, not the Indians, whose good we desire to promote. More distinctly did the colonial seal show the desires of the colonists in a missionary direction, for it exhibited an Indian, with a label in his mouth, saying, "Come and help us": and more plainly still did the original charter declare, that one object of the company's emigration was to win and excite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind. So early as 1629, Lake, the Bishop of Bath and Wells, when preaching before Charles I. and the House of Lords, had asked, "Much travelling to the Indies, East and West, but wherefore? Some go to possess themselves of the lands of the infidels, but most by commerce, if by commerce to grow richer by their goods. But where is the prince or state that pitieth their souls, and, without any worldly respect, endeavours the gaining of them unto God?"

But all this was sentiment without action. The New Englanders for some time neglected the cultivation of neighbouring heathen fields. Whatever the cause, the fact is clear. Roger Williams felt much for the Indians, and did something for their spiritual welfare; but John Eliot was the first to make it the grand purpose of his life.

His preliminary attempt appeared in 1646, when he visited Indians on the banks of the Charles River, where the United States arsenal of Watertown now covers an area of forty acres. He told them he had heard they wished "to be all one with Englishmen," but that could only be by their praying and serving God; so he would, if they liked, come to their wigwams and teach their wives and children. His first sermon was on the valley of dry bones, described by Ezekiel; and it is a curious coincidence, that the house in which he preached and spoke of the four winds coming from the Lord to breathe on the slain, belonged to a native chief named *Waban*, a word signifying "wind." The coincidence struck the Indians, and this, "their Waban," it was said, breathed encouragement into their bosoms to embrace Christianity.

The next year, 1647, two tracts were published in London on the subject of missions to the North-American Indians, one entitled, "The Day-breaking of the Gospel," by Eliot himself—the other, "The Clear Shining of the Gospel," by his friend Thomas Shepherd, an Essex minister who accompanied him to New England. To the publication were prefixed commendatory epistles, signed by two popular Presbyterian clergymen—Stephen Marshall and Edmund Calamy. In these epistles an appeal was made to Parliament to assist the mission, and a resolution was soon afterwards passed by that body to prepare an ordinance on the subject. In July, 1649, the Long Parliament formally instituted a Society for the Propagation of the Gospel in New England. The Act recites the particulars of a wonderful work going on among the natives; how barbarians were being civilised; how, forsaking their charms and sorceries, they were calling upon the name of the Lord, and with tears repenting their misspent lives; how they had put their children to English schools, and now betook themselves to having one wife only; also how they conducted in their houses, morning and evening prayer. No doubt there was a little rhetoric in the way of setting forth the results; yet an honest belief inspired the representation, and Eliot and Shepherd could point to undeniable facts of an encouraging description. After this recital, the Statute created a corporation, consisting of a president, a treasurer, and fourteen assistants; it authorised them to make a common seal, it invested them with certain powers, and it commanded that collections for the object should be gathered throughout England and Wales.

As Eliot was endeavouring to draw the red hunters into the fold of the Great Spirit, many of his countrymen in England sympathised with him. During the Commonwealth, before his work acquired renown, Puritan feeling in some quarters brightly kindled in his favour. After the Restoration, Baxter and Boyle distinguished themselves by their helpful services. Then, with the money raised by collections, certain lands were purchased of Colonel Bedingfield, a Roman Catholic Royalist, the annual proceeds of which were to be devoted to the mission; but after the Restoration, the Colonel seized his property, and it was only after legal proceedings that it was recovered by the trustees. Charles II. granted a charter of incorporation, of which Boyle became president, and Alderman Ashurst treasurer.

The work of John Eliot included preaching and conversation, the reduction of the Indian language to a grammatical form, the translation into it of the Holy Scriptures, and the foundation of a Christian settlement composed of converts.

He devoted himself to the study of the Indian language. "If their

alphabet be short," says Mather, "I am sure the words composed of it are long enough to tire the patience of any scholar in the world—they are sesquipedalia verba of which their lingo is composed; one would think they have been growing ever since Babel unto the dimensions to which they are now extended." "By the way," says the amusing lecturer, from whom we have quoted already, "courting must have been an inconvenient business in that unwieldy tongue. Just imagine an Indian youth taking a walk with some comely young squaw, and if he wishes to speak of 'our loves' he has to say: 'Noowomantamoonkanunonush;' and then, if afterwards clasping the hand of his fair companion, he wishes to whisper anything in her ear about 'a question,' he has to stammer out this word: 'Kremmogkodonattootummootiteaonganunnonash.'" When, by dint of laborious application, Eliot had learned enough of the language, he wrote an Indian Grammar, at the end of which he introduced his memorable sentence, "Prayer and pains through faith in Christ Jesus will do anything"—household words among succeeding generations of Puritans, often quoted to spur on flagging endeavours; they express the sense he had of his laborious task, and of his rich satisfaction in overcoming all its difficulties.

The translation of the Bible occupied some years. In 1663 it was completed, and a catechism and metrical version of the psalms were added to the work, the expense of printing being undertaken by the Society for the Propagation of the Gospel in New England. In 1680, a new edition of the New Testament was issued, and a second of the Old Testament in 1685. It never needed to be sent to press again, for, as one of Eliot's biographers remarks, "it is a thought full of melancholy interest that the people for whom it was designed may no longer be considered on the roll of living men." And here we may state, that in our collection of autographs, there is one written by a scholar, part of whose celebrity consists in the circumstance that he is the only person living who is known to be capable of reading Eliot's Indian Bible.

To his version of the Scriptures he added translations of Baxter's "Call to the Unconverted," and Boyle's "Practice of Piety."

The Indian settlement, which he formed, was fixed on the banks of Charles River, about eighteen miles south-west of Boston, called in the Indian language *Natick*, a place of hills. Thither in 1651 he transported his converts, who had come to be denominated praying Indians, and had excited by their Christian profession the wrath of their pagan brethren. Appealing to Old Testament precedent, the worthy evangelist divided his people into classes of tens, fifties, and hundreds, after the model proposed by Jethro to Moses. A bridge was built across the river. Three streets were marked out along the banks; houses rose fast on both

sides. An Indian schoolmaster instructed the boys and girls. Eliot prayed, preached, and catechised; women were taught to spin and men to dig. Fields and gardens adorned the waste, and autumn fruits repaid the toil of cultivation. By degrees the indefatigable missionary influence spread; and he could at length reckon up in Massachusetts fourteen towns of praying Indians, containing eleven hundred inhabitants; and in Plymouth and Nantucket and Martha's Vineyard were many more settlements. The total number of people thus gathered together was reckoned at between three and four thousand. But the Indian wars arrested the progress of this good work, and stirred up animosities between the English and native population, destructive to enterprises of Christian mercy. Each party exasperated the other. The Indians with savage cruelty tormented the settlers, and numerous stories and illustrations of the terrible fact are told by Cotton Mather..

The consciously honest, but by no means impartial chronicler paints in frightful colours the deeds of the barbarians; and he speaks of what was done on the other side, as acts of holy vengeance performed by warriors of the Lord. Washington Irving refers to the surprisal of an Indian fort in the night, when the wigwams were wrapped in flames, and the miserable inhabitants shot down and slain in attempting to escape, "all being despatched and ended in the course of an hour." "The burning of wigwams," it is remarked in the MS. of a contemporary clergyman, "the shrieks and cries of the women and children, and the yelling of the warriors, exhibited a most horrible and affecting scene, so that it greatly moved some of the soldiers." The same writer cautiously adds "they were in *much doubt* then, and afterwards seriously inquired whether burning their enemies alive could be consistent with humanity and the benevolent principles of the Gospel."

We allude to these retaliations only for the sake of showing what hindrances they must have thrown in the way of Eliot's missionary enterprise. Though many villages were destroyed, and the inimical Indians desolated the neighbourhood, he watched over the sorrowing inhabitants, and earnestly strove to comfort and strengthen them. When Philips' war came to an end, Eliot attempted to repress the practice, then adopted, of selling into slavery the Indian prisoners; and on this subject he wrote to the Honourable Robert Boyle, entreating his intercession on behalf of certain captives sent to Tangier. "I am persuaded," said the good man, "that Christ will at the great day reckon it among your deeds of charity done for His name's sake."

Among his last sayings were the following: "Alas! I have lost everything. My understanding leaves me; my memory fails me; my utterance fails me; but I thank God my charity holds out still; I find

that rather grows than fails." "There is a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work when I am dead! It is a work that I have been doing much and long about. But what was the word that I spoke last? I recall that word—'my doings.' Alas! They have been poor and small and lean doings! and I'll be the man that shall cast the first stone at them all." "My old acquaintances have gone to heaven so long before me that I am afraid they will think I am gone the wrong way." His great desire was that he should not outlive his usefulness, and it was granted, for he was at work for his Master to the very last. Those Nasing parents of his must have put some tough fibre into his constitution which enabled him to weather the storms of six-and-eighty years such as he spent. His friend and biographer Cotton Mather says that there was a continual shine upon his countenance, as if he had just come from the mount of communion. He says also that "his whole breath seemed made up of ejaculatory prayers, many score of which he despatched to heaven every day;" and also, "He was perpetually jogging the wheel of prayer every day;" and again, "When he came to a house that he knew, he used to say, 'Come, let us not have a visit without a prayer.' When he came into a society of ministers, 'Brethren, the Lord Jesus takes much notice of what is done and said by His ministers when they are together; come, let us pray before we part.'"

Prayer was the element in which Eliot lived and moved, it was that in which he died. "Welcome joy," he exclaimed, and then looking on his friends, he closed his eyes saying, "Pray, pray, pray!" He died on the 20th May, 1690, at the age of 86.

Easter Sunshine piercing through Clouds.

BY THE REV. W. P. DOTHIE, M.A.

"THE glorious appearing" of Jesus Christ is at all times and in all ways like sunshine; but when our thoughts turn to His Resurrection, sunshine seems the one similitude. Bright as the morning is the event which repeats itself to-day in the imagination of millions of worshippers, in joyful thoughts and in thankful songs all around the globe. Indeed, in its mystery and its infinite suggestions of joy, it is "dark with excessive bright." But on the whole, it is like nothing so much as the calm, sweet, all-reviving smile of a beautiful morning.

Yet if we go back to that wonderful time when "He showed Himself alive after His passion," we see that before the sunshine was triumphant it had to force its way through a succession of obstacles in the minds and circum-

stances of those who first of all rejoiced in the blissful truth. And from this point of view, as from every other, the history of the Resurrection is an everlasting sign. We find our own experience at this recurring Easter-tide strangely forecast, and even vividly mirrored in that of the primitive disciples. We also can tell of clouds, and possibly of dense and black ones, charged with storm, darkening our horizon eastward, just when we are longing for a clear view of that celestial sunrise. We live at a time when almost maddening doubts have gathered upon many earnest minds as to the possible waning of the great luminary of our hope amidst the growth of a greater light whose only hope is despair.

" And some are wilder comrades, sworn to seek
If any golden harbour be for men
In seas of Death and sunless gulfs of Doubt."

Pity it were if any of the ingenuous youth of England set out on such an Arctic expedition for want of plain open speech from Christian pulpit and press. The silence of our confidence may be mistaken for the silence of our fear. The following suggestions are offered in the hope that they may help some readers to see how all our doubts concerning the resurrection of Christ are mere clouds through which the sunshine continues to penetrate upon every truth-loving soul.

One thing which may easily somewhat becloud the light is a *suspicion of inconsistency in the records*. We do certainly find more to perplex us in the Resurrection chapters than anywhere else in the Gospels, when we examine them with an eye to an exact harmony. We frankly confess that the difficulty of dovetailing the various accounts is so great that it must occur to every one as at least a slight cloud in the clear sky of the resurrection morning. But the moment we reflect why this difficulty exists, it ceases to trouble us. Criticism, indeed, would magnify this "little cloud like a man's hand," until "the heaven was black" with it. Stress is laid upon such a "discrepancy" as that Matthew tells of an angel who in Mark becomes a young man, while in Luke we read of two men who in the Fourth Gospel have grown into two angels. "Conflicting statements" are found in the passages which represent Christ, in one instance, challenging His disciples with "Handle Me, and see," and in another, saying to Mary Magdalene, "Touch Me not." A less frivolous perplexity is that the command to go into Galilee so strongly emphasised in the First Gospel is in the Third ignored and apparently reversed. Here is the *crux*, or perhaps the crutch of criticism in passing through this holy ground,—the chief of those "irreconcilable contradictions," which are paraded in the name of science. Never, perhaps, was the art of pompous assumption carried to such a point as in the "critical" handling of the Bible. If we only beware of this, our trenchant critic may do us much good service. Now it is answer enough to all objections arising out of a want of nice agreement in the details of these records of the Resurrection, that they are not a History in any modern sense of the word, but are a simple recital of the testimony of eye-witnesses who saw everything first under the influence of a bewildering grief, and then of a bewildering joy. This method must needs involve the loss of a little exactness; but then, is

there any Thucydides or Macaulay, any Sir George Lewis or Niebuhr, who could make up to us for the loss of its intense reality, and its graphic child-like truthfulness? And as to the alleged broader divergences, no one is in a position to say that they express or imply any contradiction. They are precisely what might have been expected from men who wrote upon one many-sided theme, each of them with his own point of view and several aim, not one of them in the least anxious to tell all he knows, or with any thought or care of what a modern positivist might expect from him. If St. Matthew hurries over everything in order to reach the great interview in Galilee, and if St. Luke keeps out of sight everything but what happened in or near Jerusalem, must we infer that each was proving the other's ignorance? A single instance will show how unsafe it is to argue that an Evangelist was ignorant because silent, even when the silence is most surprising. Only a quarter of a century after the resurrection of Jesus, St. Paul wrote the words, "He was seen of above five hundred brethren at once," clearly meaning upon the Galilean mountain. Can any one believe that St. Luke knew nothing of this? Yet he is utterly silent about it. Nay, he writes his concluding chapter so that one might easily suppose the whole series of occurrences compressed into a single day. Yet St. Luke's apostolic history begins by saying that the Risen Christ showed Himself alive on the earth during forty days. Facts like these do not speak of *contradictions*. They baffle us with a feeling of our own blank ignorance of the literary origin of the Resurrection story; but they indicate, on the part of the historian, a reserve, a grace of brevity, a self-restraint which is wonderful, and seems to have in it the trace of a supernatural control.

"Something seal'd
"The lips of that evangelist."

But *are these records insufficient?* We grant that they are fragmentary and incomplete, and that we cannot put them together like the pieces of a child's puzzle. We grant more than this. These fragmentary records tell us of an event which transpired in profound secrecy, and of which the subsequent signs and proofs were granted only to a very few people. There is an air of privacy about the whole transaction that seems ill-suited for a fact of world-wide interest. The few persons within that sacred circle are favoured with "many infallible proofs," with clear visions of the Lord and with copious teachings from His lips, with almost a superfluity of revelations, while the great eager world of souls longing to see Jesus risen from the dead has nothing to satisfy its curiosity but these fragments, like crumbs from the rich man's table or light from his windows more tantalising than cheering to the suppliants outside. But the truth is, that our position, if we are only alive to it, is one of equal privilege with that of the men and women who saw Christ risen from the dead. Our pathway into the light of the knowledge of the Resurrection is as firm, and it is easier to tread than theirs. Through seeing to believing, through miracles and signs and wonders to spiritual faith, must really have been a more arduous way than that which now is of necessity the common way. But for the Apostles, an overpowering

proof was wanted, suddenly thrilling, mightily convincing, never to be forgotten, so that they might preach the tidings to the world. Whereas, to us, the value and aspect of our Lord's resurrection is illustrative rather than argumentative. They felt it primarily as a tremendous matter of fact, which gave the necessary stress to their witnessing—a stress which may still be measured by any reader of the New Testament. We feel it primarily as a transcendent spiritual truth, which, like the sun, helps us to see everything, and is its own witness.

A particular difficulty presents itself to many minds in the *strange obliviousness of the disciples concerning all that Christ had told them beforehand*. It is a great point to know whether we can find a reasonable way of accounting for this; for if we can, then the difficulty itself helps us. We see a bright light in the cloud. Now there are two or three things which render that strange obliviousness conceivable and credible enough. They were most unwilling to listen to those sayings about the Resurrection, because of the accompanying prediction of a disgraceful death; and if they turned their eyes away from the vision of death, so they would also from that which was to follow. Then they were sceptical as to whether they were to take the prediction literally. We see them "questioning one with another what the rising from the dead should mean." At the same time, it was but seldom that Christ uttered such distinct predictive words. It needs no great length of time for a statement which is both distasteful and ambiguous to vanish clean out of men's minds when they are pre-occupied with ideas and with hopes utterly antagonistic to that statement. Add to this all the bewilderment of those three days. In one of the earlier scenes of the history, which is also passing strange and yet true to the life, we find a counterpart of what happened at the time of the Resurrection. "When they saw Him walking on the sea, they said, It is a spectre; and they cried out for fear." Therefore, little as we can see through and through the unique experience of men who for three years went about with the Incarnate Son of God, there is really nothing to tax our faith in the circumstance that they had so far forgotten what Christ had told them as to be astonished when He arose from the dead. But in the light of this astonishment and "slowness of heart to believe," what becomes of the position that they were clutching at, a fancy of their own, and that the whole edifice of the Christian religion rests upon the morbid imagining of a few enthusiasts?

It is true that when we think of all that is being done to resolve the historic fact of the Resurrection of our Lord into *mere myth and legend*, a cloud will pass across our Easter sunshine; a dismal cloud, and one which we fear casts a cold shade, even if it does not strike an icy chill, upon many Christian souls. We cannot ignore the fact that powerful pens are employed in asserting the unhistoric character of the central Christian miracle. And yet, we have only to face this imposing form of unbelief, and it flees from us. The theory of development has itself developed into a widespread superstition. But we can at all events use it with striking effect against every attempt to explain away the resurrection of Christ as the development of a myth. A great development means a great lapse of time. But there

is no great lapse of time, in which to account for the full-blown legend of the resurrection of Christ. St. Paul, writing at a time when the majority of the supposed eye-witnesses might be still alive, actually based his elaborate argument for the resurrection of the body upon the acknowledged fact that Christ was risen from the dead. There is no jot of reasonable historic doubt that from the outset this fact lay at the foundation of the Christian Church, and that the belief of it, so far from being a slow growth, was a sudden, a revolutionary change. The fact of the Resurrection stands in the New Testament inseparable from a spiritual system and a personal divine and human Christ such as a millennium would be all too short to account for upon the legendary principle; and yet it is pure nonsense to suppose that there was even half a century during which the legend could have had time to grow. These theories would never have come into the light, these clouds would never have gathered, but for the enormous assumption that nothing supernatural is real.

The conclusion to which these reflections lead is at once admonitory and reassuring. The darkest cloud, and indeed the only formidable one, which can come betwixt us and the glory of our risen Lord, is that which *arises out of the dulness of our own spirit*. Sometimes we are like the disciples when "they believed not for joy." The Gospel of the Resurrection seems too good to be true. It seems incredible in its joyousness. Sometimes, like Mary Magdalene, we look at our Saviour through a mist of blinding tears, and fail to recognise Him. But the deepest cause of all our dimness we shall find in our want of practical fellowship with Him as dying in His death and as living in His life. It is when we are near the Cross of Christ that the richest glory of the Resurrection shines upon us. It is when we are most entirely one with Him in thought, spirit, and aim that we feel His resurrection to have been our own. It is then that we behold the sunshine of an eternal Easter morning, without a cloud, and the shadow of death flees away.

On a Sometimes Neglected Art.

THE art to which we refer is that of living happily with others. Pity but that all such questions could be answered by appeal to the Supreme Court of Love, which should be all-powerful to rule the lives of the "solitary whom God setteth in families." Happily they do not seldom own Love's restraining sway, which is stronger than principle, gentler than law, calling forth constantly delicacies of insight and of sympathy which can be elicited by no other power. But, unfortunately, this enthusiasm of the heart will not come to us as we would have it, but alights, like a bird, when and where it pleases and wills; and so, for ordinary and lesser degrees of affection, and still more for conscientious aim and endeavour, much advantage may be gained from a thoughtful study of this sometimes neglected art.

The art of living together implies a very wide range of study. Knowledge of human nature, which is for the most part slowly acquired through life's experience, is its essential element. To those who have a natural sen-

sitiveness to different shades of character, and the patience necessary to improve the gift, the study is fascinating, and, if combined with kindness of heart, will be the greatest possible help in "getting on with people." But apart from a natural gift, much of the tact and all the kindness will belong to those who are, in the true sense of the word, Christian—that is, filled with the spirit of Christianity.

There are two qualities of disposition shown in domestic life which come constantly into rivalry, and call for some sort of judgment between them as to which is the more valuable. These two qualities may be termed the *practical* and the *sunny*. They form the elements of character which do the most towards making a happy home atmosphere. If they are possessed by one person, and to them is added the quality of sympathy, the character will be of that lovely kind which, under all circumstances and in all places, gives happiness and strength to those around it. But frequently these qualities exist in two different individuals, often in two members of the same family, and when this is the case, the two characters are seen in their most distinct type, for each is developed in its own direction by the presence of the other. The practical is to be relied on for everything, nothing is neglected, nothing is forgotten, everyone is attended to—at any rate this is the aim and end of its conscientious endeavour; but if the end is missed, or if difficulties attend its prosecution, the practical will probably be anxious, worried, or perhaps sometimes *cross*. The sunny temperament, on the other hand, leaves its papers about, forgets to post letters, has to be reminded even of its own engagements, is to be relied on in no practical matter, and is altogether good for nothing; but is so sweet-tempered, so cheerful under all circumstances, so restful, easily amused and often amusing, that its presence means happiness to the household. The place it fills is in the heart, and there it is always the most welcome, and the most missed, however indispensable may be the energetic worker to the practical well-being of the family.

Character of so decided a type as this is somewhat rare, but in a less marked degree these two characteristics are constantly seen in operation. How beautiful is the character in which both are combined! How often the one fails in giving to those it loves the happiness it works for, because of the lacking grace of manner, and how often the love and appreciation are gained by the sunny-tempered one, who has made no effort to earn it. Observation of all this should teach us greater forbearance and sympathy with the irritability which comes from overtaxed strength or overstrained brain; and such sweetness and cheerfulness are like the cutting to the diamond, and will bring quick recognition of beauty and worth to a self-forgetful act or a thoughtful attention.

Under the heads of Repression and Expression one might class many rules of the art of living with others. Under the first might be given that oft-repeated one: Never say "I told you so," "I told you of that" or "If you had taken my advice." Unfortunately though this has been often repeated, it is still needed; there is a peculiar and almost irresistible temptation to the human mind to make on occasion these irritating observations.

Avoid, if possible, blame (which should be kept for moral delinquencies), or even comment on what has been done wrong or left undone, and take the next opportunity before the thing has to be done again, to suggest or order that it be done differently; most minds take a hostile position directly they suspect an intention to blame, and this is avoided by the plan mentioned. Blame never, or very rarely, does anything but harm; it irritates some temperaments, and distresses others. Tact will generally avoid it altogether, and particularly in dealing with servants or inferiors.

Consider it as necessary to repress low spirits, vexation, dulness, and ill-temper in your own family as in society—"Consume your own smoke" as Robertson says. But, on the other hand, let all high spirits, fun and wit, if you are fortunate enough to possess any, be expended to enliven the family circle, and not kept, as is often the case, for moments of exhilaration in society. This is not always done intentionally, but it is often done unconsciously, for with many people it requires an effort to be lively at home, while it is none to be so under the stimulus of society.

There is a great mistake made in some families whose members are under the impression that it is evidence of a good understanding amongst them, when they can make personal remarks of an uncomplimentary nature on each other. It is possible that there are people so little sensitive, or so free from vanity, that they can bear such remarks without a pang; but it is not those who are in the habit of making them, and who praise and defend the practice, who can bear with equanimity its application to themselves. Sensitive people are more likely to cause pain to others, for sensitiveness is often a name for vanity and self-love; and unselfish people, by being unconscious of self, will be more conscious of others.

Lastly. Most important and most difficult of repressions;—repress all self-assertion. Do not obtrude your own angularities of character, your views, your tastes,—preserve them, if you will, but do not let them jar with those of others. If yours be a leading will, let its power be felt rather as an influence than a command; and if it be yours to follow a stronger will, let your submission be graceful, loyal and entire.

Under the head of "expression," I would suggest a freer use of praise, to oil the springs of domestic life, but it must be praise judiciously applied, for, misapplied, it may be as hurtful as blame. Some servants, for instance, never do so badly as after receiving a little praise. How often we are struck afresh with beauty in a familiar face, or with beauty of face and figure shining out freshly in becoming dress; how often with some victory won, some achievement or accomplishment, or some nobility of mind or deed, and yet we repress the impulse to give expression to our admiration from a mistaken fear of exciting vanity. This is, surely, mistaken. No admiration is so delightful or so harmless to the receiver as home admiration. It is a mistake, also, and a common one, to think that expressions of affection are superfluous between those who are satisfied of each other's love. It is not enough for the human mind that principles and facts are known to exist. They are virtually non-existent unless they are constantly kept before us. It is not enough to know the great truths

of religion ; the knowledge will be practically useless, unless the mind is accustomed to dwell upon them. And so it is with our human affections. Their sweetness and serviceableness will not be fully realised unless they are brought vividly before the mind by expression.

An important question of domestic life and one requiring intelligent thought, is that of self-sacrifice. Miss Muloch's chapter on "What is self-sacrifice?" in her "Sermons out of Church," contains some truths much needed and seldom recognised. She shows how self-sacrifice may be simply the natural result of weakness yielding itself without resistance to strength ; and how in some cases it may also be positive sin where it may conduce to the moral harm of the person for whom self is sacrificed. *Self-sacrifice per se* is, after all, a *selfish* aim ; the aim of the social Christian life should be the good of others ; but whether achieved by self-sacrifice or by any other means, it matters little to one who is bent on the attainment of this end. What sacrifice it does involve of thought and time and patient endeavour, and harder still of individuality ("I became all things to all men") only those who pledge themselves to follow it can know.

It is the key-note of domestic life—indeed, if perfectly attuned to that, then life in relation to our fellow-men, whether domestic or social will prove to be harmony of the highest kind. There are few indeed who are capable of forgetting self in this noble end. But it is well we have had such to follow, with ourselves following a nobler still, who alone has shown the perfect, almost awful beauty of a life in which personal welfare was wholly absorbed in the welfare of humanity.

ELLIE BRIGHTON.

Practical Addresses to Students for the Ministry.

BY THE EDITOR.

NO. II. BODY AND SPIRIT.

It would not be at any time inappropriate that I should offer you some remarks on the great battle that is being waged between faith and scorn ; on the fierce contention which prevails between the Children of Light, and the haters of Christ ; between those who believe in a Living God, who have heard His voice, and seen the brightness of His Glory in Jesus Christ,—and those who are content for all the purposes of life with nature and its evolutions, with matter and its potency, with humanity as it is, with immutable laws, and invincible eternal order, and who surround, in serried ranks, with skirmishers and sentinels, every possible approach of supernatural energy, idea, or force ; determined to arrest if possible the progress or triumph of faith, to decry the enthusiasm of prayer, to reject the faintest intimation in nature or history of providential guidance or control. But to-day the memory of a trifling—but to me impressive—incident, has turned my thoughts from the din of battle to the joy of service, from conflict to the song, not of victory, but of love and peace.

I remember that wandering over the field of Gravelotte, I stood on the

heights which had been recently occupied by the contending armies ; lingered on the scene of the most bloody conflict of the Franco-German war, and trod the ravine up which the victors forced their way. I saw the silent monuments of the dead ; I knew that I was on the site of one of the decisive battles of the world ;—but I could see few signs of the angry strife. The corn was reddening in the furrows, the fruitage of the trees was ripening in the sun, the cottages were nestling amid their rich leafwork, and as I waited silently, there fell upon my ear,—not the harsh screech of the vulture or the bittern, not the sepulchral moan of wailing for the slaughtered dead—but—the song of two larks carolling to one another in the deep blue sky overhead. The contrast between the past and present became a call to heavenly calm, rather than earthly strife.

Dear brothers, let me speak to you to-day of the uprising of the soul, not of the contests of the understanding ; let me speak to you of the claims of the Master, not of the possibility that there is no Master. Let us go back to the Cross and to the Crown of Jesus Christ, and let us look forward a few years to the scenes where the deadliest contests will have been fought out on these battlefields of thought, and we shall undoubtedly find that the combatants are no more, but that far above the arena float voices of song and joyance to the undying majesty and might of the Great King. This tyranny, these angry words, these blind prejudices, will be overpast. The warfare and the foe are sometimes appropriate themes ; if the enemy's position is misunderstood or undervalued, or if there is any hesitation about the justice of the cause. You, however, have no misgiving on this head ; you know in whom you have believed, you are confident of His triumph. He is the Captain of Salvation ; He is the Mighty God. Yet the assurance of ultimate conquest may make you forget your oath of allegiance ; may tempt you to ignore the fact that "you are not your own, that you are bought with a price ; and therefore are bound to glorify God with your body and your spirit which are His." I need not plead with you to admit the premiss of this argument ; it is thoroughly assumed between us. You have each one of you made and confirmed the special hearty avowal that you are bought with the price paid on Calvary, you are not your own, you are the property of another, you are altogether won over to His side in the great battle with the flesh and the world. You do not admit an independent life to yourself—a choice dis severed from the Master's. With the Apostle Paul, you say, "I live yet not I ; Christ liveth in me." Your personality is lost in His supreme authority and rightful claim. You admit that you have been laid under this law of ownership. "It was not ever thus ;" once "pride ruled your will." You loved "to see and choose your path," but now, "you are bought." One has come who has brought life and immortality to light. He has aroused within you, but He has also soothed the fear of death. He has revealed the Law, and has affirmed for you all the condemnation of conscience, and yet He has whispered peace to your crushed and awe-struck spirit. He has stood between you and the consequences of your sins. He has revealed all the great heart of God. He has turned on your fainting soul the fountain of life, has opened within

you the fountain of tears, and revealed well-springs of joy leaping up in their fulness into Eternal Life. You are thus laid under measureless obligations ; you are no longer your own ; you admit it. You subscribe the claim. Still it is one thing to do this in general terms, in verses of hymns—in general confessions which, if pressed to their logical issues, would be startling and inconvenient ;—it is one thing to do this on public occasions, when our rebellious and inconsistent hearts take refuge in the miserable imperfections of the majority of those who make a like avowal—and it is another thing to look at the claim in its detail and to accept its personal pressure upon the conscience. There are those who twist some of the words of Scripture and of Jesus to a fanatical interpretation, who represent the obligation under which a believer is laid as impracticable, unreasonable, and therefore to be spurned. Now let us avoid the extreme of fanatical literalism, and also that of hypocritically admitting the claim of Christ and losing ourselves in the crowd of His disobedient disciples.

We are not left in doubt—body and spirit are His, are alike bought by Him, have become His. Now this is more than a claim to both our physical and intellectual life. BODY represents all that is involved in corporeal life. The body is a strange, mysterious thing. It is a bridge between two worlds. It is the place where they meet—where God and Nature are at one—where the highest and the lowest mingle. If the “body” has been bought, then very much besides and beyond the mere physical frame has been signed with the badge of the Cross. Again, the “spirit” in Paul’s language means more than the intellectual part of human nature. It means the divine, the supernatural, the eternal element of our being. It means the spirit of man when brought into supernatural and gracious relations with the Spirit of God ; it means the spirit of man as it has been in a fashion of peculiar force and intensity, claimed and mastered by the Lord Jesus Christ.

Let me enumerate a few of those elements of the body and spirit which seem to be involved in such a consecration. The Incarnation of Christ is the ideal, the Resurrection of Christ is the pledge of the absolute triumph of grace over the *body* of man. What is involved in a *body* prepared for the Lord ? Without rushing where malicious criticism, on the one hand, or enthusiastic literalism on the other, would hurry us, we see that there is a mastery and purification of the body, of transcendent importance for all who make—as we do—a special profession of being Christian disciples. It is not merely an intellectual homage that Christ requires and has claimed, as though in the language of Alexandrine Neo-Platonists, the body was simply the seat of evil and the instrument of sin. The body is claimed by Him who sits in perfected human nature on the throne of the universe. Now it is far too easy for us to sink our intellectual, moral and spiritual nature into the mere servants of this tyrannous body ; to allow its health, its moods, its whims, its pains, its passions and pleasures to lay under contribution all the higher and more permanent parts of our nature. The body thus pampered becomes despotic and exacting, and the whole constitution of the man is enfeebled and corrupted. But your body is not yours ; you have to glorify God in it. Then there must be originated by your new nature the inverse process

to this abnormal despotism. Starting with the idea that the body is the servant of the Lord Jesus Christ, then your sanctification suggests that the most imperious elements of the body may be the whispers of His will rather than the temptations of His enemy. The body itself is to be sanctified and consecrated ; this implies that the senses are claimed by the Master ; in other words, it involves such a government of all the passions that are fired by eye and ear, by touch and taste, that henceforth they shall all minister holy associations to the inner life. It means that ἀσκη and ἐγκράτεια, that manly valour and inward self-control shall be added to your faith, and such a sanctification will make temperance and chastity of thought and speech a second nature to you. A sanctified body by the new habit imposed upon it will rebel against license, will protest indignantly against the mere pampering of self-indulgence.

There are laws of the body which are the expression of the Divine will. These we have to learn and to obey. The laws of health, as respects food, cleanliness, and exercise, are better known now than they ever were. If a man deliberately makes shipwreck of his health by bad habits, by lazy disregard of rule, by excessive eating, sleep, exercise, or indulgence of any kind, he will find it desperately hard work to glorify God in his body.

Again, if the body be sanctified, then this complicated musical instrument is so attuned that it will not respond to malicious and discordant sounds around it. The temper, in part the result of the nervous organisation, must be in itself modified by grace. Sanguine or phlegmatic, excitable or sluggish, it is under the sway not of the mere self, but of the indwelling Christ. A sensitiveness which at one time was so acutely alive to the bearing of the ways or words of others upon the position or the claims of self, now vibrates with intenser thrill to the honour and worthiness of Christ. Some of you can now smile at that which at one time would have roused all the devil in you. Your temper will rise on occasion, not because you are trampled on by thoughtless, selfish fussiness, but because truth or justice is trifled with, because stupidity amounts to sin, because censoriousness is disparaging noble feeling, because Christ is dishonoured in His work, in His Church, in His Holy Name. It is possible, then, for a man whose body is bought by the blood of Christ, to show what is meant by holy anger, and to glorify God in a sensitiveness which is the measure of his sympathy with Christ.

To pass on. If the body is sanctified, all the relations subsisting between the man and society must have received a new significance. All the conduct of life comes under this category. Our relation to our brother and sister, our master and servant, our creditor, our dependent ; all our conduct in the market, or at the dinner table, or in the cricket field ; pre-eminently our conduct to the other sex, and to little children ; all our treatment of society and of the world at large, will be ruled by the bias that grace gives to the mysterious organism by which we come into contact with all these phases of society. To give one illustration from a thousand, our so-called position in life is one of the functions of the body. What a vast portion of this is due to the place where these bodies of ours reside, the covering they put on, the conveniences

of a physical kind they can command, the influence they exert on others, the wealth they can bend to their own purposes! If we are bound by the redemption of our body to glorify God in it, then we must freely admit that our whole position in life is not ours, but God's. If we acquire any fortune, any advantage from which others are debarred, any power, honour or distinction for which others may envy us, any luxuries and refinements of living very grateful to the taste, what then are we to do with them? We at once admit that these are not at our disposal; for we are not our own. Are we to renounce them, and scatter them? Is it a part of our consecration to sell all that we have and give to the poor? In some cases I believe it is. In many cases, it would be utterly mistaking the spirit and grace of Christ to rush to this extreme; but in all cases, it is the part of him who is not his own, whose body is Christ's, to glorify God by, and in, the whole method in which he deals with his position in life. The honour, the power, the talent is to be used for the great Lord. We are tenants not owners. We have to "occupy till He come," to whom all belongs; not in self-praise, not in hugging our mercies as though they were ours, rather than His, but ever looking at them and dealing with them in the spirit of those who are not of this world, who are crucified to it, whose citizenship is in heaven, whose rest, whose owner, whose home are there.

Let me make another application of the principle. The *time* of a man is—in one aspect of it—a function of his body. Time is one index, and a chief element of all the powers, all the wealth, all the possibilities of a man; and the way in which his time is used, or wasted, is the measure of his character. The estimate put upon time is a test of true manhood. The proportion of time consciously devoted to God is the exponent of sanctification: therefore glorify God in your *time*, in the exceeding preciousness of the estimate you put upon it; in the conviction that you have no right to squander it, in the careful, steady utilisation of it, in the wise apportionment of its hurried flow, in the public opinion that he who—not content with wasting his own precious hours—soothes his conscience by stealing his brother's, is worse than a thief and a robber. Glorify God in your time. Take care of the minutes. Watch over, resist the habits, the converse, the reading, the relaxation, even the study, which is not to the glory of God. The great book of remembrance must have an awful catalogue of wasted years in the perilously short lives of men. Glorify God in the distinct, and determinedly conscious use of that time in communion with Himself. Time taken from work for prayer always augments the work that is done in the remainder.

Once more, the BODY claimed and sanctified suggests the consecration of the whole of the secular aspects of our life, i.e., those parts of it which perhaps we impiously strive to keep outside of the range and away of the spirit of God. There is a large part of our conduct of life and relations to society, of our sensibility, and of the time which is a necessary condition of their evolution which naturally suggests to a regenerated man scope for the operation of the Spirit of God. There is perhaps a part of these which by some apparently prescriptive right we screen and shield off from God. I refer to our hours of pleasure, our seasons of amusement, the mode of our self-indul-

gence, the secret idol, and perverted ideal of enjoyment that we have fashioned for ourselves. Now, in the higher life to which you are summoned, *these* also are *God's* and not *your's*. Will you who are sanctified, whose bodies are temples of the Holy Ghost, keep any corner of the sacred edifice for the worship of Moloch or the abomination of the children of Ammon? Will you make the Father's house a den of thieves? Rather let us cry, Lord, come to Thy temple, and purify the sons of Levi, that they may offer unto Thee the sacrifices of righteousness!

But in placing so much under the category of the sanctified body, I have perhaps forestalled the still higher teaching of these words. It is true I have urged the expulsion and destruction of all the surreptitious selfishnesses which haunt the body and shelter themselves in material things and in the ways of the world and the Church. I have called upon you to transform all the material life around you and among yourselves into a holy sacramental service. Your outward seeming, your bearing to each other and to the outside world, will reveal your constant sense of Divine obligation. But this is not all.—Since you are bought with a price, you have to glorify God in your SPIRIT which is also His. Doubtless, in its first sense, the Apostle was thinking of the intellectual life of the cultivated Greek, or the mental habits of the educated Jew, of the power by which we acquire truth, and accumulate knowledge;—our methods of research, our instruments of thought. The Lord Jesus sets his seal upon all our fundamental methods of thinking by having chosen to pass through all the graduated steps of human knowledge—He has endorsed the two leading methods, the dogmatic and the intuitive, the traditional and the sceptical, the authoritative and the logical, and the two great divisions of logical proof—the deductive and inductive. He is THE TRUTH—*i.e.*, God's thought about Himself, the universe, and man: and He is the WORD OF GOD—*i.e.*, the final Cause and full Expression of the Divine activity. Therefore glorify God in your spirits. He wishes the human spirit to sweep into itself all available truth for His sake; to take philosophy captive, and to bring every thought into subjection to the faith of Christ.

You are to glorify God in your spirit; but the *spirit*, in its truest, noblest sense, has been ransomed, has been renewed by the Holy Spirit, that gracious influence which has given you a new and ideal life, which has taught you to love God, which has bestowed upon you the true freedom of a complete submission, which has made you desire that which God promises, and has bestowed upon you a taste for heavenly eternal things, is the consequence of your receiving into your nature by faith all the moral influence of the sacrifice of Christ. The Spirit is given because He is glorified. Now the new heart and right spirit are not yours, but God's. "True," you reply, "how could it be otherwise?" "Is this not more than self-evident?" "Can the regenerated man in the very centre and focus of his regeneration ever allow such a fundamental position to be concealed from him?" Let each ask himself, "Have I never felt, even when my regenerated nature was vividly the centre of my higher consciousness, some selfishness, some exaggerated sense of my own importance to myself which has almost vitiated my salvation? Have I not been tempted to make my own

redemption the great end of all my religious striving? Has not my own personal assurance bulked so largely in my sight, that it has hidden from my view the restoration of the world and the glory of Christ. Has not the ministerial office and work, reputation and reward seemed to be an end in itself, the end of my ransom by the blood of Christ?" Now, if this be so, I need not remind you that the teaching of the Gospel all points in one direction.

The new life is a Divine life. The sanctified spirit is to work out the Divine plan. The end of our redemption is something beyond ourselves, and redemption is something larger and wider than our personal salvation, something more than any amount of secondary and reflex joy arising out of personal usefulness; it is the glory of God in humanity,—it is that for which the Lord became incarnate, that for which the Spirit of grace is given to the Church. It is because good and true men have forgotten this, that the energies of the Church have seemed so largely to return upon itself and to be occupied with the aggrandisement of itself, or of its priesthood. It is because the Divine image has been itself so muffled and defaced, that the world cannot see the supernatural and Divine element in the kingdom of God. The sting of every sneer at Christianity is that those who profess to have been submitted to its life and law, reveal the activity of some secondary worldly motive, which is enough and more than enough to account for all the facts. When a man really glorifies God in his body and spirit, when he reaches the selflessness of *true, triumphant sanctification*, then he does become a revelation of God, and the magicians of the great court of hardened pride and haughty unbelief admit that *here* is "the finger of God."

Yes, the strife is severe between the worship of nature and the spiritual body of Christ. The old nature-worship is almost rehabilitated in the extravagant eulogies of the modern students of ancient mysteries. Eager and cool, passionate and dispassionate efforts are made to see nothing but nature in the revelations of God, nothing but nature in the religious life of the world, nothing but nature in the conscience of Abraham, of Moses, and of Socrates; nothing but nature in the throes of Calvary, nothing but nature in the experiences of Paul, and Bernard, and Bunyan; nothing but nature in conversions, in revivals, in martyrdoms, in missions. Learning and science, persevering research; literature, cultivated and poetic, melancholy and boisterous, all are busy in burying the living God, and trying to obliterate the memory and even the intuitions of the Divine. You will have to meet the classical scholar, the Oriental adept, the scientific *savant*, the literary hater of dogma, each with his own weapon; hence your need of preparation, training and discipline for this great conflict. But the best armour, the weapon which has conquered on a thousand battle-fields, is the revelation through our life of more than nature, is a lifelong response to the claim "ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit, which are His."

"Tell me," said Xerxes to the exiled Spartan King, after the fight at Thermopylæ, "tell me how many Lacedæmonians are there remaining, and are they all such warriors as these fallen men?" One man who really

lives a *divine* life, glorifying God in body and spirit, and who sells his life dearly to the vast forces of unbelief which may surround him, is a blazing torch in the darkness of time. His life is an unveiling of the reality of things. He arrests, he discomfits the great army. . . . The larks are carolling now over Thermopylæ and Gravelotte.

Commentaries on St. John's Gospel.*

THE conjoint publication of two translations of standard treatises and commentaries on the Fourth Gospel shows the keen interest felt in the solution of the magnificent critical problem, which was placed before Biblical scholars by the speculative ingenuity and vast learning of Ferdinand C. Baur. We are not likely in England to be allowed to forget the issues at stake, when writers like the late J. J. Tayler, the Author of "Supernatural Religion," and Dr. Davidson are met by such honourable combatants as Professor Lightfoot, Canon Westcott, Mr. Sanday, and Professor Leathes; when the pages of current journalism contain the studies on this subject of Mr. Hutton and Mr. Matthew Arnold. It might have been supposed that everything had been said that could conceivably bear on the external evidence for the date or authorship of this most precious portraiture of the Lord Jesus Christ; that all the supposed traces of later date had been adequately accounted for, all the changes of the hostile front been duly estimated, that all the collateral questions had been resolved, and that the busy and pertinacious scepticism on this theme had received its quietus. But after perusing the chief literature that has appeared upon the subject during many years, we do not hesitate to say that Dr. Godet's "critical introduction" has surprised us by its fascinating interest. Learned and exhaustive in its treatment, it nevertheless charms us with the epic grandeur of its delineation of a high tournament in which the combatants, unmasked and with no foils on their lances, are contending for the life or death of Christianity itself. The history of the discussion from Bretschneider to Keim; the exhibition of the different ground taken by Baur and his own followers, as to the residence of St. John in Ephesus; the gradual concession by the Tübingen School of earlier and yet earlier dates for the authorship of the Gospel—retreating as they have done from A.D. 170, back to A.D. 110, as a thorough investigation of the testimonies of the second century were more and more clearly established—possesses in M. Godet's page all the fascination of the advance of an army upon a desperate foe turned to bay. When he comes to the internal evidence, the proofs that throng forward

* *Commentary on the Gospel of St. John.* With a Critical Introduction. Translated from the second French Edition of F. GODET, D.D., Professor of Theology, Neuchâtel. By FRANCIS CROMBIE and M. D. CUSIN. Vol. I. (T. & T. Clark.)

St. John's Gospel: Described and Explained According to its Peculiar Character. By CHRISTOPH ERNST LUTHEARDT, Professor of Theology, Leipzig. Translated by Caspar René Gregory, Doctor of Philosophy, Leipzig. Vol. I. (T. & T. Clark.)

of the authenticity and accuracy of John's Gospel, the reasons of the Apostle's choice of material, and the verisimilitude of the whole narrative are marshalled with such ability, as to force a shout of victory all along the line.

Apart from the controversy, the "characteristics of the Fourth Gospel" are presented with an eloquence, insight and sympathy which leave scarcely anything to be desired. To make selections of particular points would be hardly fair to the writer. He is singularly successful in meeting the attack from the assumed lack of progress in the narrative, and from the supposed contradictions between it and that of the synoptic Gospels. He deals with the Paschal controversy most successfully, and proves that the Gospel is in harmony with the traditional position of John in Asia Minor, instead of contradictory to it. He clears the Apostle altogether from the supposed charge of adopting the Alexandrine theory of the Logos, and argues with singular force that the whole doctrine of the prologue reveals the deep effect produced upon the Apostle's own susceptible mind by the Life of Jesus, from the hour when he heard Nathaniel cry, "Thou art the King of Israel," till that moment when Thomas burst forth, with the culminating and triumphant ascription, "My Lord and my God."

Perhaps Dr. Godet's book would not have possessed all its great excellences if Dr. Luthardt's had not been in his hands. All the materials are to be found in this masterly "Description and Explanation of St. John's Gospel," and Dr. Luthardt has devoted great space moreover to an analysis of the "language," and the "narrative" and the principal characters referred to in the Gospel. He has answered with solid learning the supposed prominence which St. John had given to (*gnosis*) knowledge, over (*pistis*) faith, and has discussed (and here he differs from Dr. Godet) the arrangement and construction of the narrative. The question of the "authorship" has been dealt with by Dr. Luthardt in a separate work, recently translated and published by Messrs. Clark, so that there is in this volume merely a brief digest of this controversy.

We will not now stay to characterise the specimens of the commentaries on the first chapter contained in these volumes. They may be compared when the second volume of each appears. Meanwhile, we cordially and gratefully commend these additions to the Foreign Theological Library. The translations appear to us singularly good, and reflect great credit upon the translators.

R.

Progress and the Gospel.

It is never well to let a word run away with us, however pleasantly it may sound to the ear, or however fondly cherished may be its associations. There are those to whom the word Progress is so precious, that almost anything is welcomed which claims to be represented by it. But progress may be in various directions, and therefore may be true or false, relatively

to the purposes of a wise and pure man, as ships on the broad ocean sail on contrary courses, yet each makes progress according to its own destination. Hence, in religion, it is hardly worth our while to embark in the first vessel which offers, tempted by the rapid rate of her progress, the knots per hour which attest her speed. It were wise first to inquire for what port she is bound. Perhaps the trade-winds of sin and error are to bear her swiftly to destruction, when you desire to make harbour in the celestial city. The manufacturing world is full of complaints of false stamps and forged labels. A well-established firm or company finds its trademark counterfeited and affixed to far inferior goods. We suspect that in the moral and religious world a similar deception is often practised. An old heresy is vamped up, or a new crudity is brought forward, and passed off on the unwary as truth; and these, seeing the label "Progress" duly attached, accept the error with immense self-complacence, and with great pity for those who retain faith in the old Gospel.

But there is genuine progress in spiritual truth. It is not unreasonable to suppose that, as the Bible is a book for all ages, so it is reserved for every age to come to it as to a fountain of perpetual freshness, and to find in it life-giving elements before undiscovered. Doubtless, advanced criticism, history, philosophy and science, aided by the perpetually growing experience of the Church, will lead on to modifications of former interpretations and inferences. The drift of the age is towards such results, and in a degree, they must be accepted. But before we unduly grieve or exult over this fact, it may be well to ponder another fact often overlooked; to wit, the necessary superficiality and limitation of this progress. The analogy with earthly interests here holds true, as a simple illustration will show.

An old farmer, leaning for a moment on a fence, is accosted by a smart youth who is passing, and who is just come from college, where he has become familiar with modern improvements in science and art. The youth tells the farmer that he is to be congratulated on living in this latter part of the nineteenth century, when farming is relieved of so many of the false notions, useless practices, and hard drudgeries which once encumbered it. He glibly refers to the application of chemistry to agriculture, to the artificial manures, to the numerous implements and forms of machinery which have been invented, to the systems of trenching, subsoiling, and draining, and to the competition excited by agricultural exhibitions, winding up with a warm commendation of a farmer's life in these auspicious times. When he pauses a moment for breath, the old farmer replies: "Yes, it is all true, and has weight so far as it goes, which, however, is not very far. These things are the surroundings of a farmer's life; the life itself is another affair; that does not change much from age to age. We use different tools, but we must still work. No invention has yet relieved us from the necessity of which the Bible speaks, that of earning our bread by the sweat of our brow. Chemistry has done great things for us, no doubt, but it has made no fundamental changes. The summer sun is still hot, the winter's wind is still cold, the droughts and the wet seasons come as before, insects and other pests are as multitudinous as ever, and crops and prices

vary as they always did. As my father toiled, so, in the main, do I toil, and life with me has its vicissitudes as it had with him. All the progress of which you speak is, for the most part, on the surface, and life moves on day by day with its old-fashioned experiences of labour and rest, gain and loss, health and sickness, births into the family and deaths out of it, taxes to be paid, and children to be brought up. And whether you become a farmer or not, you will find daily life in the nineteenth century much like daily life in the first. All this I mean, not as any disparagement of your boasted progress,—in which I believe,—but as a piece of common sense to be placed alongside of it."

Is it not the same in matters of religion? Let us concede much for which the boasted spirit of the age contends: let us admit that progress is needed, and that progress is made, in certain departments of thought and action. What then? The actual changes, the possible changes are but superficial. They touch only the incidentals of man, not man himself. Read to him all the new books, teach him all the new philosophies, persuade him of the reality of all the improvements in theology and in science, and he will reply: "Very well, but what then? I am still a frail, ignorant, erring, sinful, dying man, and a member of a race similarly characterised. What ought we to do, to answer life's true end? I want to know whether the death of the body is also the death of the soul? Whether we are to give account hereafter for the deeds done in the body? Whether God is angry with sinners, and if so, how He may be propitiated, and His favour be made certain? Whether it is of any use to pray to Him, for myself or for others? whether there are prescribed methods of worship and service? whether, amid the trials of life, which often are heavy, I may lean upon Him for support?"

Men have been asking these questions all through the ages, and the Bible supplies God's answer. If that answer be true and sufficient, there is no possibility of important change in the interpretation of the message. Human wants change not in their essence, and God's provision for them in one age must be essentially His provision for them in all ages. The Gospel which instructed and saved men in the days of Paul, of Augustine, of Luther, must be the Gospel that shall instruct and save men to the end of time. Its chief doctrines and its leading duties must ever abide the same. So much, precisely, as we take from these in number or in significance, so much do we detract from the power of the Gospel over the human heart.

Hence, whatever may be the differences of Christian writers and preachers in successive centuries, as to their philosophy and style, they agree in the essence of the answers they return to such questions as we have quoted above. They point men to Christ as their only hope, to His sacrifice on the cross as the only expiation for sin, to repentance and faith as the conditions of acceptance with God, to love as the all comprehensive duty, and to the Holy Spirit as the soul's efficient Teacher, Helper, and Comforter. The Bible is either wholly an imposture and an impertinence, or it must teach perpetually one method of salvation, and one rule of life, which all boasted improvements in theology will leave substantially untouched. The very nature of man will hold him bound by all his deepest wants to what the Apostle John justly calls "the everlasting Gospel."

A Sermon in a Sonnet.

So He drave out the man, and with the blaze
Of the great flaming sword guarded the gate
Of life. Out, where all woes and death await,
He drave the sinner, smit with dumb amaze.
Then, swiftly putting off His awful state,
He followed, constant, on the world's drear ways
His banished one, with all his griefs to mate,
Weeping and wounded through the evil days.
Yea, to the grave He went, and laid Him there
Low in the dust of death, with him accurst
That was condemned to die ! Then, rising, burst
The dreadful bars, and straight with faithful care
His grave-fellow led forth, that he who erst
Fled Eden's gate, might climb Heaven's glorious stair.

Marden Ash, April 1, 1877.

J. G.

"Call upon Me in the day of trouble."

(Psalm l. 15.)

Lord, when I call on Thee
In dark perplexity,
Shed o'er my path, I pray,
A heavenly ray ;
Grant me Thy voice to hear,
Thy hand to see—
Then, farewell, fear,
If Thou directest me !

Lord, when in grief, to Thee
I come for sympathy,
Let Thy compassion flow—
Its balm bestow.
Hope will revive again,
Distrust will flee,
Joy spring from pain,
If Thou consolest me.

Lord, when I seek Thy power,
In fierce temptation's hour ;
Uphold me lest I fall
'Neath Satan's thrall.
Though sharp the fight and long,
Though frail I be,
I must prove strong
If Thou sustainest me.

And oh ! when death draws nigh,
 Lord, hear my trembling cry ;
 Dispel the awful gloom
 That shrouds the tomb ;
 And say, in accents mild,
 To comfort me—
 “ Fear not, my child,
 For I am still with thee.”

F. S. M.

Literary Notices.

On Christian Commonwealth. Translated and adapted under the direction of the Author, from the German of Dr. HENRY W. J. THIERSCH, Author of “The Church in the Apostles’ Time,” “Christian Family Life,” “The Parables of Christ” &c. (Edinburgh: T. and T. Clark.) 1877. 8vo, pp. 272.

Dr. Thiersch is a somewhat pronounced High Churchman, and his ideal of a “Christian Commonwealth” has been conceived accordingly. It is that of one whose organisation is based on what he holds to be the order of the Church,—“a bishop at the head, who has to guide the whole; under him a body of elders or priests, who assist him with counsel and action; and under these the body of deacons chosen by the community, from whom the bishop and elders learn the wishes of the community. “Who can refuse to see in this” he says, “the organic order of the State, where the king, in the position of temporal bishop and pastor of his people, really governs; the body of elders is represented by the Senate, or House of Lords and the diaconate is shown forth in the representatives of the people, or House of Commons” (pp. 23, 24). Claiming Divine authority for the bishop, Dr. Thiersch also claims the same sanction for the king, and regards the “sovereignty of the people” as only an evil “called into play as a desperate resource against the misuse of royal and aristocratic power” which, as the history of all modern revolutions shows us “has never done any good” (pp. 42, 237, 252). The Church in such a Commonwealth, he maintains to consist of all the baptised as “by holy baptism we are incorporated with Christ” (p. 121.) But a “Church discipline exercised without sacerdotal consecration, without any connection with the commission which Christ gave His Apostles in the beginning, without any pledge of the indwelling of the Spirit of Christ, is and must be something monstrous” (p. 51.) From this “point of departure,” he contends for the support of both Protestant and Romanist communities by the State as having “not only human permission, to exist side by side” but authority from a higher source (pp. 121, 122); and also for the extension of the same privilege to other communities, subject, however, to the State’s approval of “their principles” (p. 126). He would exclude the Jews, however, to whom he also would deny full participation in even the rights of citizenship, regarding the present position in England as having caused a “breach in the Christian State,” in consequence of which “it is to be feared that the last remnants of Christian spirit will be driven out of our Parliament” (p. 91.) Equally characteristic are the opinions of Dr. Thiersch on the subject of the relation of the State to the School. The book, however, is worth reading. It is well and ably written; and contains a great deal of information which many will find of considerable value.

Psalms, Hymns, and Passages of Scripture for Christian Worship.

(London: J. F. Shaw.)

Nearly a quarter of a century has elapsed since the first edition of this hymnal made its appearance. It was compiled by the Congregational ministers of Leeds, and was enriched with a goodly number of anonymous hymns, which have since become the possession of the Church at large, and are acknowledged by their author, Mr. Rawson, in a recent edition of his collected poems. The catholicity and discrimination displayed in this compilation have assured to it—even to the present time—an increasing circulation. Of late years, however, a new tide of holy song has been borne along by the breath of the Spirit into the pastures of the wilderness, and many a long-forgotten strain has been heard to mingle with the voices of to-day. Old Latin and Greek hymns, as well as those of the Reformation, have been naturalized among us, and a tone of tender sensibility, combined with the thundering chorus of praise, lends a charm to our service of song. For this reason it became desirable to add to the original selection; and one of the last efforts of the Rev. G. W. Conder was to prepare an Appendix for publication. He executed his task with fine tact and delicate sense of the needs of the Evangelical churches. It would be difficult to point to a more beautiful or better chosen and arranged collection of the hymns which have been recently introduced to the Church, while a few old favourites that had been inadvertently omitted are restored; so that the volume in its present form leaves scarcely anything to be desired.

The True Bread of Life, and How to Receive it, &c. By JOHN HARRISON, D.D., Vicar of Fenwick. Published by the Author.

In Dr. Harrison's "Answer to Dr. Pusey's Challenge respecting the Doctrine of the Real Presence," it has seemed to numerous unprejudiced critics that the author has proved the unreliableness of Dr. Pusey's quotations from the fathers of the first six centuries in favour of the Roman or High Anglican theory of the Eucharist. When Augustine, *e.g.*, or Chrysostom, is quoted as an advocate of the Sacramental miracle, Dr. Harrison shows, by giving the whole passages and comparing them with others, that the great Father of the fourth century held a position precisely the reverse of that which he is presumed to have defended. Since Dr. Pusey's *catena* of passages has nevertheless been extensively used by less learned divines, and notably by a Rev. S. Eddowes in a pastoral letter to his own flock, Dr. Harrison has analysed the epistle sentence by sentence, and he has here crowded into a well-written and lucid pamphlet of 144 pp. the gist and substance of his more important work. We heartily wish it wide circulation among those who are exposed to the perilous influence of modern sacramentarianism. In a small compass, the most frequently quoted patristic and Anglican authorities are submitted to sound, searching analysis, and the memorial character of the Eucharist is vindicated.

The Catacombs of Rome, and their Testimony relative to Primitive Christianity. By the Rev. W. H. WITHROW, M.A. (Hodder and Stoughton.)

This work of 500 pages presents, in readable and instructive form, the results of great research and exhaustive reading. Not only have the catacombs and museums of Rome been industriously explored, but the vast literature of the subject, including the works of Boldetti and Bosio, of Perret and Rossi, as well as of Maitland, Hemans, Lubke, and other modern writers, has been diligently laid under contribution. Unable, with Roman antiquaries, to discern in these earliest symbols and inscriptions the signs of ideas or customs which date

from the Papal modification of Christianity, the author is full of generous enthusiasm for the early martyr-church, and tells the story of its suffering and simplicity with a facile and loving pen. He gives the whole history of the catacombs—the uses to which they were put, the structure, the disuse, the abandonment, the re-discovery and exploration of these famous cemeteries—and he describes in detail the principal catacombs. A second division gives ample and interesting details of early Christian art, of the symbolism and Biblical painting found in this subterranean world; and we are struck with the extraordinary freedom of these from all sacerdotal or Papal admixtures, with the total silence about Peter's see, and "the cock" rather than "the keys" being the most customary companion of the Prince of the Apostles. There is no reference to purgatory, and, not till far on in the later inscriptions, any allusion to prayers for the dead. Joyful rest in Christ—not angry and resentful passions against their persecutors, seems to have been the dominant emotion. The dove, the olive-branch, the crown of victory, and the birthday into life eternal, murmur Christian hope through these vaults of death. The last division of this interesting volume deals with the doctrinal teaching and Christian life which may be read in these inscriptions. Some of those to which attention is called seem to us to have no Christian character, emblem, or suggestion at all, but a large number of them are explicit enough. The glorious contrast between Pagan despair and Christian hope is well exhibited. The catacombs reveal the simplicity of the ecclesiastical constitution, and supply clear indications of the non-celibacy of the Presbyter, and also of his often pursuing some other profession as well as that of his sacred office. Very faint hints can be found in nearly 11,000 recorded inscriptions of any invocation of saints, but the clear proofs occur of strong belief in the Trinity, in the incarnation and offices of Christ, and in all the work and grace of the Holy Spirit. Abundance of detail is here supplied from which accurate judgment may be formed. The illustrations are numerous and well-executed, and the volume is a valuable contribution to the ecclesiastical history of the first six centuries.

WE HAVE ALSO RECEIVED—

From the Religious Tract Society :—*The Gospel in Bohemia. Sketches of Bohemian Religious History.* By E. Jane Whateley. This is a reprint of a series of articles published in the "Family Treasury," and contains the substance of an old chronicle, called "The Book of Persecutions," a document highly prized by the Moravian Church. It narrates the introduction of the Gospel into Bohemia in the ninth century, and sketches the history of the Christian Church all through its great fight of afflictions, down to the middle of the seventeenth century, when, in a period of deep depression, the chronicle abruptly comes to an end. It includes, of course, the stories of John Huss and Jerome of Prague, and of thousands of other saints and confessors who, though undistinguished among men, were as faithful to Christ in the face of fire and sword as any whose names are enrolled among "the noble army of martyrs." A supplementary chapter relates the revival which took place early in the eighteenth century among the remnant left in Moravia; the protection and aid afforded to them by the energetic and devoted Count Zinzendorf, and the foundation of Herrnhut and other Moravian settlements. It also recounts the trials and persecutions which still beset them with unrelenting rigour until the year 1781, when the Emperor Joseph proclaimed liberty of worship throughout his own dominions. It was, however, but scant liberty, and many harassing regulations lingered on until the middle of the present century, and only in 1868 was the last restriction removed. It is a noble tale of faith and Christian heroism, and admirably told.—

The Home at Bethany; its Joys, its Sorrows, and its Divine Guest. By James Culross, A.M., D.D. Dr. Culross gives us a series of graphic sketches of the home of "Mary and her sister Martha." We have a vivid description of the locality, and of the domestic and social habits of the family, while the characters of the two sisters, their conduct respectively in sorrow and in joy, and the various stages of our Lord's intercourse with them, are touched with deep sympathy and fine appreciation. The author has evidently seen and felt the many difficulties that beset some portions of the narrative; he has sounded their depths, and has risen out of, and above them into the purer region of faith and love, and he has compressed within a small compass the results of wide research and patient thought, while he conceals the processes by which he has attained them. There is deep spiritual insight and fine perception of the transcendent beauty of our Lord's character as it is revealed in His varied relations with these friends whom He loved. There is charm in the style of Dr. Culross as well as suggestion in his thought, and the whole tone of the work is pure and lofty. It is sure to secure a wide circulation, and must do good.—*Sketches of Jewish Social Life in the Days of Christ.* By the Rev. Dr. Edersheim. The author of the valuable work on "The Temple and its Services as they were at the time of Jesus Christ," gives us, in this interesting volume, a comprehensive yet detailed account of the general state of society and the habits and customs of the Jewish nation when our Lord taught in its synagogues, traversed its highways, mingled in its gatherings, and went about doing good. Dr. Edersheim describes the general face of the country, its different nationalities, Jew and Gentile (Galilean), and their relative positions; the state of the roads, the modes of travelling, and the inns; the hospitality, taxation, and general regulations both in Judæa and Galilee. He takes us also into the Jewish home, tells us of "the up-bringing of the children," the style of their education and the subjects of study; dilates on the respective duties of mothers, daughters, and wives, and paints in deep shadow the closing scenes of life, the gloom which brooded over the grave, and the grief, untouched by hope, which characterised their funeral ceremonies. In subsequent chapters, the peculiar laws which regulated trade and commerce are fully explained. The tenets of the Pharisees, Sadducees, and Essenes, and their mutual relations, are clearly stated. Two chapters are devoted to the origin, structure, and worship of the synagogue. The concluding chapter gives an outline of ancient Jewish theological literature. There are also two appendices, containing translations from some portions of the Mishna and the Gemara. It is superfluous to recommend a volume so full of instruction on themes replete with interest.—*Ten Steps in the Narrow Way; or, The Commandments Illustrated.* A Book for Girls. A rather successful endeavour to explain the true meaning of the Ten Commandments, and to show, in plain words and by simple illustrations, that it is the Christian's duty to observe them, not "in the oldness of the letter," but in the newness of the spirit which giveth life." We do not see why it is specially "a book for girls."—*Loved into Shape; or, The Story of Bob Saunders. The Least of These,* by Crona Temple. *Setting Out for Heaven; or, The Father of the Fatherless.* Three pleasant stories illustrative of Christian life and duty.

The Biblical Museum: A Collection of Notes, Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, &c. By James Comper Gray. Old Testament, Vol. I., containing Genesis and Exodus. (Elliot Stock.) Mr. J. C. Gray has commenced a treatment of the Old Testament analogous to that which he has successfully applied to the New Testament. The "Museum" is not a substitute for other commentaries, but has a character of its own. It does not offer solutions of all difficulties—of text or history, of doctrine

life or lesson ; but provides varied, curious, illustrative hints, quotations from a wide range of literature, from Herodotus to Grote, from Sir Thomas Browne to Tennyson, from Bolingbroke, Macaulay, and Hannah More, from Shakespeare and Goethe, and five hundred others. Some of these are apt and telling, some of them a little far-fetched. The volume is highly entertaining, and the homiletic suggestions are often very wise. We think sometimes the editor rushes off into homily, when a little explanation would have been quite as serviceable to the young preacher or student. However, the "Museum" sparkles with jewels, and displays much taste and wide research.—*The Kingdoms of Israel and Judah after the Disruption.* By Samuel G. Green, D.D. Part I. To the Fall of the Israelite Monarchy. (London: Sunday School Union.) This manual is most admirable, embodying recent research with conservative criticism ; offering a fine discrimination of character and a just estimate of the blendings of religious and political tendencies in the two kingdoms. Maps, engravings, chronological tables, make the treatise practically useful to the Sunday School Teacher.—*An Exposition of the LXXXIXth Psalm.* By the Rev. James Bardsley, M.A. (Hatchards.) Brief, pious, affectionate, evangelical comment on every verse of the great Psalm of Divine Mercy ; the illustrations of the sorrows and the vitality of the heir of David's throne are vividly drawn on the canvas of history and lighted with glory streaming from the Cross of Christ and from that of His "children."—*Biblical Outlines.* By Burlington B. Wale. (London: Elliot Stock.) The pretensions of this volume appear to us much greater than its merits.—*Hay Macdowall Grant ; his Life, Labours, and Teaching.* By Mrs. Gordon. (Seeley and Co.) The subject of this memoir presents a beautiful example of consecration to God. For some years his religious life was at a low ebb, but after the love of Christ took full possession of his heart he diligently improved, both in public and private, every opportunity of leading sinners to the Saviour. Deep sympathy with the anxious, the afflicted, with children, and with the poor, gave peculiar power to his religious appeals. His biography is written with much discrimination and Christian feeling, and deserves a wide circulation.—*Guy Falconer : A Battle of Fortune.* By L. E. G. (London: Sunday School Union.) "Rest in the Lord, and wait patiently for Him," is the lesson of this charming tale. The scenes are laid partly in America, but mostly in England. The character of the negress Phoebe is admirably drawn.—*Lizzie Milvres : A Memoir of a Beloved Wife.* By the Rev. John Roberts. (Edinburgh: MacLaren and Macniven.) The subject of this memoir was a thoughtful, sympathetic, earnest Christian. Her diaries and letters record many instructive phases of religious experience.—*How Jack got into Trouble ; or, Lost and Found.* By the Author of "Janet Cameron." *Walter Benn.* By Miss Grace Stebbing. *Catherine Morford ; or, Rich though Poor.* By Emma Julia Neame. These three well-written tales for the young come to us from the Book Society, a sufficient guarantee for their healthy, moral, and religious tone.—*By a Way They Know Not ; being Memorials of Blind Fanny Winton.* By Martha Rigden. (Book Society.) Totally blind, bedridden, and acutely suffering for forty years, Fanny Winton was an example, a comforter and teacher to all who knew her. The sad, yet glorious story of her life simply told in these pages presents to us one more record of the patience of the saints, one more trophy of Divine strength perfected in human weakness.—*Arrest the Destroyer's March ; or, "Lift up a Banner."* By the Author of "Haste to the Rescue," &c. (Nisbet and Co.) We have here a record of the experience of many years of loving Christian work among the slaves of intemperance. It tells us tales of misery and ruin, and also gives us many instances of rescue and renewal. It points to the principle of total abstinence as the only remedy for the drunkard, and the sure safe-guard

of the moderate drinker. The book contains much useful information, and many wise suggestions on the best mode of prosecuting similar work. The spirit of the writer is that of Him who came "to seek and to save that which was lost."—*The Poppy Plague, and England's Crime*. By J. F. B. Tinling, B.A. (Elliot Stock.) This work gives in small compass a vast amount of information on another "destroyer" of the human race. Mr. Tinling, in a chapter on the character and effects of opium, describes the miserable effects produced by indulgence in its use; he then sketches the range of opium and the opium habit, and goes on more at length to record the history of British opium, and to review the British opium policy, the whole course of which he strongly reprobates. Mr. Tinling confirms his statements by reference to Parliamentary reports, standard reviews, and quotations from the opinions of men familiar from personal observation with the working of the government monopoly, and the misery and wrong that it has inflicted upon China. He strongly urges reform at any price, and suggests schemes by which some of the financial and other difficulties which beset the question may be met. In any case he argues that, cost what it may, England should no longer delay to wipe this foul blot from her escutcheon. We wish that it may obtain wide circulation.—

Cloister Laach : A Legend of the Rhine, and other Sketches. By Emilie Searchfield. (F. E. Longley.) The sketch which gives the title to this book is a legend of old Germany between the ninth and twelfth centuries, and while garnished with touches of beauty, is yet weird, vague and sad. Of one other, "The Love of a Lifetime," the scenes are chiefly laid at Cologne; the remaining three are simple stories of life in English villages; tales of love, self-sacrifice and Christian faith, pure and sweet, but with a painful strain of melancholy throughout them, suggestive of one of Spohr's minor melodies.—*The Diary of Mary Tyndall, one of the Early Quakers*. (Hall and Co., Paternoster Row.) This little book appears to be written somewhat after the fashion of the story of "Mary Powell," and the "Diary of Kitty Trevelyan," and gives the account of a young Puritan who leaves her own community to join that of the Quakers. As, however, the heroine seems to have been attracted to the "Friends" by sympathy with them in their persecutions, rather than by any special appreciation of the importance of their opinions, it lacks the interest possessed by the history of the development and struggle of strong religious convictions, such as is described in the "Diary of Kitty Trevelyan" at the time when Wesley's earnest teaching brought new life into the Christian Church. The accounts of the persecutions of the early Quakers, with the introduction of such well-known characters as George Fox, John Milton, and Oliver Cromwell, cannot fail to interest many readers, though the mock-antique style is rather wearisome.—*A Hero in the Battle of Life; and other Brief Memorials*. By the Author of "Memorials of Capt. Hedley Vicars," &c., &c. (Nisbet and Co.) Miss Marsh is so well known as an effective worker for good among all classes, that her "Memorials" must be treated with respect as the true records of her successful efforts to lead others to the Saviour whom she follows; but the style is not attractive, and the incidents given are not particularly striking. The most interesting of the "Memorials" are those entitled "The Resurrection Hope," and "Not too Late."

Obituary.

REV. SAMUEL RANSOM.

MR. RANSOM, who was for nearly forty years Professor of Hebrew and Classics at Hackney College, entered into rest January 1st, 1877, in the 77th year of his age, having been born September 4th, 1799. On his mother's side he was of Huguenot origin. His birthplace was in Bethnal Green. His early youth was spent in that locality, and there about his fourteenth year he was born anew; and at once consecrated himself to the service of Christ. He joined the Church at the Tabernacle, Moorfields, then under the pastoral care of the Venerable Matthew Wilks, by whom also he was introduced into the ministry. Having received preparatory instruction from his pastor, he entered Hackney College in September, 1817. He left his *alma mater* at the expiration of three years, and spent the following year at Rothwell, Northamptonshire, carrying on his studies under the direction of the late Rev. Walter Scott. He settled at Fordham, in Cambridgeshire, in 1821, and continued his pastorate for about seven years, when he resigned, and for two or three years retired to Andover, and superintended a secular business which had been left by his brother who had recently died. He preached frequently, and continued his studies. Hackney College now requiring a second tutor, Mr. Ransom was invited to the tutorship in 1832, and became colleague with the late Rev. George Collison. In this responsible and honourable post he remained until 1870, when the infirmities of age rendered it desirable that he should resign his office.

The Committee felt bound by equity and gratitude to provide for the comfort of his declining years. Suitable provision was therefore made and tendered with expressions of regard and esteem for his long, faithful, and valuable services.

During the remaining six years of his life his physical and mental strength gradually failed; but in a patient and peaceful frame of mind he awaited the end, which came at last, after a brief season of unconsciousness, from which he awoke in Heaven as the new year dawned on earth. He was interred in Abney Park Cemetery, January 8th, 1877, the funeral service being conducted by Rev. J. Nunn, to whom it was entrusted at the special request of Mr. Ransom. The Rev. Samuel McAll and Rev. Samuel Hebditch took part in the solemnities.

Mr. Ransom was twice married, first in 1825 and again in 1829; but he had been a childless widower for many years, carefully and lovingly attended by his devoted niece.

His chief literary work was a Hebrew Grammar, which he published in 1843, and which obtained considerable celebrity, especially on the continent.

Mr. Ransom was naturally sincere, frank, outspoken, and showed great strength and tenacity with regard to the conclusions at which he arrived and the principles which he adopted. These traits necessarily marked his religious character. Beneath a somewhat brusque exterior, there was a deep and real unselfishness, a large kindness of heart. His theology was of the type contemplated by the founders of the institution at Hackney—thoroughly evangelical, moderately Calvinistic, and earnestly missionary in its spirit. He had no sympathy with "broad" views; he was intolerant of mere speculations, and of the ever-changing interpretations of so-called "unfulfilled prophecy." "The precious blood of Christ" was the theme on which beyond all others he delighted to meditate and to speak, alike in the fulness of his life and in the weakness of approaching death. He contended earnestly for "the faith once delivered to the saints." Now he has "finished his course," and has doubtless received the unfading crown promised to all who are faithful unto death.

REV. GEORGE WADE ROBINSON.

THE REV. GEORGE WADE ROBINSON, lately minister of Union Street Chapel, Brighton, died at Southampton on the 23rd of January, at the early age of thirty-eight years. He was educated at the university of Dublin, and subsequently at New College, London, from which place he went to work as co-pastor with Dr. Urwick, who for many years ministered at York Street Chapel in Dublin. From Dublin, after a short interval of continental travel, Mr. Robinson assumed the pastorate of a church in St. John's Wood, and subsequently he accepted an invitation from the congregation of King Street Chapel, Dudley. He left Dudley in 1871 for Brighton, where he continued to minister until the illness, which ended in his death, began to cause serious alarm to his friends. His end was tranquil and happy, watched over with the most tender solicitude by those he loved, and brightened by a hope full of immortality. His body lies in the public cemetery of Southampton.

As a preacher, Mr. Robinson was distinguished by remarkable fluency both of speech and thought, while the nobleness of his bearing impressed, and the powerful and earnest tones of his voice affected, the reason and hearts of his hearers. His theology, while evangelical, was liberal, and he had a power of apt and felicitous illustration which enabled him to imprint abstract truths upon minds not easily susceptible of deep teaching. His preaching glowed with affection and sympathy, and the one grand truth which alike in conversation and the public ministry of the Word he was for ever enforcing, and which lay at the root of all his thinking, was that 'God is love.' He published about two years since a small volume of sermons, under the title of "The Philosophy of the Atonement," which were marked by his usual vigour of thought and freshness of expression, and which dealt with the subject in a manner reverent and yet fearless. In addition to his ministerial and theological work, Mr. Robinson contributed poetry and prose to several leading periodicals such as "Good Words," "Golden Hours," "The Argonaut," &c. His pen was as fluent as his tongue, and had not constantly recurring attacks of illness impeded his labours, his writings would have far exceeded their present not inconsiderable amount. His poetry was of a high order, and will in time to come be even more prized than it is at present. Secular reviews, little in the habit of praising religious writings in any form, least of all in the poetic, paid tribute in language of remarkable warmth to his power in this highest department of literature. He was not a stringer of rhymes, but a poet indeed, looking at life with a poet's eye, realising its depths and heights with a poet's insight, and writing for others what had before been written with the fingers of thought and feeling on his own soul. In private life he was warm-hearted, generous, a faithful friend; and in questions of debate a rational and genial opponent. He had certain qualities of the humourist, without which no character is perhaps complete, but his humour was as free from cynicism as from profanity itself. He honoured all men, while he feared God. His early death and (humanly speaking) unfinished public career, while they leave a blank that cannot be filled in the lives of those to whom he was dear, by their very sadness and darkness help us to realise more fully that God has provided for his servants some better things than this mortal life—that, in the dying words of Baron Bunsen, "there is a resurrection."

R. H. R.

THE REV. WILLIAM JORDAN UNWIN, M.A., LL.D.

THIS distinguished friend of education was born on the 29th of November, 1811, at Great Coggeshall, Essex, and in early life enjoyed the pastoral care of the

memorable Algernon Wells, then minister of the Congregational Church in that town, a town associated with the memory of the great Dr. Owen, once incumbent of the parish. Mr. Unwin was educated at Totteridge, Herts, in the well-known school of Messrs. Wood and Thorowgood. Resolving to devote himself to the work of the Christian ministry, he spent a year of preparatory study at Rothwell, in the county of Northampton, under the tuition of the Rev. Walter Scott, whose ability and acquirements he formed a very high estimate. Admitted to Highbury College in 1830, he pursued his studies with diligence and success, winning the good opinions of his fellow students by the kindness of his disposition and the warmth of his friendship. Having from early advantages obtained an education beyond what was common at that period amongst candidates for the Congregational ministry, he remained anxious to strengthen habits of application and acquire stores of learning. He therefore sought and secured a Bursary from Dr. Williams's Trust, and entered the university of Glasgow in 1833, where he remained till 1835, taking the two degrees of Bachelor and Master of Arts; and during this period of his academic life, he united himself with the church of Dr. Wardlaw, and shared in the esteem and affection of that celebrated divine. He became, in 1835, pastor of the Church assembling in Cutting Lane—now Beaumont Chapel—Woodbridge; and, in 1842, minister of the Independent Congregation, St. Heliers, Jersey; in both spheres of labour he adorned his profession by the consistency of his character, and benefited his people by the earnestness of his preaching.

His attainments and predilections having eminently fitted him for educational work, when, in 1848, a vigorous impulse in that direction moved the Congregational body of this country, Mr. Unwin was considered the most suitable man to guide the new enterprise then commenced; he was accordingly appointed Principal of the Training Institution, first established in Liverpool Street, and afterwards removed to Homerton College. In these two places, with quiet industry, unflinching zeal, conscientious attachment to Congregational principles, and fervent devotion to his Divine Master in the service of the Gospel, he spent his days from 1852 to 1875, when, owing to shattered health, he was compelled to relinquish his favourite employment. His talents and acquisitions obtained in 1864 the public recognition of his *Alma Mater*, and he received the merited degree of LL.D. Numerous works useful for elementary schools proceeded from his pen; and he also published an able letter on "Education the Work of the People," addressed to Lord John Russell. Never obtrusive, uninfluenced by petty ambition, remarkable for conscientiousness and integrity, vigorous in mind, accurate in scholarship, firm in purpose, tender in his domestic affections, and sincere in all his attachments, he "fulfilled his course" with honour, and went down to the grave in peace.

It was fondly hoped that in retiring from the College to the quiet seclusion of a country home, his failing strength might be revived and his life prolonged; but it was ordered otherwise. The disease under which he suffered steadily gained ground, until it became apparent that his end was drawing near. The close prospect of death awakened neither doubt nor fear. He knew in whom he believed. He bore his sufferings with exemplary patience; but his desire was to depart and to be with Christ, and his anticipation of reunion with those who had gone before was strong and happy. His end was peace. His dying words—a fair paraphrase of Samuel Rutherford's—were—

"I stand upon His merit;
I know no other stand;
Not e'en where glory dwalleth
In Immanuel's land."

News of Our Churches.

MINISTERIAL CHANGES.

REV. D. JONES, of Southampton, has accepted the charge of the church at Oakengates, Salop.

REV. A. G. GREENHALGH, of Steeple Bumpstead, has received a call to Hyson-Green, Nottingham.

REV. WATKIN JOSEPH, of Cardiff, entered upon his new pastorate at Ruabon, Denbighshire, on the first Sunday in February.

REV. W. ROBINSON, of Ashby-de-la-Zouch, has accepted a call to Runcorn, Cheshire.

REV. J. LL. JONES preached his farewell sermons at Witney, on Sunday, February 18th, previous to his removal to Weedon.

REV. J. G. KELLY, B.A., of New College, has accepted an invitation to become pastor of the church at Erith.

REV. ROWLAND WILLIAMS, minister of the Welsh Congregational Church in Fetter Lane, London, has removed to Ruthin, Denbighshire.

REV. T. GREAR has resigned the pastorate of Long Buckby, Northamptonshire.

REV. ALFRED FLOWER, of New College, is about to undertake the charge of the Countess of Huntingdon's Chapel, Kidderminster.

REV. JAMES MURRAY, of Greenock, has accepted a call to Inch, N.B.

REV. R. TROUP, M.A., of Huntly, has been called to the pastorate of St. Andrew's.

REV. B. PHILLIPS, of Brecon College, has settled over the English church at Morriston.

REV. G. HOGGEN, of Wigston Magna, is about to settle in Tuffnell Park, Holloway.

REV. ALLAN MINES, B.A., of Heckmondwike, is removing to Rock Ferry, Cheshire.

REV. S. CHISHOLM has resigned his charge at Spalding, Lincolnshire.

REV. JOSHUA ARMITAGE, after a pastorate of 36 years at Elswick, has resigned his active labours through advancing age.

REV. T. RUSTON has resigned his charge at Barton-on-Humber and Barrow-on-Humber, after 12 years pastorate.

REV. A. M. FAIRBURN, of St. Paul Street Church, Aberdeen, has accepted the Presidentship of Airedale College, Bradford, and will enter on his new duties after the Midsummer Vacation.

REV. T. CARTER, late of Albion Chapel, Hammersmith, has been invited to Newnham Congregational Church, Gloucestershire.

ORDINATIONS.

REV. THOMAS HOOPER, late of Western College, was ordained at Princess-street Chapel, Devonport, on February 13th. The Rev. P. H. Davison asked the usual questions and offered the ordination prayer. Professor Chapman, M.A., delivered the charge, and the Rev. C. Wilson, M.A., delivered the address to the church.

REV. G. S. HALL was ordained at Fawcett-street, Sunderland, on February 20th. The ministers who took part in the service were the Revs. Metcalfe Gray, S. T. Williams, S. Goodall, J. S. Swan, and J. O. Davies. The Rev. J. B. Paton, M.A., preached on the following Sabbath.

NEW CHAPELS, CHURCHES, &c.

UPPER Portland-street Church, Southport, was opened on February 20th, by

sermons from the Rev. R. W. Dale. The Rev. Dr. Pulsford, of Glasgow, preached on the Sunday following.

TORPOINT Congregational Church, Cornwall, has been re-opened, after considerable alterations, and new school and class-rooms have been built. Sermons on the occasion were preached by the Rev. C. Wilson, M.A., and the Rev. F. E. Anthony, M.A.

DEATHS.

REV. T. STEPHENS, who had lately removed from Trowbridge to Highworth, and had ministered at the latter place only one month, died suddenly on February 12th, at the early age of 27.

REV. GEORGE TAYLER, after forty years' ministry at Lambrooke, Somersetshire, was called to his rest at daybreak on the 6th of March.

MOSAICS.

WHAT we want in Christ we always find in Him. When we want nothing we find nothing. When we want little we find little. When we want much we find much. But when we want everything, and get reduced to complete nakedness and beggary, we find in Him God's complete treasure-house, out of which come gold and jewels and garments to clothe us, wavy in the richness and glory of the Lord.—*Sears.*

HEART-WORK must be God's work. Only the great Heart-maker can be the great heart-breaker. If I love Him my heart will be filled with His spirit and obedient to His commands.—*Baxter.*

SUCCESS is full of promise till men get it, and then it is a last year's nest from which the bird has flown.—*H. W. Beecher.*

IN the course of our reading we should lay up in our minds a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us, and from which at various times, and amidst all the shifting of circumstances, we might be sure of drawing some comfort, guidance, and sympathy.—*Arthur Helps.*

AMONG the great variety of preachers, some give the pure Gospel wine, unadulterated and undashed. Others give wine and water. Some give mere cold water, without a drop of wine in it.—*Rutherford.*

THE acts of breathing which I performed yesterday will not keep me alive to-day. I must continue to breathe afresh every moment, in order to enjoy the consolations, and to work the works of God.—*Toxady.*

You are the child of Christ crucified; what wonder, then, if you have to carry His Cross? "I was dumb, and opened not my mouth, for it was Thy doing," David says. We reach eternal life through many a stormy wave and wind.—*Luther.*

WE need to learn the lesson, that this life is given us only that we may attain to eternal life. For lack of remembering this, we fix our affections on the things of this fleeting world, and when the time comes that we must quit it, we are all aghast and terrified!—*Fuller.*



MADAGASCAR—MOJANGA. (See page 227.)

[APRIL, 1877.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—South Africa.—Graaff Reinet.

BY THE REV. T. D. PHILIP, B.A.

GRAAFF REINET is the principal town of the midland districts of the Cape Colony. It lies about 150 miles N. of Port Elizabeth, and about 550 miles E.N.E. of Cape Town. It was founded in 1786, by the Dutch Governor, Van de Graaff, who, in naming it, followed a fashion set by former governors of combining their wives' family-names with their own. This was the origin of the names Stell-en-Bosch and Zwell-en-Dam, as well as Graaff-Reinet.

When Barrow visited it in 1797, he found it, as he says, "an assemblage of mud huts, placed at some distance from each other, in two lines, forming a kind of street." This town has, however, prospered enough to vindicate the judgment of those who originally selected the site. At the time of Barrow's visit, it had for some time been the focus of disaffection, and even rebellion, against the Dutch Government; and when the colony changed masters, this spirit was turned against their new rulers, the English, as it had existed against the old. At the peace of Amiens, in 1801, the Cape was restored to the Dutch, and they sent out General Janssens as Governor, in whose suite was Dr. Lichtenstein, afterwards Professor of Natural History in Berlin, who, by the publication of his Travels, endeavoured to counteract the unfavourable impression of the Dutch Government, and of the Dutch Boers produced throughout Europe by the descriptions given in Barrow's Travels.

The travels of Burchell, which brought him, in 1812, to Graaff Reinet, disclosed one of the most lamentable chapters in the history of the colony, as his journeys led him through the heart of the Bushman country, to the north of Graaff Reinet, and disclosed the cruelties which had provoked that singular people to those retaliations which ended in their destruction as a people and the occupation of their country

IMPROVED GOVERNMENT.

Just before the time of Burchell's visit, the Landdrost Stockenström, who had been appointed to this post about 1801 by General Janssens, was treacherously murdered by the Kafirs. He had gained the confidence of the natives by his justice and humanity ; so that he was greatly regretted by all the friends of order and good government.

The Landdrost Stockenström, sen., was (after one or two other men had held the post) followed by his more famous son, Sir Andries Stockenström, a man who, by joining the philanthropic party of Fairbairn, Dr. Philip, Rutherford, and others, exposed himself to much enmity from the colonists, both English and Dutch ; but that was a good many years later than the time of his Landdrostship of Graaff Reinet. Here he is most pleasantly remembered for his energetic efforts for the improvement of the town, which had up to this time, say 1821, consisted of little more than a single street. Amongst the perquisites of his office were some extensive corn-lands lying to the south-west of the town, and these he agreed to give up on certain terms, to be laid out in streets and gardens ; and it is largely owing to his labours that Graaff Reinet has become a little Damascus in the desert, of which the Sundays River must count both for the Abana and the Pharpar, with the Sneenwberg as our Anti-lebanon.

RELIGIOUS HISTORY.

The present population of the town is 4,000 to 5,000, I believe ; and consists of a few English, in trade ; a few more Germans, chiefly Jews ; a large number of Dutch, engaged in agriculture and wagon-making ; a large number of that mixed race commonly called in the colony Bastards ; and the rest natives of various races—Hottentots, Bushmen, Kafirs, Basutos. I have two congregations—one of the Dutch-speaking natives, mainly Bastards, and the other of Basutos. They have distinct buildings for worship, and distinct Church organization, and contribute separately towards my salary ; but mine are neither the only nor the oldest mission congregations in the town.

About the year 1832 a mission had been established in Graaff Reinet, which originated under the influence of the Rev. Andrew Murray, the Dutch Reformed Minister, for the conduct of which a grant of building ground was obtained ; and a spacious building was erected, called the Effening House, and a missionary, the Rev. Mr. Van Lingen, appointed. The building was considered to be for the use of the whites as well as the natives. The natives thought they were not receiving their due share of pastoral oversight, and the bulk of the congregation seceded.

MR. PHILIP'S CONGREGATIONS.

As far as my own congregation is concerned, the separation from the Effening House has been a success, in the sense that they have prospered and maintained the ordinances of public worship. The Society aided them in the purchase of a property upon which there was already a house for the pastor; and a church, with schoolroom, was soon built. My second congregation is one of Basutos, who branched off from the first when they became sufficiently numerous to do so. They purchased a dwelling-house, and, having removed the partition walls, and supported the roof on iron pillars, they turned it into a church. They also invited a well-tried, though not highly educated, Christian of their own people to become their settled instructor, and they give him a salary of £60 a year. They also contribute £50 per annum to my salary, and I give them one service on the Sunday and one in the week, beside other pastoral oversight. Besides the three mission congregations I have already mentioned, there is one connected with the Episcopal Church in the town, chiefly amongst the Kafirs from the coast. My own two charges are amongst the natives, distinguished from one another by the names, the Great London and the Little London.

The town itself is a model of neatness and cleanliness—thanks to a good municipality. The streets are well kept, and lined with trees—many of them fruit-bearing; the water-courses masoned out, and the distribution of water for irrigation regular; the police, day and night, efficient; the canteens all closed at six P.M. The houses have, many of them, those picturesque Dutch gables which look so strange to John Bull, whose delight is in cubes and straight lines. One of the most beautiful features of the town is the compact and well-trimmed quince and pomegranate hedges with which their gardens and vineyards are enclosed. The inhabitants are remarkably sociable, and free from that cliquism which destroys the sociality of so many of our towns.

The bulk of my larger congregation consists of artisans, and many of them master workmen at their handicrafts—blacksmiths, carpenters, wagon-makers, masons, shoemakers, tailors; and they are by no means in impoverished circumstances, though none of them can be called wealthy. The Basuto congregation are chiefly unskilled labourers, but earn fair wages. These last are, however, a more fluctuating population, as many of them, after spending a few years in the colony, return to their own native country to invest their savings in cattle, of which they are passionately fond. What I may have to say of the Basutos I shall reserve till I have given some account of the Bastards, or quondam slaves.

THE MIXED RACES.

A glance at my congregation on Sunday would soon show how they had come by their name, for to a very large extent European features have gained the mastery over African, and in many cases there is hardly a tinge of colour to show the old slave stock. It is the days of slavery, and not those of freedom, that are responsible in largest measure for this mixture of races, and the congregation before you is in such respects no wise more chargeable with licentiousness than a similar congregation of Europeans. Handsome, well-faring, well dressed, they would, I think, as a mission congregation, surprise some of our Christian friends in Britain by their appearance. It is Palgrave who narrates how, in the course of his travels in Nejd, he came into contact with a full-blooded African who had become a kind of grand vizier in that kingdom: all the Mohammedan Puritanism of the Wahabees had been unable to apply its strict sumptuary laws to him, but it was obliged to indulge him in the use of splendid robes and a scimitar glittering with precious stones; and he goes on to challenge any missionary labouring amongst African races to preach his congregation into a puritanical sobriety of costume. Now, I am not going to maintain that my congregation is a living demonstration of either the truth or the falsity of his statement. I think I must content myself by maintaining that if their dress is showy, it is good in quality and in taste, and does not disgust, as I have seen some congregations, by flimsiness and glaring contrasts. As some of them are dressmakers, and regularly take in the *Young Englishwoman*, they are not generally more than a month behind the Paris fashions. Seriously, I do see a propensity which militates against that sobriety of mind that ought to characterise the children of God, and my conscience reminds me of certain very plain texts of Scripture which warn against the folly; but I confess to a pleasure in seeing them substantially dressed, as long as their dress does not distract their attention from the worship in which they are engaged, or lead them into extravagance.

SERVICE OF PRAISE.

The worship is conducted after our old Independent model, and they sing with great power and correctness of ear, principally in unison, and, to a very small extent, take up the harmonies, though there are some very fine voices amongst them. In my singing classes I have taught them several fine anthems out of Dr. Allon's book; but as our services are in the Dutch language, and the anthems are in English, I have not yet introduced them into public worship. At present they do not stand to sing,

but remain sitting, which is a pity, unless I adopt the suggestion, that were I to induce them to stand the volume of sound they pour forth would be overpowering. In spite of all drawbacks, their singing is generally very fine. They have three public services on the Sunday, all of which they wanted me to undertake, besides my Basuto service; but I positively refused the afternoon service, and it is carried on by the deacons themselves. My Thursday evening lectures, on the Epistle to the Ephesians, are also very well attended. There is in some of them a boundless receptivity hardly consistent with the proper spiritual digestion of all they receive, as if every other duty of life could be absorbed into the one duty of hearing the Word. The maturity of spiritual life is a growth which no human machinery is able to impart. It must be instrumentally produced by a combination of the influences exerted by God's Word, and by the events of life—in other words, His Providence—and may take generations to produce.

SELF-RELIANCE OF THE NATIVE CHURCH.

In their behaviour towards myself, as their minister, there are many things that are very charming. They delight to come and do us little acts of gratuitous service, and to send us little presents out of their gardens, of fruit and flowers and vegetables, thereby showing a self-reliant independence. One of their most singular institutions here is a tea meeting, which, instead of proving a source of expense to the congregation, is a method of practising the voluntary principle, which has, to me, the charm of novelty. Some weeks ago we had one, from first to last managed by the members of my congregation. The different families supplied all the materials, and competed with one another which should do it most handsomely. There were, I believe, some twenty-seven iced cakes, many of them beautifully finished, and towering up tier over tier, besides an abundance of plain cakes—all set off by a profusion of flowers and paper ornaments. The tea and coffee were also given. To prevent undue crowding the festival lasted two days, the second being appropriated to the children. Even then you will ask, how could it be made to pay a surplus? By the simple device of paying for their tickets after they had supplied the materials. The fact is, the fame of these tea meetings is so great that numbers of adult Europeans were at the first of the meetings, and it is a question whether there were not more white children than coloured on the second day. The receipts were £24, which sum was handed over, without a penny drawback, to myself, as chairman of the school committee, for the support of our schools. Our choir sang the following anthems out of Dr. Allon's book:—No. 10, "Blessing and glory and wisdom;" No. 50, "Ho, every one that

thirsteth ;" No. 59, " O praise the Lord, all ye heathen ;" and closed with No. 17, " Now unto Him." The children were even a prettier sight than the adults, although I think you would have been gratified by their appearance, too. A similar tea meeting last year, held in commemoration of the freedom of the slaves, added £30 to the church funds, and it is proposed to hold such a one next month. On Friday evening next I am invited to dine with the members of our Benefit Society, who insure their lives for help in sickness and funeral expenses. I wish there were some one here who would start a Building Society, as many of the people have to be driven from pillar to post for lodgings. I am afraid I have not made myself sufficiently familiar with the principles on which such societies are conducted to start it myself.

I stated that the proceeds of our tea meeting were handed over to me to be banked for the schools. In this respect I found the people very inadequately supplied, and I have been setting myself to supply the deficiency I found. All other classes of this colony are so zealously improving their schools, that unless strenuous efforts are made our mission churches will be left behind. After several meetings with the school committee, and public meetings with the people, I made an appeal for volunteers to sustain me in guaranteeing an adequate salary to any teachers I might think it right to invite, and some thirty men offered themselves to give collateral securities to me in any steps I might so take. It so happened that a young man taught in our Hankey schools, and since then educated at Lovedale at the charge of Miss Agnes Muir, of Edinburgh, had just finished his term. Him I have now engaged at a salary of £90 per annum, and two other teachers (young women) at £30 per annum each, and we are now fairly started. In order to get school materials, the committee, without any solicitation on my part, placed in my hands £7 10s., collected amongst themselves, which the Government supplements with an equal sum—as it also gives us £75 per annum towards the salaries of our teachers. We are trying to raise the balance by school fees, but as there are a good many widows and poor people, I have my fears lest we should fail to raise the whole amount requisite. In such case I shall not scruple to seek the aid of the London Missionary Society.

Of the spiritual state of my church I can report many favourable indications. Confining my report to the Great London, I may mention that we have now some thirty inquirers, and that the number is on the increase. The majority of them are young men and women already married.

II.—China—Shanghai.

SHANGHAI, on the Woosung, and near the sea coast of Central China, is the centre of English trade. The foreign settlements are three in number—French, English, and American—of which the English concession stands in the centre. The English population numbers about 1,200 persons. The native city is large and wealthy, and contains within its walls above 300,000 people. The Society's Mission has an English chapel, an hospital, city chapel, dwelling-houses, and numerous out-stations. Missionaries—Rev. W. MUIRHEAD, Rev. E. R. BARRETT, B.A., and Miss BEAR.

Whatever may be the opinions entertained on the subject of the new Convention between England and China, which now awaits ratification, from the draft of that document, which has already been made public, we learn with pleasure that it is probable that thereby several new openings will be provided for missionary effort. Referring to these prospective openings, and to the use which may be made of them, the Rev. WM. MUIRHEAD takes occasion to remark on the activity manifested in the operations of the mission in Shanghai, and the success of his endeavours to maintain the different stations in efficiency, while, at the same time, curtailing their expenses and encouraging self-management. Tokens of the Divine blessing are not wanting in the accession of new converts, no less than in the character of old ones—a result which is, in a large measure, due, under God, to increased diligence and earnestness on the part of the native helpers. Inquirers are coming forward, and several have been received of late.

“There is one case of deep interest,” writes Mr. Muirhead, “that of a man who has for many years been attending the services from time to time. He often engaged our attention by his striking, intelligent appearance, his out-spoken utterances, and his warm vigorous defence of Confucianism. We were at one time most hopeful of him that he would become a Christian, and at another we were thoroughly disappointed, and that for months together. He had a clear apprehension of the truth, and now and again declared himself strongly in favour of it, but there were things connected with it which held him back from confessing it to the full. We were gratified, however, at a manifest growing ap-

preciation of it, and his wish to be received into the Christian church. After careful consideration of his case, when he was solemnly told it was different with him from what it was with others less informed in the matter, and who had not stood out so long and so boldly in opposition, he was admitted, giving us all credible evidence of sincerity. He is a doctor by profession, and his history in the pursuit of truth is remarkable. For years he was accustomed to pray to Heaven, in the hope of securing its favour, and coming to a right understanding of Divine things. He was desirous of light and purity, and peace of mind; but not until he heard of the cross of Christ was he convinced of its

being the only effectual means of sanctification and rest. Even before his baptism, the manner in which he spoke of that cross, in reference both to God and his own heart, surprised us as a most unusual thing, and excited our earnest prayers that he would be brought truly and savingly to believe in it. When at leisure, he attends our afternoon services in the chapel, and on being asked to speak, he has done so in a way that has rivetted the audience. His vigour of expression, originality of thought, earnestness of manner and manly intelligent bearing, tell impressively on the hearers, as far above the ordinary range of native

addresses. May he be a burning and shining light among those around him!

"At one of our country stations quite a movement is going on. The native preacher, a doctor by profession, arranged some time ago with an intelligent convert there (also a doctor) to commence a dispensary in the chapel in a gratuitous way, the patients paying only a small sum at the first, according to Chinese benevolent practice. The numbers have increased to sixty and eighty a day, two or three times a week, and preaching is carried on by the two medical men themselves. The result is very satisfactory."

2. TESTIMONY TO THE TRUTH.

Evidence of the reality of the change wrought in them by the Gospel is frequently given by our native converts, by the patience and submission which they manifest under affliction, and the calm confidence by which they are sustained in the hour of death.

"I was calling last night on one of our Fokien converts baptised here. He has been seriously unwell, and there is little expectation of his recovery. I asked him first how he was. He said, 'Well, I am praying to God and resting in Jesus.' Was he afraid to die, if it was the will of God he should be taken away? 'No. I am trusting to what Christ has done for me on the cross, and He has sent the Holy Spirit into my heart. I thank Him for having called me to know Him, to enter the Church, and become His disciple.' 'How do you regard this affliction that has come upon you?' 'I look upon it as "the chastisement" of the Heavenly Father, calling me to repent and turn with my whole soul to Him.' 'Have you much sin to confess, and are you sorry for it?' 'Yes; I am a great sinner, and my sins are many; but I look to the precious blood of Jesus Christ, which takes them all away.'

'Do you think much of Him, and ask Him to help you?' 'Yes, I do.' 'Suppose you get well again, what do you wish to do?' 'I wish to live more entirely to Christ, to attend His Church, and to tell others of His wondrous grace.' He had previously desired me to request the prayers of his fellow Christians on his account. I parted from him with joy and thankfulness that here was a trophy of Divine grace.

"An old lady died a short time ago in the country, having been connected with us for sixteen years. She was upwards of seventy years of age. Her end was peace. She said Jesus was calling her away, and she wanted to go. Her relations were not Christians, but wished a religious service after our form to be held at the time of her burial, and no idolatrous rites were performed on the occasion."

III.—Madagascar—Mojanga.*

(See Engraving.)

THE town of MOJANGA is situated on the north-western coast of Madagascar. It stands on a long tongue of land on the north and east side of a vast inlet called Bembatoka Bay. It is in lat. $15^{\circ} 42' 54''$ S., and long. $44^{\circ} 20'$ E. The bay is from seventeen to twenty miles deep; it is eight miles across from north to south, and the entrance from the sea is three and a half miles wide. The River Betsiboka enters the bay by two channels on its south-east and east sides, a large island coming in between. In the centre of the bay a long promontory projects from the northern shore. On this were once situated the town of Bembatoka and the village of Ambatolampy. Ruins of these places may still be seen; otherwise they have disappeared; and at the present day they are represented by Mojanga, which lies much nearer to the sea, on the north shore of the outer bay.

Like other important places of trade, Mojanga consists in reality of two separate towns, and has done so for many generations. The upper town is on a ridge, and is the stockaded residence of the Hova Garrison. The lower town is the trading town, built on the inner side of the promontory and on the north shore of the outer bay. The two places are joined by a broad road running straight up the slope of the hill.

The number of houses amounts to 1,327, and the entire population reaches probably to ten thousand. The Hova element is very strong. The Indian adults are about fifty. There are a few Sakalávas in both towns; and the African slaves, universally called by the Malagasy, "Mojambikas," are very numerous. Their skin is very dark, and they have thick lips and curling hair; but they are not pure negroes. They belong to various tribes on the east coast of Africa, who all understand, more or less, the Swahili language.

There are fifty-six members in the two churches, and all join together in celebrating the communion. The ordinary attendance in one of these churches is 300; in the other, 230. They have among them six preachers and six deacons. There are sixty children in the school, of whom thirty can read well. In visiting the twelve churches in the district in 1871, the pastor formed schools in them all. The Directors hope that two English missionaries will be stationed here by the middle of the present year.

* From "Twelve Months in Madagascar." By the Rev. Joseph Mullens, D.D.
London: James Nisbet & Co. 1875.

IV.—South India—Bellary.

THE BELLARY district lies midway between the eastern and western coasts of India, in the northern part of the Madras Presidency. It is 13,056 square miles in extent, and has a population numbering 1,653,000 people. The climate is generally hot and dry, but not unhealthy. The town of Bellary is about forty miles south-east of the River Tungabhadra, its population being 40,000 persons. Several populous towns and villages are in the vicinity. The languages chiefly used by the people of the district are Canarese and Telugu. The mission at Bellary was established in 1810 by the late Rev. John Hands. Present missionaries :—Revs. J. B. COLES, E. LEWIS, and T. HAINES.

The past year has been an unusually trying one in large districts of South India ; drought, famine, and disease have followed each other in quick succession, and, in spite of the efforts put forth by Government for the alleviation of distress, all classes of the native population have suffered severely, and some to an extraordinary degree. Especially has this been the case with those engaged in agricultural pursuits, while among the weaver class, by whom the Bellary district is largely peopled, trade has come to a stand-still, and the once busy looms have for months been silent. Under these circumstances it is unusually gratifying to learn that the itinerating labours of the Rev. E. LEWIS have not been abated, but rather the reverse. Never were such labours more needed, and seldom have they been carried on with greater completeness and vigour. In the course of the year Mr. Lewis was absent from the town of Bellary for no less than one hundred and eighty-six days, having made nine tours of varying length. He states that meeting with friends on his return had much of the same freshness and enthusiasm about it as meeting with friends in England after a long absence in a foreign country. The plan adopted by Mr. Lewis has been that of lingering in certain spots in order to give the villagers an opportunity of becoming acquainted with himself and his message, rather than that of hurrying from village to village and thereby giving the impression of haste and incompleteness. To this circumstance he attributes much of the interest and success of his work. Respecting life amongst the people Mr. Lewis writes :—

“It must be very evident to all that if a missionary is to do much he must not remain a stranger to the people and they must not be strangers to him. He must be one amongst them in sympathy if he would raise them ; they must be able to trust him. It is our object to live thus amongst the people, and touch them at every point of their life.

“It is a common thing for those who live in or near large towns to see a European—to see him ride past or walk through their town ; they may perhaps have heard him speak in a tongue unknown to them. But it is still rare for the majority to see a European come into their village, and sit down to speak to them in their own language. It is still more rare for one

to talk with them as a man talketh with his friend.

"Many times in the last year, on our entering a village, men, women, and children have run together in astonishment to see the strange sight of a European, and the children have run to tell their fellows that a 'Firanji'—a foreigner—a white man, had come to their village. When I have begun to speak, their look of surprise and expression of astonishment have been most amusing. This, however, has only occurred in out-of-the-way places, of which there are a great many. We very often, in passing through a town, hear such a conversation as the following:—'Who is that gentleman?' 'Don't you know? He is the Padri; he often comes this way.' 'He cannot be a

very great man; he has no peons with him, and not many servants.' 'No; he comes to teach us, and does not want many attendants.' 'What does he teach?' 'Have you not heard? He says we must believe in one God, follow Jesus Christ, give up every bad way, not tell lies, nor cheat, nor steal, but love all men as brethren, and so on.' 'Does he speak our language?' 'Oh, yes; see he has stopped, let us go and hear what he says,' &c.

"We have often sat in the midst of small groups of people and listened to many a tale of distress, sickness, bereavement, oppression, and despair; and have thus come to find out much of the inner and social life of the people. We have been again and again staggered at the revelation of wickedness made to us."

2. THE PRIESTS.

In India, as in most other countries, the priestly garb is worn by men of different shades of opinion, of varied attainments, and occupying social positions ranging from the highest to the lowest grade. A specimen is given of each of these classes:—

"In one town I met with a Jangam priest who owned an elephant, horses, and many head of cattle, and was evidently well to do. I asked him whether he found his disciples now-a-days devoted to religion. He replied, 'Nay; far from it. It is very different now from what it used to be.' I asked him to tell me the cause so far as he knew, and he said, 'The people are not afraid now; we are not, as in olden times, backed with power sufficient to say to them, "You must and shall be good disciples, and give us, your priests, all we need."' He did not look for any religious devotion from a feeling of love; he would not mind if people could only be made to believe through fear; he did not spend any time in teaching, it was as much as he could do to collect his dues.

"Some of the humble and very poor priests, especially amongst the Lingaites, are in many respects worthy men. I have found thoughtful and devout men amongst them, and always like to have to do with them. In the month of May last, a young man of this class attracted my attention at Camalapoor by his devout and vigorous defence of Lingaitism. I did not alienate him from my message by telling him he was believing a lie; I had something better to do, and told him of the love of God and the grace of Christ; which disarmed him of all opposition. A mutual love sprung up between us; and when he left us for his home afar off, he said we should be always friends, and took several portions of the Scripture to read for himself."

3. THE POSITION ATTAINED.

Manifold as are the modes in which individual hearers of the Gospel receive its message, the general disposition of the natives of India towards Christianity may, by observation and experience, be pretty accurately defined.

"Whilst the people are ever ready to enter into conversation on religion, those with whom religion is anything more than superstition, a matter of form, are very rare. Almost all readily admit the excellency and necessity of moral truth; but most seek to excuse their failure to reach its standard by saying, 'What can we do? It is the Kali Yugam' (iron age); and cannot see that they are to blame. Others, in so many words, declare that good and evil alike come from God, who alone is responsible for all they say and think and do. Not only in religious matters, but in common every-day life, almost everything is put down to fate.

"Every now and then we come into contact with men who have a deep concern about religion, and who seem to be seeking for a firm basis of belief, and we always have the most full and free conversation with such.

"At Uravookonda, two men, weavers, whom we had seen several times before, came to us to hear and see as much of us as possible. They were very thoughtful men, had for a long time given up idol-worship, wore no caste marks, and said they believed in one God, and tried to please Him. We preached to them Jesus and the Resurrection. They are most fearless of contradiction amongst their companions, and seem to care nothing for adverse criticism. As far as I could see and hear, they are good men. They bow to no priest, and are consequently the source of great vexation to those who love salutation in the market-place. It was very pleasant

to talk to them of personal religion and faith and hope; and a new thing to find men so fearless amongst a people timid to the last degree. Towards the end of the year, one of these two men came into Bellary, and was baptised.

"At Havilegay the people urged us to visit an old man, who, by universal consent, was pronounced to be a hundred years old. We had a long talk with him. He said he had but little to say now; his time of departure was at hand. God had kept him so many years, and had always done him good; he believed in God; had nothing else to believe. I asked him what hope or confidence he had now. He replied, with great emotion, 'I have confidence in none but God—Govinda, Govinda is my hope! I put all my trust in Him; I don't know what He will do with me; I leave all to Him; He will not be unjust.' I enlarged upon the subject of God's love, and of the revelation of that love to us in Jesus Christ; all of which seemed to come home to the old man. What struck me most in him was his cheerful abandonment of himself to God, who he knew loved him and would do right. The people were wrapt in attention whilst we spoke as kindly and affectionately as we could to the fine old man upon his being near to the grave, and invited him to trust in the Saviour.

"We meet sometimes with stern, dogged opposition, and have to do with men who will not admit a single statement even of the most evident truth."

4. CHRISTIANS SCATTERED ABROAD.

The missionary has visited in their own homes all the Protestant Christians scattered throughout the district, and is thus able to form a judgment in regard to the influence which they are exercising amongst their neighbours. After referring with disappointment to the case of some from whose early education and training better things might have been hoped, Mr. Lewis writes :—

"We turn with much satisfaction to the families or individuals who have become Christians in various towns and villages, and who are remaining amongst their own people. They have to endure much opposition—are worried, contemned, and greatly troubled at times; but, for the most part, by patient endurance of wrongs, firm adherence to the truth, and persistent efforts to bring others with them, have shown the soundness of their faith, and helped to spread abroad the knowledge of the Gospel.

"There is one Christian man from a distant village who, although illiterate, has persuaded several to join him. In the month of August I visited every village where I heard there was any person who wished to speak with me about religion. When I entered a village, and asked for some particular person, that seemed to be the signal for all the village to turn out and congregate around me, so that the person I most wished to see was lost in the crowd. In those circumstances, I was obliged to put myself in the way of being sought out privately in the early morning or late at night by the individuals..

"In the month of May, when visiting Hospett, I came in contact for the first time with a small colony of evuddurs (tank-diggers), who were Christians. They formerly lived in the Bellary district, and were at that time identified with the Mission; but for several years have,

evuddur-like, been leading a nomadic life. I was surprised to learn from Paulappa, the leading man amongst them, that they had been living in Ohittawardigi a considerable time. I had frequently visited that town, and preached in the most public places; and I asked him if none of their number had ever heard me. He said, 'Oh, yes; but we were afraid to make ourselves known. We have been persecuted so much, and chased about from place to place, that we thought we had better remain hidden.' He said, further, 'We have been living here like sparks of fire covered over with ashes; you have now come and brushed away the ashes; who knows? there may be a good flame yet.' Another said, 'We have been like sheep scattered—we have been crouching down in terror of the wild beasts. You have found us out; we are now brought into the light, and may yet prosper.'

"I found that amongst these evuddurs there were fourteen baptised persons. I have visited them on three occasions since in their own huts; have read and prayed with them, and preached to them. They are always delighted to see us; and I feel very hopeful of them. The catechist from Hospett visits them every week; and I have now appointed a Christian young man to collect their children together and teach them to read, and to conduct prayer amongst them every day."

5. CENTRES FOR CHRISTIAN WORK.

While the Bellary district, as a whole, affords a fine field for evangelistic effort, special interest has gathered around six different centres, which will in future, be regarded as out-stations of the mission. The first three towns, are on the CANARESE side, the last three on the TELUGU side of the district.

"HOSPETT is a healthy, clean town of growing importance, thirty-nine miles from Bellary. It contains now about 10,000 inhabitants. Chittawardigi, also a considerable town, with a good market, is within a mile and a half from Hospett, and close upon the banks of the Tungabudra. For our work these two towns may be regarded as one.

"SUNDOOR, the chief town of the independent native State of that name, is within easy distance from Bellary and about sixteen miles from Hospett, from which town the catechist will visit it regularly. Many of our recent converts have come from Sundoor. We are greatly interested in the people there, and they in us.

"UJJCENY is a small town, but is the most central for visiting several villages in the neighbourhood, where Christians are living. There are in Ujjceny itself fourteen adult Christians and several children. We made arrangements in August last for opening a vernacular school in this village, but the famine has necessitated our allowing it to remain in abeyance for the present. We have seen a good deal of the people during the year.

"BOOKAPATNAM, with Kottacheruvu close by, possesses great charms for us. We have had full opportunity of seeing the people natural and as they are at home. We have had gatherings in Bajjamma's house, talked with her father and other relatives, who con-

sent to the truth, to which they are decidedly not strangers. We have sat down in Juirakka's and Narakka's houses with them and such of their neighbours as chose to come, talked freely of Christian faith and life, and prayed together. Mullappa we saw in his own house, and heard again from his own lips his graphic relation of Bible stories. Latchappa has been to see us several times, and has struck us by his common sense, thoughtful manner, keen appreciation of what is right, determination to see to the root of the matter, and knowledge of Christian principles, rather than by his knowledge of detailed stories. C—— is still prevented by his parents from meeting with those who pray, but steals away as often as possible. Kondappa and one or two others have come to us nearly every day. They say they have nothing whatever to do with idol-worship, but trust in the great Father above. Their knowledge is not extensive, but their minds, and, from what we hear, their lives also, are influenced by Christian truth. I have urged upon all who know the Scriptures to teach others what they know; above all, to show the example of a pure and good life, and so try to extend the Kingdom of Christ. Concerning many people in Bookapatnam we can most surely say that if they are not good and faithful disciples of Christ it is not because they do not know the truth as it is in Jesus. During our stay in Bookapatnam we had gatherings of all classes of

people in our tent, and saw the advantage of a somewhat lengthened stay in the town. My impression is, that by our visiting this town often, and remaining a week or more on each visit, working quietly in individual houses, and collecting people together in our tent, having close contact with those who know much of Scripture truth, and getting them to speak to others, we shall, by God's blessing, more effectually further Christ's Kingdom in this town than by any other means we can at present adopt.

"GOORY is distant from Bellary fifty miles on the railway line, and is one of the most important towns in the district. It seemed to us that the best mode of carrying on our work here was by establishing an Anglo-vernacular school, in which we may work, and from which we may influence the people of the town. We

commenced our school in July; there are now fifty boys in attendance.

"ADONI is also easily reached by rail, and is the second largest town in the Bellary Zillah, containing 22,000 inhabitants. From time to time large numbers of books have been sold here by our colporteurs, and we have had a good deal of very pleasing work amongst the masses of the people in the town. We have always found them willing to hear, and felt that it was high time that we had a Christian teacher living in the town. In October last we sent out a young man who had for several years worked successfully as a colporteur, and he is getting on happily in his work.

"A very important part of the work of the year has been that of our colporteurs, who have sold in the twelve months upwards of twelve thousand tracts."

V.—Notes of the Month, and Extracts.

1. ORDINATION OF MISSIONARIES.

Mr. JOSEPH COCKIN having been appointed by the Directors to join the Society's mission in the MATEBELE country, Central South Africa, was ordained at Salem Chapel, Bradford, on Monday, the 12th of March. The Rev. T. G. Horton presided, and offered the ordination prayer. The field of labour was described by the Rev. J. B. Thomson, of the Central African Mission; the usual questions were asked by the Rev. Jas. Bruce, of Greenfield Chapel, Bradford; and the charge was delivered by the Rev. T. T. Waterman, B.A. Prayer and praise were led by the Rev. H. Johnson, of Great Horton, and the Rev. J. Martin, of Bingley.

Mr. ARTHUR W. DODGSHUN, who will form one of the first party of missionaries proceeding to UJJI, Lake Tanganyika, Central Africa, received ordination on Thursday, March 15th, at Queen Street Chapel, Leeds. The introductory services were conducted by the Rev. W. Bolton, M.A., of Newton Church. The Rev. Roger Price, of the Central African Mission, described the field of labour. The questions were asked by the Rev. G. Williams, of Beeston Hill Chapel; the ordination prayer was offered by the Rev. E. B. Conder, M.A., of East Parade Chapel; and the charge was delivered by the Rev. W. Thomas, of Queen Street Chapel, Leeds.

2. THE "JOHN WILLIAMS."

Letters by the Australian mail, which came to hand in March, convey intelligence of the safe return to Sydney of the *John Williams*, after having visited PORT MORESBY and CAPE YORK, by way of the LOYALTY ISLANDS, and located teachers in connection with the eastern division of the NEW GUINEA MISSION. The first part of the voyage proved very tedious, the vessel having to beat for twenty-one days against head winds. On the 13th of December she grounded on a reef thirty miles south of Cooktown, but came off without damage, and safely entered Sydney harbour on the 4th January. There were five European and nineteen native passengers on board, together with a crew of sixteen, making forty individuals in all.

3. NEW GUINEA.—A CHIEF'S DEATH.

Under date PORT MORESBY, September 10th, 1876, the Rev. W. G. LAWES writes as follows:—"One of the chiefs, whose name (KUPA) figured in the earliest reports of this place, has passed away. I had been down with fever, and did not know that he was ill until he was almost dead. I went at once to see him; he could not speak, and was said to be unconscious; but when I spoke to him, he turned round, took my hand in both of his, while his eyes said what his tongue failed to utter. Poor old man! he lived and died a heathen; but he came to almost all our services, he received the first teachers into his house, and his last words were a charge to his children and the chiefs to be kind to the teachers, and protect them. Who shall say that Kupa has not entered the kingdom of heaven? To him little light was given; of him little will be required."

4. CHINA—HONG KONG.

"It may interest the friends of our work here to know that two of our deacons have lately left Hong Kong for honourable employment by the Chinese Government; and four of the boys of my Sunday-school, having distinguished themselves at the Government Central School by their diligence and attainments, have been received as cadets into the Naval College established by the Chinese Government in connection with the Foochow Arsenal. There is now a fair sprinkling of Christians among the officers of the rising Chinese navy. Let us hope they will act as a leaven for good."—*Rev. Dr. Eitel.*

5. ICE IN MADAGASCAR.

"I have very often wondered how many missionaries have seen ice in this country. Until the other day I never heard of any one except Mr. Street and myself, who saw some at Manalalondo, on the morning of the 15th June, 1872. Manalalondo is situated in one of the Vakinkarakatra valleys, in latitude 19° 15'. On the morning in question, taking a walk on the hill sides, I was attracted by the appearance of the rice-fields, and on descending to examine them, I found them covered over with ice, perhaps a quarter of an inch thick or more; the ground was also covered with white hoar frost. On our journey the same morning we met some natives carrying a large piece of ice, which must have been half an inch thick. I need, perhaps, hardly add that, although I have very often been there since, I have never seen any ice except on the one occasion mentioned."—*Mr. H. E. Clark. From the Antananarivo Annual.*

VI.—Anniversary Services in May, 1877.

THE Directors invite the attention of the Friends of the Society to the following arrangements for the ensuing Anniversary:—

MONDAY, MAY 7TH.

1. *Morning*.—PRAYER MEETING, for one hour, in the BOARD ROOM of the MISSION HOUSE, BLONKFIELD STREET, specially to implore the Divine blessing on the several Services of the Anniversary, at Half-past Seven o'Clock.
2. *Afternoon*.—THE ANNUAL MEETING OF DIRECTORS will be held at the MISSION HOUSE, BLONKFIELD STREET, at THREE o'CLOCK.

WEDNESDAY, MAY 9TH.

1. *Morning*.—In CHRIST CHURCH [New Surrey Chapel], WESTMINSTER BRIDGE ROAD, the ANNUAL SERMON will be preached by the Rev. CHARLES H. SPURGEON. *Service to commence at ELEVEN o'Clock, and not Half-past Ten as formerly.*
2. *Evening*.—In WESTMINSTER CHAPEL, the SERMON TO YOUNG MEN AND OTHERS will be preached by the Rev. NEWMAN HALL, LL.B. *Service to commence at Seven o'Clock.*

THURSDAY, MAY 10TH.

Morning.—The ANNUAL GENERAL MEETING of the Members of the Society will be held in EXETER HALL, to appoint a Treasurer, Secretaries, and Directors; and to receive the ANNUAL REPORT, with Audited Accounts. The Chair will be taken, at Ten o'Clock, by

THE RIGHT HON. THE EARL OF NORTHBROOK, late Viceroy and Governor-General of India.

LORD'S DAY, MAY 13TH.

MISSIONARY SERMONS will be preached on behalf of this Society at various chapels in London and its vicinity; particulars will be given next month.

VII. New Year's Sacramental Offering to Widows' Fund.

To 17th March, 1877.

LONDON AND ITS VICINITY.

Barbican Chapel	5	9	1	Kendal, Zion Chapel	8	0	0
Bishopsgate Chapel	6	0	0	Kingsbridge	1	16	6
Croydon, Thornton Heath	1	14	0	Lavenham	1	0	0
Harley Street	3	0	0	Laver Breston	1	13	6
New Tabernacle	3	0	0	Leatherhead	1	18	0
Offord Road	5	16	11	Leek	7	0	0
Paddington Chapel	10	0	0	Lincoln	9	11	0
Southwark Memorial Church	3	13	7	Long Ashton	1	12	6
Surbiton, Maple Road Congl. Church	3	8	1	Lowestoft	5	0	0
Westminster Chapel	10	0	0	Loxley, near Sheffield	3	11	0
Wimbledon	3	9	10	Luton, Union Chapel	1	10	0
Wood Green	2	3	11	Lynn	1	13	3
York Road	6	1	1	Malden	10	14	4
York Street, Walworth	7	0	0	Manchester, Cavendish Chapel	10	0	0
COUNTRY.				Pendlebury Chapel	1	12	6
Adsett, Westbury-on-Severn	1	1	0	Mansfield	1	18	6
Alresford	1	11	7	Marden, for 1876	2	0	0
Andover	4	19	2	Malbourn	2	1	6
Ashford	2	4	0	Mevagissey	1	2	6
Ashton-under-Lyne, Albion Chapel	26	13	10	Nether Compton	1	10	6
Droylsden Chapel	3	2	8	New Barnet	4	9	3
Barton-on-Humber	2	9	10	Newport (Isle of Wight), Nodehill Cha.	3	0	0
Bedford, Bunyan Meeting	7	7	0	Northallerton	4	5	0
Blideford	2	2	0	Oldham, Greensacres	2	14	9
Birkenhead, Oxton Road	9	0	0	Hope Chapel	4	17	0
Birmingham, Carr's Lane	13	5	0	Townfield	1	0	0
Bolton, St. George's Road	4	3	2	Windsor Road	1	9	7
Bradford, Saltaire Church	5	1	6	Oswestry	4	5	10
Brighton, London Road	4	1	6	Pendleton, West Liverpool Street	1	1	0
Burley	1	8	0	Penryn	0	15	0
Burnley, Salem Chapel	2	0	0	Peterborough, Westgate Church	4	0	0
Bury, New Road	1	16	2	Point in View	0	13	0
Cardiff, Hannah Street	1	11	6	Pontefract	1	10	0
Chartley	0	18	0	Portland	1	5	6
Clitheroe	1	1	0	Preston, Grimshaw Street	2	1	0
Coventry, Vicar Lane	3	3	0	Radcliffe, Congregational Church	2	5	8
Cowes, East	1	1	0	Reading, Castle Street	6	0	0
Cranbrook	1	10	0	Redhill	5	0	9
Crews	1	5	0	Ringwood	3	0	0
Darwen, Belgrave Church	3	3	0	Roche, Milton Church	11	15	3
Deventry	1	0	0	Rock Ferry	4	7	3
Dedham	1	5	0	Royston, Kneesworth Street (moisty)	1	19	0
Dorking, West Street	3	13	6	Runcorn	2	8	1
Dundee, Newport Church	6	12	0	St. Helens	7	0	9
Panmure Street	13	0	0	St. Leonard's, Mrs. Emerson	1	1	0
Earl Shilton	2	0	0	Selby	1	0	0
Eastbourne	3	7	6	Sheerness, Alma Road	2	4	0
S. Hall, Esq.	0	10	0	Sherborne	2	0	0
Falfield	1	9	3	Southport, West End Church	10	0	0
Fovant	1	2	0	Stockport, Hatherlow Chapel	1	13	6
Frome, Zion Chapel	4	10	0	Stonehouse	2	0	0
Gainsborough	1	0	0	Stubbin Elsecar	1	5	0
Great Bridge	0	11	6	Tisbury	2	12	8
Great Yarmouth	7	19	4	Tiverton	6	0	0
Harting	0	5	8	Tockholes	1	8	0
Heywood	2	4	0	Trowbridge, Tabernacle	10	0	0
Hindley, St. Paul's Church	1	0	0	Turvey	0	10	0
Hornsea	1	0	0	Ware, Church Street	1	8	2
Hoylake	1	0	0	West Houghton	0	19	0
Huddersfield, Hill House Chapel	5	0	0	Whithaven	2	8	5
Ramaden Street	10	0	0	Wimborne	2	0	0
Ipswich, Nicholas Street	4	5	0	Wincanton	0	15	6
Jarrow-on-Tyne	0	15	0	Woburn, Cores End Chapel	2	2	0
Jersey, St. Aubin's Congl. Church	0	18	8	Woodbridge, Quay Chapel	2	2	0
St. John's Independent Church	1	2	6	Worthing	2	1	0
Victoria Street	1	0	0	Wotton-under-Edge, Tabernacle	3	0	0

VIII.—Contributions.

From 16th February to 15th March, 1877.

LONDON.					
"Instead of a Legacy".....	1000	0 0	Ashton-in-Meckersfield	18	8 1
Henry Webb, Esq.....	20	0 0	Ashton-under-Lyme. Aux... ..	30	15 6
Readers of <i>The Christian</i> , per Messrs Morgan & Scott	6	6 6	Dukinfield Hall Chapel, for Mr Pell, Madagascar	29	0 0
Mrs Padgett, per Miss Stoughton	5	0 0	Arminster. Rev R. H. and Mrs Perkins	4	0 0
J. G. W.	3	3 0	Barley, near Royston. Mr J. Pearce	1	0 0
X. Y. Z.	1	15 0	Barnstable. Auxiliary	44	2 3
T. H. Gill, Esq.	1	1 0	Berkley.....	1	5 6
Mr George Hardy	0	10 6	Bowdley. Giles Shaw, Esq.	3	3 0
"Gathered Fragments"....	0	10 0	Bideford. Rev J. Edwards.	1	1 0
A Well-Wisher	0	2 0	Birkenhead and Wirral. Aux.	34	8 10
Ednael Green. Sydney St.	6	12 7	Bishops Waltham. Per Rev T. Mann	7	0 0
Blackheath. W. Stobart, Esq.	1	1 0	Bottissham.....	11	15 6
Boness Chapel, Shadwell ..	3	5 5	Bournemouth. Auxiliary ..	31	14 0
Howley Road. St. Paul's Cha.	17	17 2	For Ujiji Mission	300	0 0
Herby Chapel	72	1 6	Bowdon. Miss Rayner, for Moat Institute	50	0 0
Kentish Town. Missionary Working Society, for Mrs Hewlett	6	0 0	Bradford. Auxiliary	198	10 9
Le. Collected by Miss Edith Oram.....	0	9 0	Brighton. London Road ..	7	12 9
Mill Hill Chapel.....	5	2 9	Sudeley Place	4	19 0
Norwood, South	13	4 11	Brill	3	16 0
Norwood, Upper. For Female Missions	24	3 0	Broadstairs	6	6 0
Oxford Road.....	10	0 11	Budleigh Salterton. The Misses Loveridge	1	0 0
Walthamstow. Wood Street ..	10	18 0	Burley	3	15 0
Wand. Rev N. Hurry, for Ujiji Mission	10	10 0	Burton-on-Trent. J. Nunne- ley, Esq.	3	3 0
Wimborne. Auxiliary	6	10 0	Calke. Free Church	12	12 3
Wincobish. Rectory Place..	14	2 6	Cambridge.....	3	0 0
Legacy of the late Miss Mar- garet Meredith, per Dr Wainwright, Lichfield, less duty	45	0 0	Canterbury. Watling Street ..	12	7 7
Legacy of the late Miss Mary Ann East, less duty..	33	18 0	Chippensham. Tabernacle ..	22	8 10
COUNTRY.			Coventry. Vicar Lane.....	15	12 6
Aberpenny	6	19 1	Cranbrook.....	4	1 11
Adsett, Westbury-on-Tyeme..	5	10 0	Crick. Independent Chapel ..	1	11 0
Alford	22	11 4	Cumberland. Auxiliary	29	1 6
Ashbourne.....	12	19 4	Deventry	16	12 8
Ashford	13	18 2	Deventry District	25	15 8
Ash-next-Banwich	22	5 1	Dittham. Per Rev T. Mann.....	0	10 1
			Dunstable.....	3	8 6
			Durham. Auxiliary	20	9 4
			Eastbourne. S. Hall, Esq... ..	1	11 0
			Eastham	12	9 4
			Foleshill	8	0 0
			Fordham	5	15 6
			Frome. Rook Lane.....	3	8 0
			Fulbourn	16	7 6
			Gainsborough	8	8 0
			Galton. Per Rev T. Mann ..	0	13 0
			Great Bridge	2	13 0
			Guernsey. Auxiliary, Legacy of the late Miss Lucille de Messurier, of St. Peter du Bols	161	3 6
			Halesworth	8	14 9
			Halifax District.....	118	4 0
			A Friend from Halifax ..	10	0 0
			Halstead. High Street	10	5 0
			Harlow, Campions. Miss F. A. B. Brown, for Female Mission Work.....	5	0 0
			Hartshill	8	18 6
			Holy Moorside	19	7 0
			Huddersfield. Ramsden St. Chapel, Proceeds of Bazaar ..	65	0 0
			Huntingdonshire. Aux.....	80	0 0
			Ketton, near Stamford	3	5 7
			Kidderminster	11	4 0
			Leeds. East Parade Chapel, Young Ladies' Working Party, for Mrs. Bacon, Cuddapah	3	0 0
			Leek	64	18 11
			Lowestoft	13	0 0
			Lyngington	38	2 3
			Lynn	15	8 0
			Maldon	20	14 4
			Manchester. Cavendish Cha.	107	3 1
			Marden	6	13 6
			Market Harborough	68	12 7
			Maudon	5	1 0
			Melbourn	32	13 9
			Merritt. Rev. J. Wills	20	0 0
			Mrs. Pitcher	1	0 0
			Middlewich	38	8 5
			Moulton	6	18 3
			Neillsworth. Missionary Box, per Mrs. Ward	0	5 0
			New Barnet	23	16 9
			Newbury	48	3 10
			Newport (Isle of Wight). Node Hill Chapel	22	3 10
			St. James Street	10	0 10
			North Petherton.....	1	6 0
			Northwich	27	3 2
			Nottinghamshire. Auxiliary ..	47	12 8
			Oakhill. F. Spencer, Esq.	100	0 0

Oldham. Auxiliary.....	310 18 4	Thorp	22 12 6	Truby. Auxiliary.....	47 0 0
Ormsbury	12 11 1	Toothlake. Per Rev E. Allen	8 2 6	Tredegar (Mon.) Eliza Chas..	1 4 7
Ower	10 6 11	Tynemouth. Mr Martin Brown	6 5 0	SCOTLAND.	
Oxford. Mr. Sidney Davies, for Mrs. Pellil, Madagascar, for Emancipation of Ranniketumanga	6 0 0	Wallington. Legacy of the late Miss Elizabeth Appleton	19 19 0	Aroch	2 16 6
Peterborough, Westgate Ch.	40 0 0	Ware. High Street	12 6 1	Dundee. Auxiliary	767 12 7
Point-in-View.....	5 16 1	Weldon	3 16 1	Dunfermline. Chambers St. Congregational Church ..	5 0 0
Pokesdown	12 9 8	Wellington. Mrs T. Curtis, for Chinese Evangelist (half year)	30 0 0	Glasgow. Amelias Porteus ..	1 0 0
Portland	3 0 0	West Hartlepool. Tower St.	22 14 0	Hemilton. St. James' Cong. Church	5 0 0
Preston. Auxiliary	60 5 3	Weston-super-Mare	14 7 2	Melrose. Mrs Walker	2 0 0
Radcliffe. Cong. Church ..	21 4 0	Whitstable	9 14 1	Per Rev. E. A. Newham.	
Ringswood	40 18 0	Wiltshire. Per Rev T. Mann.		Dingwall	2 17 6
Rockdale. Auxiliary	5 4 11	Birdshead	5 2 0	Dunbar	5 8 0
Rockester. Vines Cong. Chu.	12 10 0	Brinkworth.....	1 0 0	Dymott	5 14 0
Royston. John Street	7 12 8	Furton	5 2 8	Falkirk	24 19 1
Kneeworth Street	3 3 8	Swindon	42 9 11	Forfar	9 2 6
Rugby	7 10 0	Winchester. Collected by Miss Drew	3 16 8	Leamark	14 6 11
St. Leonard's. Mrs Emerson	6 6 0	Windsor. William Street..	2 17 6	Salisbury	6 10 0
Sale. Auxiliary	9 12 5	Wingrave, Aston Abbots, and Rowsham	16 7 11	IRELAND.	
Sandford, near Crediton....	2 12 9	Wimbor	6 6 12	Baldin. H. J. Gibson, Esq..	5 0 0
Sharnlin	8 7 9	Wisbech.....	14 0 2	Collected by Miss Brooke..	2 14 0
Sheffield. Auxiliary.....	22 14 6	Woburn. Core's End Chapel	12 3 6	Dungannon. Collected by Miss C. Baker.....	2 10 0
Southampton. W. Johnson, Esq.....	1 1 0	Worcester. Auxiliary.....	24 14 0	Galsay	1 2 0
South Ockendon	4 10 8	WALES.		COLONIAL AND FOREIGN SOCIETIES AND MISSION STATIONS.	
Stamford	39 11 0	Cardiff. Hannah Street ..	18 6 9	Newfoundland, St. John's. For Native Teacher, Daniel Spencer Ward	10 0 0
Stockbridge	2 10 0	Gurfun and Narberth	6 12 13	Ottawa, Toronto. J. Mathew, Esq.	1 0 0
Stockport. Legacy of the late Miss Ellen Hodgkinson	160 0 0	Llanboidy. Trinity Chapel..	8 7 2	Penang. Per Rev. J. P. Sunderland	99 1 9
Stonehouse	14 18 6	Pembroke. Tabernacle	18 10 0	Tahiti. Per Rev. J. L. Green.	
Stubbin Elsecor	14 16 10	Neyland, Bicentenary Chs.	0 12 6	Atians in Tahiti	12 7 7
Stubbins	27 6 8	Pembroke. Bethel Chs.	4 0 0	Mr. S. Gale, Tahiti Island ..	1 0 0
Suffolk. Auxiliary	47 2 0	Welsh Auxiliary	42 0 0	Tumakine, Native Teacher at Punt Island, for Tahiti	2 0 0
Sutton Valence	10 2 8	Wyl. Water St., English Congregational Church ..	5 2 0		
Tamesworth and Wilcote	2 6 8	Swansea. Walters Road ..	31 8 7		

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post-office.



*given me, to my
Harry Perkins*

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MAY, 1877.

The Gospel Probing Itself.

BY THE REV. SAMUEL PEARSON, M.A.

A SECT was once started whose fundamental principle was the inaccuracy of the multiplication table. It was argued that this table had assumed a domineering authority solely through the lapse of years. No one could lay his finger on the exact time when men began to believe it; its germs were lost in a remote antiquity. It was affirmed that it was altogether out of date, that it could never gain credence now among intelligent men were it started altogether afresh, and that as soon as its bold assertions began to be questioned they would fall to the ground. The sect was not altogether a compact one. Some—and these formed the majority—were for confining the attention of the public to the absurdities of arithmetical dogmas; while others proposed to draw up a new scheme which should be in harmony with what was called modern thought. It was generally agreed, however, that the movement would be most likely to succeed if its adherents confined themselves to mere negations. Most, if not all who originated this new form of scepticism, were men of the strictest honour. But as the movement grew beyond their control, it drew to itself others of a very different character. For there were not a few, and these were principally debtors, who found it a great convenience to proclaim that two and two did not make four; and many were the confusions which arose in their commercial transactions from the new doctrines which they professed. And indeed the advent of these adherents proved to be the ruin of the whole movement. So long as the argument was confined to the region of abstractions, the public paid little heed to it; but when they found themselves affected in pocket, in

temper, in time and in security, they simply refused to listen to the argument, and settled down in the old beliefs. A learned investigator has lately been ransacking the writings of this strange society, and he finds that its intellectual struggles always showed immense mental vigour and great scholarship, and that its opponents were often worsted in their efforts to prove the truth of the old beliefs. In fact, if the various learned treatises issued by these controversialists could but be re-published, it is believed that many would have their faith considerably shaken, and that parents would have great scruples in allowing their children to be taught the well-known multiplication table. But what is especially remarkable is that the world goes on just as before, and that in practical life no one ever dreams of setting aside the principles of arithmetic which have been handed down to us from time immemorial. This may be a sign of great ignorance, but it is a startling and suggestive fact.

Indeed, it is so suggestive that we have felt ourselves irresistibly drawn away from this treatise on arithmetical doubts to similar arguments in the moral and spiritual realm. As we read of these old doubters, we could not but call to mind the long list of antagonisms to the Christian faith, of which Mr. Leslie Stephen has lately given us such an able history. As we recall their splendid abilities, their laborious, not to say laboured volumes, their keen logic, their rough wit, we were almost astonished in looking round the world to see that "no one was a penny the worse" for it all. But perhaps this is unjust. It may be that many are much the worse for all this laboured doubt; and it is certain that the issues between doubt and faith have been made all the clearer through the controversies which they carried on. But what is perhaps most astonishing of all is that by common consent not only are their books neglected but their argument also. Indeed the same remark may almost be made respecting the defenders of the faith. Paley and Butler are still used in our schools and colleges; but their books are regarded rather as a part of modern intellectual gymnastics, than as writings intended to convince and convert. Paley's argument from design is not popular, because the people have no doubts about the existence of an all-wise Creator. Butler's Analogy does not solve modern doubts because, speaking generally, the conviction is settled that science and religion, nature and grace, the physical and the moral, are departments of one great realm of life whose governor is God. The religious questioning of the eighteenth century is doubtless deeply interesting, inasmuch as it is the parent of modern speculation. And yet we have left it so far behind that we cannot regard it with any stronger affection than we should the sight of a fossil dug out of a long-forgotten formation of the earth's crust.

We are not decrying books of evidences. In their proper sphere they are most valuable "aids to faith." But they have not been the agency by which the bulk of mankind have been brought to believe, as they certainly do, in the reality of the supernatural. The people have little inclination and less time and capacity for the investigations to which such treatises invite. Christianity would have but a poor outlook if it had to rest mainly on what are called its "defences." Wesley and Whitfield were the best apologists of the last century, though they never once attempted an elaborate apology. They saved the faith of England when Butler and Paley must at their best have only prophesied to a few. In fact, spiritual religion proves itself. And as the multiplication table needs no special buttresses to support its dogmatic statements, so in the moral sphere the Gospel asserts the veracity of its own unchanging truths.

It may be said that the *vox populi* is not always the *vox Dei*; and that to rush into the arms of the public on the grave questions of the spiritual life is only to submit ourselves to the worst kind of despotism. For there is the tyranny of the crowd as well as that of the one or of the few. Some thinkers have the greatest contempt for the beliefs of the multitude. Mr. Leslie Stephen says, that "the vulgar accept incoherent conglomerates of inconsistent theories." There is a touch of scorn about this statement which makes it very unfair. The multitude may be unable to tender the true reasons for their beliefs; they may be inexact in their theories; they may fail to give nicely-drawn definitions which will pass muster in the schools; and yet they may be the best possible witnesses to matters of fact and to primary truths. On all that relates to first principles, we may often appeal to their convictions with the utmost confidence. While philosophers dispute as to whether matter is a real substance, or only a vision, the vulgar settle the question, not only to their own satisfaction, but in accordance with the ruling principles of common sense. While philosophers dispute as to whether two and two always make four, the vulgar refuse to base their commercial transactions on any fantastic suppositions. And thus, too, while the theological, and the anti-theological, have spun out their verbose discussions about the highest themes, the vulgar have found their God, have received Divine forgiveness, and have cherished unshaken confidence in the reality and splendours of the unseen world. Rightly understood, there is no stronger proof of the veracity of Christ's mission than the evidence to which He himself appealed when He said, "To the poor the Gospel is preached."

If we inquire why the common people heard Christ gladly, we shall find that it was because He went straight to their hearts by His truth.

He appealed to their deepest intuitions, and woke within them convictions which were more unerring than all the intellectual processes in which the learned so much delight. The Gospel proved itself then, as it did in the eighteenth century, and as it must do now. When preachers become "defenders of the faith" they have abdicated their highest glory and their true function. Let the faith be preached, and it will defend itself. Let God's love come forth from the chambers of Eternity, and a thousand upturned faces will see in a moment that the true light is now shining.

The Gospel proves itself to the conscience. The people are as good judges on matters of morals as their so-called superiors. Indeed, they have not the same temptation to sophisticate, to temporise, and to compromise as those whose position lays them more open to the influences of public opinion. The Sermon on the Mount swept away a great mass of traditional and cobweb morality. It struck down to the granite foundations of first principles. Its teaching did not hover about petty details of conduct, formal rules and regulations, temporary bye-laws, or the ordinances of ceremonialism. The morality of the formalist can be learned of the posture master; it is a matter of deportment. The people have too much common sense to be really satisfied with this trifling. But Christ's sentences shot swift arrows into motive, into the eternal principles on which all the business of life should be carried on; and hence He spake with authority and not as the scribes. How will you meet the ritualism of the moral life? Only by insisting that there can be no Eternal morality without a pure motive, a clean heart, a regenerated nature. The Gospel makes men holy; it lifts them up in the scale of being; it breathes a new spirit into their social, political, and international relationships; it helps humanity forward with sure and steady strides of progress.

Even the love of the Gospel appeals to the first instincts of righteousness within our hearts. It is no easy-going method of saving men from the result of their sins. Some try to reduce its teaching to this level. The Unitarian doctrine of the Divine Fatherhood, though possessed of much truth, lacks coherency and consistency. A Father without a conscience! such often is the presentation of God given by modern teachers. But the New Testament is a perpetual protest against this good-natured view of the Divine government; for it insists on the fact of an atonement for sins. And the conscience of man responds to this view of the Divine dealings. When we leave the fact of an atonement, and betake ourselves to theories, we find ourselves in considerable confusion. Here "the people" will not help us. To evolve correct explanations of the atonement is a work that may well task the powers of

the most gigantic intellects. But that God is righteous in forgiving sin, and that His righteousness has been manifested together with His love in Christ's suffering life and death ;—this is a fact which affords instant relief to a wounded conscience. It is "worthy of all acceptation" because it is a truth which meets alike the craving of man's moral sense and the hunger of man's affections. To explain, expound, and defend the doctrine of the atonement is often a necessary process ; but only by preaching Christ as "the Sinner's Friend" will the world be turned to God.

The Gospel proves itself by its facts. Its truths are all of them clothed in history. Its spirit has ever an embodied form. It was once the custom among unbelievers to deny the truth of the New Testament history. When this process failed, it became the fashion to admit some of the facts, but to dress them up in fictitious and mythical forms so that it was impossible to distinguish between truth and romance. Hume and Strauss and Renan have done their best and their worst to make the historical element evaporate from Christianity. But the facts have remained ; and the world generally has refused to surrender its belief in them. Here again the vulgar show themselves superior to the philosophers. Uneducated men are often very much at sea in any attempted explanation of phenomena which they may have seen ; but they are trustworthy witnesses so far as the phenomena themselves are concerned. How Christ opened his eyes, the blind man could not say ; but he reiterated with sturdy common sense, "One thing I know, whereas I was blind, now I see." The people can be well trusted with the Bible. They may be wrong in many of their interpretations, in their views of inspiration, in their ideas of the miraculous ; but none can better conserve than they, the marvellous history of the Divine Revelation to man. Facts, supernatural facts among the rest, prove their own truth ; and no denial or doubt can avail to shake the faith of mankind in the veracity of well-substantiated history.

And what shall we say of the appeal which the Gospel makes to man's love ? Is the power of loving restricted to the philosophers ? Their writings often show a terrible lack of warmth. If there is light on the page, it is the cold light of the moon. They are often men with no bowels of compassion. It is true that their words flash—but so does steel. The people insist, however, on loving ; and strange as it may seem to "men of thought," they want to love their God. Is the Christian's God one whom men can love ? Some say that they can never love a God who has a hell in his universe, and who punishes the evil-doer. But could they love a God who makes no distinction between the good and the bad, and whose hell was as pleasant as heaven ? They would despise such a

God as this. But it is a fact that thousands have read the four Gospels, and have risen from the perusal with rapturous love in their hearts. They have loved God manifested in the Gospel, God in Christ, with an affection stronger than any human bond. They have been willing to live all their days, to sacrifice all their energies, to surrender all their sins for such a God. They have been willing to die for such a God. As we listen to the song of the noble army of martyrs, we feel that the Gospel has over and over again proved itself to be from God. Arithmetical truth commends itself to every sane mind; and spiritual truth proves itself to those who hunger and thirst after righteousness.

The Uses of Shadow.

By REV. J. S. BRIGHT.

ON looking at the bronze gates of the Madeleine, and those of the Baptistry at Florence, we are made conscious of the special use of shadow, which, as a background, is designed to bring into bold relief the more important parts of the artist's work. Our enjoyment of the view of any large fabric, as a palace, or a Gothic cathedral, depends much upon the happy distribution of light and shadow. Engravings and pictures, and occasionally landscapes, are indebted for their beauty to the same conditions. The utility of shadow may be traced on many old church-towers, where the sun-dial was for years the chief index of the flight of time. The subject of shadow may be pursued into a few circles of thought, and may subserve some of the higher purposes of our spiritual life.

1. *Shadow may by its variety lead us to notice more carefully the works and ways of God.* All shadows are certainly not black, nor marked by funereal gloom. The darkest of them are probably those cast during moonlight, which as Milton observes, "shadowy sets off the face of things." During the day they are very diversified in variety and intensity of colour. Some artists represent them in all their delicate gradation; and surely if they see so much loveliness, it should prompt us to trace and admire the less obvious, yet more refined and evanescent forms, of beauty which our Heavenly Father so richly provides for our instruction and delight. Mr. Severn says that "the sun in the second stage of setting is yellow, the landscape tinged with gold, and the shadows blue. In the next stage the sun is of an orange tint, the sky red, and the shadows bluer." There is another peculiarity about shadows, which is their unexpected form and outline; and it is scarcely possible

to tell beforehand what shape they may take. There may be a distorted image, and an entire derangement of the proportions of the figures which produce them. It is probably to this wavering and uncertain outline that the inspired writer alludes when he speaks of the law as "having a shadow of good things to come, but not the very image of the things." Dr. Owen remarks that "the shadow is an obscure representation of the body." All Jewish sacrifice, priesthood and temple-service were dim outlines of the beauty, truth and grace of the Redeemer. In the ways of God we discern, especially in the sphere of revelation, some truths abundantly clear, and others dimly suggested, or partially concealed. Dr. Arnold, in one of his discourses, compared the Epistle to the Romans to the moon when one half was light and the other half was dark. It seems that all finite minds must feel the sense of mystery. "The angels desire to look into the things" of the Gospel of the Blessed God. The Apostle Paul was a disciple of Christ, and received his lessons direct from his Lord: was "caught up into Paradise;" and walked with a steady footstep in the circle of evangelical truth; and yet he said, "We know in part and we prophesy in part." In so vast and complex a system as that of redemption, there must be many mysteries; but it may be affirmed, that whatever clouds overhang some of the connexions of revealed truth, the law of spiritual duty is clear, and very intelligible to those who desire to obey its commands. With great beauty the Psalmist passes from the rising of the sun without clouds, and as a bridegroom starting from his tent with joy and splendour to shed light and pleasure over the world; and then, by an easy and natural transition, passes to the illumination and hallowed influences of the Divine Law. (Psalm xix.) There are shadows elsewhere; here all is light in the Lord.

2. *Shadow is often suggestive of calm and refreshment.* The excitements and struggles of life may be fitly compared to those exhaustive influences which are expressed by the phrase, "the burden and heat of the day." There is an impressive publicity in the images which Christ employs to set forth the effect of His grace in the life of His followers. There is light which reveals itself, the river which flows in the sight of men, and the vine which runs along the side of the house and ripens its clusters in the warmth of the sun. There are, however, frequently anxious toil, searching temptation, disturbing controversies, collisions of interest, and frequent fears which impair the forces of the soul, and make it resemble the vegetation which faints and droops under the fierce beams of a Syrian sun. To retreat from cares and agitations for a time, is in some degree to realise the experience of the traveller in the desert, who, when the atmosphere palpitates under noontide heat,

understands the prophet's description of "the shadow of a great rock in a weary land." Amidst the active life of our Lord and His disciples there were some periods of retreat from the urgencies and pressures which arose from the throng of the sick, leprous, blind, lame, possessed, and all the sad varieties of human distress and guilt. Our Lord drew the disciples "into a desert place" for quiet; and He went to the mountain-top where in silence and solitude He held fellowship with His Father, and came with new vigour to resume His gracious and beneficent work among men. In harmony with this sentiment the poet sings—

"The calm retreat, the silent shade,
With prayer and praise agree;
And seem by Thy sweet bounty made
For those that follow Thee."

3. *Shadow intimates the desirableness of some self-suppression.* Egotism, or the display of one's self, is occasionally a bane in social intercourse. If any one indulges in this habit it will be necessary to be very dexterous to avoid creating silent disgust in others at the time, and to prevent unpleasant recollections afterwards. It is well to keep our exploits in the shadow, and to allow them to be described by others; or to be drawn by special entreaty from ourselves. There are two men in Old Testament Scripture whose conduct on important occasions was wisely kept a secret from their friends. Samson killed the young lion; and the narrative informs us that he neither told his father nor his mother of this act of his early heroism. After Saul was anointed king, he met his uncle, and spake with him of the asses he was sent to seek; "but of the matter of the kingdom he told him not." These facts reveal the greatness of true modesty and self-control. This temper is encouraged by a passage in the book of Proverbs, which counsels us thus:—"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." It is almost painful to read some parts of Paul's Epistles, in which he is compelled to defend his apostleship, by the detail of his immense labours and diversified sufferings for the cause of Christ. He would not have spoken of these things if they had not been extorted in his vindication. It is true we are the richer for the information; but it is not less true, that he felt it to be an unseemly thing, and somewhat inconsistent with the refinement and modesty of a Christian man, to expose to the public gaze that which he was content should remain sacred, and known chiefly to his adorable Lord and Redeemer. La Bruyère remarks that "modesty is to merit what shadows are which give decision and relief to figures in a picture." Then there are other conditions of spiritual experience which should be withheld from the public eye. There are sacred acts of adoration, and states of divine emotion which are too

refined, and probably too mysterious, to be adequately recorded by the insufficient medium of human words. Diaries which record the changing moods of the soul were once frequent; but are now probably seldom kept. If they are still used to record the movements of the spiritual life, it will be best to withhold them from the gaze of strangers, and even the criticism of friends: and to remember Keble's stanza in which he describes Joseph, who withdrew from his brethren and "entered into his chamber to weep there."

" He could not trust his melting soul
But in his Maker's sight,
Then why should gentle hearts and true
Bare to the rude world's withering view
Their treasures of delight."

4. *Shadow seems to counsel merciful silence respecting the faults of others.* Whenever intercourse becomes frequent, there must be occasions when the infirmities and failings of friends inevitably come to the surface. The subject requires patient and enlightened consideration. The faults observed may arise from training, or want of training; or from some besetting impulse which it is occasionally difficult to suppress; and we may forget how often the silent heroisms of the soul may have prevented the outbreak of infirmity and offence. There are times when the reproof of the righteous, which is like the oil, that shall not break the head, may be necessary, though the occasions are infrequent and the cases are unusually grave. The Christian who succumbs to the power of temptation is to be restored in the spirit of meekness, which will avoid harsh exaggeration and irritating detail of the offence, and throw the trespass as much as possible into the shadow of a wise and merciful consideration. Without some silence respecting the faults we see and lament, there would be no cheerful and confiding intercourse among friends and acquaintance. In his sermon on friendship, South presents this truth with force and beauty. "It is a noble, and a great thing to cover the blemishes, and excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues on the house-top. It is an imitation of the charities of heaven, which, when the creature lies prostrate in the weakness of sleep and weariness, spreads the covering of night and darkness over it, to conceal it in that condition. But as soon as our spirits are refreshed, and nature returns to its morning vigour, God then bids the sun to rise, and the day shine upon us, both to advance and to show that activity."

5. *Shadow is aptly illustrative of affliction and death.* The Psalmist speaks of the valley of the shadow of death, which was probably some

dark and dreary gorge, overhung with trees, and closed from the cheerful light of the sun. Bunyan places this valley almost at the beginning of Christian's career, and puts the river, over which there is no bridge, at the close of his pilgrimage. Affliction is a dark and chilling shadow by which the faith and constancy of the righteous is tried to the uttermost. Discipline is represented in Scripture by some sharp processes. What is more searching than fire? What is more difficult to bear than scourging when the blows descend with a rapidity and force that make sufferers quail? What more decisive than pruning? These are the images of the procedure of our Heavenly Father in the education of His family for heaven. To be imprisoned by disease while others roam at will; to mark the slow changes which occur in sickness, to feel that the "cruse" does waste, and that the object of unutterable endearment is left in the cold and silent grave, are shadows which test the courage and hope of sufferers, who require, to bear affliction well, something of the heroism of Job when he said, "Though He slay Me, yet will I trust in Him." At last comes death, which closes a life "that fleeth as a shadow and continueth not." "My days," said the Psalmist, "are like a shadow that declineth." Modern commentators render it, "My days are like a lengthening shadow"—i.e., an evening shadow. The critics add, Rashi thus explains this metaphor, "When it is the time of evening the shadows lengthen, but when it is dark they are no longer discernible, but come to an end and go." The individuality of a dying man is merged, as it were, in the broad stream of eternity, even as the single shadow in the ample shades of night. Beyond this state of trial there is for righteous souls the inheritance of light. The Son of God, who is the Resurrection and the Life, is to crown His mediatorial work by raising His people to glory, honour, and immortality; till then they may apply the language of the Canticles and say, "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh and the hill of frankincense."

The Religion of Culture : its Weakness and Defects.

BY THE REV. PROFESSOR CROSKERY, M.A.

THERE is something very suggestive to the Christian mind in the powerful attraction that exists in the mere phantom of religion when all that is characteristic of it has evaporated. Nearly a century ago, Goethe, the famous pantheistic poet, proclaimed culture to be the great means of salvation to the world; but it was a culture, though Greek in its substance and form, which did not

disdain to borrow much that was beautiful from Christianity. The modern apostles of culture generally follow in the same track, but they are more like the old Roman philosophers in the spirit of cloudy though refined piety, and in the tone of ambiguous apology with which they try to resuscitate in new forms the old beliefs of Christianity. It need hardly be said that salvation by culture, whatever it may include, is a very different thing from salvation by Christ. It proceeds upon opposite principles and methods ; for, while God takes the initiative in the one case, and carries on the work to its completion, the initiative in the other case rests wholly with man, and the result depends wholly upon his own strenuous activity.

The object of this paper is to point out the weakness and defects of what we may fairly call the religion of culture in its relation to the higher wants of man. There are at least two widely different schools to be taken into account. There are those who are emphatic in the cry that man cannot live without God ; and they point to Jesus as the " reality of ideality and the ideality of reality." They will not mention our Saviour in the same breath with Plato or Mahomet or Luther : the collocation gives a jar to all their best feelings : while they have besides even a certain doctrine of sin—of sin represented in the unrelenting connexion that exists between moral causes and moral effects, but with no true doctrine of escape from the ruin caused by it. The other school may be justly described as atheistic, for their only deity seems to be Humanity—" an organised series of atoms which, when decorated with a capital letter, forms a very nice deity indeed." They see merits in all existing forms of religion, even in Paganism and Mahometanism, because they are all equally the necessary steps of an evolution toward that blessed day when we shall all worship each other. Mr. Richard Congreve is the English preacher of this " religion of humanity " which the Frenchman Comte launched upon the world a generation ago, and he officiates every Sabbath like an ordinary minister of religion, adapting the ritual of the churches to the necessities of Positivist devotion. This school must likewise include the new sect of Agnostics, including such names as William R. Greg, Leslie Stephen, and George H. Lewes, who yet hold by a religion of culture, on the same principle, we presume, as Mr. Mill believed in the possibility of a religion without believing in the existence of a God. We fear we must add, that, unlike as these two schools appear to be in their ostensible positions, there is a remarkable confluence and similarity in their practical results.

In considering the religion of culture, we are led to see, in the first place, that it is a *religion without prayer*. Mr. W. R. Greg admits that prayer is an original and nearly irresistible instinct ; and thus so far concedes that the instinct is at one with Christianity ; but then reason, science and logic are all against it ; a statement wholly destitute of proof. Can there be religion without worship ? Can there be worship without prayer ? Prayer implies dependence upon One higher than man, and religion is the spring of all large achievements, simply because the doers of all that is great and good borrow their strength from prayer, and see in the changes wrought by their hands the answers of Divine Wisdom and Love. The religion of culture has no spell to work with. Was there ever anything so empty as the religion

which Mr. Arnold would give us in the place of popular Protestantism? Is it much better than that which Mr. Greg would leave us? In the name of religion, he is the expounder of principles which would eat the heart out of all religion; and in the name of culture, he would destroy the root of all culture. If there is no personal God, but merely a "stream-of-tendency-not-ourselves," to which we must conform ourselves, where is the use of prayer? Does a theory of religious fatalism find room for its exercise? Yet Mr. Arnold talks, almost in Christian phrase, of the peace of Jesus as obtainable on the condition of merely conforming ourselves to "this-stream-of-tendency"; a thing utterly impossible, unless we can become fully convinced that "that stream" takes its spring in a Being of infinitely higher love than man's who wields an infinite power of control over the universe. "It is wise," says a modern writer, "to bear the inevitable, but not wise to feel happier because the 'stream-of-tendency' sweeps away a new treasure from our grasp." The beauty of the readiness of praying people to suffer loss, lies in the conviction that the trial is not the operation of a law merely, but that it is the appointment of a wise and loving Father. Is it too much to say that the highest social culture of the age, of which Mr. Arnold has made himself the eloquent expounder, has lost, through the want of prayer, the spell by which humanity is moved, while it still vainly strives to conjure with a charm from which all the magic has been stolen away?

In the second place, the religion of culture has *no consistent or appreciative apprehension of Truth*. The Christian idea is that *Truth* sanctifies, liberates, and saves; but it is the truth as it is in Jesus, contained in the form of sound words: "the faith once delivered to the saints." Those who hold with Mr. Leslie Stephen that there is no certainty about anything—a statement, however, which does not justify him as an Agnostic in saying there can be no certainty—and those who hold that it is not of the least consequence what we believe, so that our life is right, cannot be expected to value truth, as those do who assign to it a saving efficacy. The apostles of culture judge of opinions or doctrines, not by their objective truth, but by their use, their significance, their importance in the history of man. They speak of systems avowedly false as being as essential as truth itself to the right development of society and the upward movement of man. They boast of large and comprehensive views. But the width is unreal, as it is just the measure of the mind of the individual thinker; while no two thinkers can agree even when speculating upon the same point, truth being in their hands as fluent and formless as quicksilver. How different is Christianity with its "one Lord, one Faith, one Baptism!" Can we suppose a religion without a basis of dogma—without a positive body of truth?

In the third place, the religion of culture is without a true idea of *the connection between truth and goodness*. Mr. Arnold is a friend of the Church of England, he says, not because it teaches religious truth, but because it makes men rather better. It is surely rather Philistine, to use a phrase of his own, to say that the Church of England is little better than a police establishment; for it has undoubtedly another function more worthy of it than teaching goodness, namely, teaching that Divine Truth out of which all goodness

springs, and from which there is no certain test as to what is or is not good. A disciple of this school, who regards Jesus as the model of goodness and wisdom for universal man, says that it is not important or necessary to form any opinion concerning His true nature. Yet if we cannot trust the account which Jesus gives of Himself, can we trust Him about the ideal of goodness for humanity? How can we mould our life by the ideal of one whose own life was an illusion? Where is the guarantee for goodness, if truth is of little moment? Every day makes it more plain that the tendency of the religion of culture is to loosen our moral hold upon truth as the pledge and test of all that is aspiring, heroic, and good.

In the fourth place, the religion of culture is *without impulse*. Infidels themselves recognise the impulse there is in Christianity. "The love of Christ constraineth us." What a strange and unphilosophical idea is that of Mr. Leslie Stephen, that the strength of popular Christianity lies in the dread of hell! How could such a theory account for the joy of the martyrs at the stake? The assertion argues a profound ignorance of the human heart and of the forces that move it. But where is the impulse supplied by the religion of culture? Culture is preached as the opponent of anarchy, but it has been well shown that culture, when divorced from Christian guidance, is very liable to a neutral equipoise, an incapacity to resolve, a heartless indifference, which is but another phase of anarchy; while, on the other hand, as a thing essentially critical and destructive, it teaches us to despise vulgar errors, but does not teach us to put any great confidence in any authority such as this imperfect world can show. It may establish an equilibrium of doubt and misery; but it is powerless for good. All this is for want of an impulse. How can it be otherwise? How can we have light without a source of light, joy without a fountain of joy, peace without an object of trust? The sweetness and light which are exhibited as the peculiar characteristics of Hellenic culture, as distinguished from Hebraistic teaching, are excellent things, no doubt, but fire and strength are better. Where is there a fire like the love of Christ? Culture may have sympathy with all sorts of thought or feeling; but it tends to eliminate all force, leaving no muscle or will for any good purpose or practical effective work.

In the fifth place, the religion of culture tends naturally to *cynicism and the want of sympathy*. It was long ago remarked of this school that, by tending to make self-culture everything, it ended in Goethe's gospel of a heartless intellectual indifference. It begets a passionate contempt for all forms of enthusiasm, and especially for that which seems to be philanthropic. It is suggestive to reflect, however, following the remark of a leading journal, that in dealing with all public questions which touch upon public morality and the love of man, the middle classes of society, who are influenced by popular Christianity, are invariably right, and the cynical men of culture are invariably wrong. We see illustrations of the fact in the anti-slavery agitations, in the sympathy shown by the former with the Northern States of America, in the feeling excited among them by the Jamaica massacres, and by the Turkish atrocities in Bulgaria. The men of culture were

wrong on all these questions. A late traveller among African tribes defends cannibalism and polygamy. He is a free thinker. Again and again, the men of culture have been found wanting in that reverence, generosity and respect for the weak and poor, which is one of the deepest principles of Christianity; while they have as often enrolled themselves, to the scandal of justice and humanity, among the apologists of those who have been the merciless destroyers of life, the violators of human rights and public law. Mr. Goldwin Smith tells us that a zealous servant of science said to Agassiz that the age of real civilisation would have begun when you could go out and shoot a man for scientific purposes. Poor Lord Amberley thought that Agnosticism would afford a compensation to its votary for the loss of faith, in the quickened love of man which would be the result of the liberated energy needed formerly by the love of God. What a vain imagination! What is humanity? As one school of scientific culture counts no less than a hundred and fifty different species of man, where is the bond of unity between them or the claim to mutual help or love? The religion of culture has never yet founded a school of benevolence. We may be quite certain that when the religion of Christ is displaced by the religion of culture, social justice and generosity to the weak, will follow it from the world.

In the sixth place, the religion of culture is *without a high morality*. We do not deny that some of the apostles of culture set forth a lofty ideal, but so far as it is true, it is borrowed in its essential features from Christianity. It was the remark of John Foster that Christ's moral instructions had been commonly adopted by irreligious men, and had even improved infidels themselves. But, generally speaking, the religion of culture produces a character on which moral obligations sit rather loosely, and moral considerations are but little regarded. What other impression can we draw from that division of human life, according to which, while the Hebraistic teaching is held to cover four-fifths of life, and the Hellenistic only one-fifth, yet no provision is made in case of collision, for the notion of right asserting its supremacy over the notion of beauty? Does not the biography of culture confirm this impression? Principal Shairp says—"Goethe, the high priest of culture, loathes Luther, the preacher of righteousness." But what else can be expected from a man who was indifferent to all moral relations, who was cruel and unprincipled in his treatment of beautiful and loving women, who contracted a disgraceful alliance with a low-born woman whom he married only a short time before her death. Even Mill had a deep dislike to Goethe's moral character; and all the efforts of G. H. Lewes and others to vindicate the great poet against his own self-accusations only show the moral recklessness of the apostles of culture in their determination to sacrifice morality to art. Then, there is another school of culture which believes man to be a bundle of sensations, whose morality is a system of selfishness, and whose tendencies are toward a government of force unchecked by sentiment or affection. Mr. Goldwin Smith has said that society may have "a bad quarter of an hour" if the Materialists can get the world only for a time into their hands. There is nothing, he

says, to restrain the ordinary selfishness of man and to induce him, in the absence of actual coercion, to sacrifice his personal desires to the public good. Let us ask, in a word, who are they who make such inconveniently sharp distinctions between right and wrong?—distinctions which so often traverse the course of political expediency? Not the men of culture. One of themselves admits that the dogmatic strifes of the churches are but the expression of a wish to set up a higher standard of right and wrong.

In the seventh place, the religion of culture shows its weakness in the *presence of sorrow and death*. People of culture too often find a heaven in their little world of art, beauty, poetry, and song, while they seem to care little for that religion which rebukes their too selfish enjoyments. Yet how many of them are made, exceptionally, to feel the emptiness of life! The religion of culture is too often the religion of doubt, and doubt is misery. One of the school glorifies doubt, even "the doubt that weeps, that suffers, that bleeds," as a religion in itself; and another makes it the highway to truth and happiness. We admit that doubt has its place in human speculation—Richard Baxter himself saying that "nothing is more firmly believed, than that which hath once been doubted"—but it is a provisional state, and is full of distress while it lasts. However it may be, the religion of culture has few elements of consolation.

Take only the highest examples. Goethe said that during his long life he had not spent four happy days. Humboldt was a man entirely free from the vices or crimes that have often stained the lives of men of genius, yet he was far from a happy man, though he was the idol of his age and country: He says: "Sadness and displeasure of the world have increased in me. The atmosphere to me is gloomy and forbidding. It is hard to be Humboldt and to be obliged to confess this at the summit of honour and the fulness of glory." We have lately had the biography of Arthur Schopenhauer, the Pessimist philosopher, whose principle was, "it is safer to trust fear than faith," and who accordingly passed a wretched life of melancholy and distrust, with pistols always near him to protect him against imaginary enemies. He would never trust himself in the hands of a barber, and he dreaded epidemics. How different the attitude and spirit of eminent Christians in all the walks of literature, science, and philosophy! The religion of culture has no word of hope or comfort for the dying day. When Schopenhauer was dying he said, in spite of all his Buddhism, "Death holds for me no *Nirvāna*." Humboldt speaks of the terror of having reached seventy-six years of age. How different the words of an aged divine lately departed, "I am on the bright side of seventy!" Strauss, who died not long ago, acknowledged his forlornness and desolation; acknowledged that he felt alone in the universe, with no high intelligence to protect or care for him, with no hope beyond the grave, and, meanwhile, he said he felt the cruel indifference of Nature. Poetry and music were his only solace.

Mr. Greg will not demand assent to the doctrine of a future life from those who have not his instinct, though it is to him the most credible belief. Mill goes so far and no farther. This is all or nearly all that the religion of culture

can do for a world of dying men. For the sick of heart there is no healing, for the struggling spirit no guidance, and for the dying hour no light from a world beyond. How different the experience of the great Apostle—"I am now ready to be offered, and the time of my departure is at hand; henceforth there is laid up for me a crown of righteousness"—"willing rather, to be absent from the body and to be present with the Lord!"

On Complaining.

BY THE REV. W. SKINNER.

THE air is full of complaints. We hear them in the field and in the highway : in the street and on the exchange : in the cottage and in the hall : in the parlour and in the shop : in the pulpit and in the pew : in Parliament and in the clubs. Young and old, rich and poor, learned and unlearned, show a delight in hurling their investives at anything and everything which for the moment seem to be adverse to their cherished hopes or their selfish desires. In spite of apprehensions never realised, and dark prophecies never fulfilled, the world goes on crowding its horizon with impending storm and filling the air with auguries of ill.

There is some ground, therefore, for those who affirm that complaining is a constitutional defect of humanity. Without a doubt, certain physical conditions, more or less abiding, do impel some to the gloomy side ; but it needs no searching investigation to reach the conclusion that complaining is generally the result of a shortighted and ignoble habit of discontent. Human nature is petulant as a little child, and is very apt to burst into passionate tears or ungovernable anger whenever its slightest wish is crossed, albeit that very wish, if gratified, might work its ruin. Your confirmed complainer is an ill-starred fellow : circumstances are ever set for him in an adverse current, business is always at its lowest ebb, friends misunderstand him, society does not appreciate his worth, and he is not so very much astonished at it after all, for society, he says (Church as well as State) is rotten to the core. His pathway through life has been a rough one. Every morning impalpable shadows hang out their terrors for him, and under every shadow as it falls he buries a cherished hope. The low monotone of his miserable existence might be expressed in Longfellow's lines :—

"My life is cold and dark and dreary :
It rains, and the wind is never weary.
My thoughts still cling to the mouldering past,
But the hopes of youth fall thick in the blast
And the days are dark and dreary."

Happily all complainers are not confirmed, and it is in the hope of reaching such and saving them from themselves, that these words are written. "But am I never to complain at all?" exclaims one. Am I to become a necessitarian, and meet the shock of life with stoical indifference, thankful if I can stand it, and perfectly resigned if it knocks me down? If you do,

we answer, it will be at the expense of your moral integrity and your spiritual life. There are times when we are called upon to cry aloud and spare not and to make our discontent very manifest until the cause of it be removed. All injustice and oppression, be they political, social, or domestic ; all neglect of the laws of health, of the discharge of duty, of the ties of brotherhood, and of every description of vice and sin, call upon us by their very existence for a righteous indignation and a resolute crusade against them. To silence the cry of complaint against these things is in a measure at least to acquiesce in them.

Then, again, "faithful are the wounds of a friend." Love—quick-eyed, far-seeing, unselfish love—may at times have occasion to complain somewhat bitterly. The object so fondly cherished may be dragging the plumes of manhood in the slime of sin, or may have swerved from the path of rectitude. What can love do, knowing the inevitable end, but complain ; criticise, if you will, sorrowfully but lovingly, in the hope of securing amendment ? This may be the beginning of nobler experiences.

But such complaining is not what we *complain* of ; it is the complaining of selfishness, indolence, and vanity against which we protest. More or less, we are all apt to give way to complaining, and therefore it is necessary for us to look at the unreasonableness, the unmanliness, and the sin of it, in order that we may never come under its condemnation. In as few words as possible we will try to show that the complainer, as we have defined him, is a sinner in a threefold relation.

He is a sinner against Society. Society, as we understand it, a community of human beings bound by the ties of a common nature, a nature which is as weak as it is strong. To lessen the smart if not the number of the ills of life and to add to its comfort, is one of Heaven's best boons to our sinful race. Society may exist, and doubtless does exist, in every clime and in every nation, but it can only reach its perfect development under the fostering influences of Christianity ; and for this reason that Christianity alone, in contradistinction to every system of religion and every code of laws, written or unwritten, contains the elements necessary for its cohesion—a perfect system of ethics inbreathed with a divine life, an uncompromising denial of self for the good of others, and a chivalrous protection of the weak and such as have been wounded in the battle of life. Society in our land is more or less Christianised, and thus we have it in many stages and phases of its development ; but the complainer, be he in what grade he may, always exerts a deleterious effect upon those with whom he comes in contact. He is the proverbial wet blanket, which if it does not chill you to the bone by a touch, yet fills the atmosphere with a humidity which has the effect of lowering the temperature of every one's feelings. Let that man be devoutly thankful who escapes it with a mental catarrh. Our complaining friend pours out his cornucopia of lamentation and anathema, heedless of the sensitive ear or the sympathetic heart. He is a Jeremiah and a Jonah rolled into one, and feels that he does well to be angry with the treatment he receives at the hands of men and the feet of circumstances. A child can see that your complainer is the most selfish of men : his talk is of nobody

and of nothing that does not affect himself; from behind his splanetic spectacles all seem to him of the same sickly colour, a colour which exists only to annoy him. This selfishness, to use another figure, is the most effectual disturber of society, and might fairly be called the social dynamite capable of scattering to the four winds of heaven the most compact circle ever formed by the parade of wealth or the spell of genius. How different is the effect upon others of those bright sunny beings whom we sometimes meet—alas! that it should be so rarely—in society. They come like a spring morning scattering light everywhere, while the air is vocal with music and the atmosphere saturated with ozone. They have their troubles like other people, but their troubles seem only as April showers, they weep themselves bright again, and earth and air and sky are the richer for them. These hopeful people are the salt of society, and where should we be if they should lose their saltiness?

The complainer sins against the Church. If it is a misfortune to meet with a complainer in general society, much more so is it to meet with one in the Church, for more than in the former, the peace and prosperity of the latter depends upon the hopefulness and the one-mindedness—to use an apostolic expression—of its members. In society, men can at the most exchange sentiments; but in the Church, heart throbs in sympathy with heart in the worship and the service of the one God and Father of all. Worship levels all distinctions of life and individual worth, for the worship of a church is, or should be, one breath of adoration, one wrestling of human weakness with Divine strength. One dissatisfied, querulous soul, out of harmony with the other worshippers, may be compared to one man of a company who have gathered round an electric machine; instead of presenting to his neighbour on either side of him a naked manly hand, he offers to each of them an insulator, and the communion, the fellowship with the mystic spirit, is broken.

It is no uncommon circumstance in the history of small churches that one member acts the unhappy part of the fly in the apothecary's ointment. At the prayer meeting he is for ever telling the Lord about the shortcomings, backslidings, and sins of His people. They are cold-hearted, selfish, worldly, unbelieving. The Church is like "the dry and parched earth": its glorious beauty is faded, withered up: an offence for God and man to look upon. Groaning in spirit, he says:—

"Look how we grovel here below,
Fond of these trifling toys:
Our souls can neither fly nor go
To reach eternal joys."

Then there comes the wailing cry, "How long, O Lord, how long?"

The same sad tale is repeated when the affairs of the Church are discussed in public or in private. If these are in a prosperous condition, the spiritual prosperity, he is sorry to remark, is not in the same proportion; and if there is "a shaking among the dry bones," as he terms it, there is sure to be a departure from the apostolic rule, that all things should "be done decently and in order." Now, it is the minister who is

rated for coldness and dulness in the pulpit, or for inactivity out of it, and *now*, the congregation or office-bearers are spoken of as hanging like dead weights upon the minister's heart. The complainer is ever seeing evils to be removed and work to be done, but he does not so much as touch one or the other with his own little finger.

A rather anomalous feature may be seen in the conduct of some of our modern Jeremiahs in matters ecclesiastical; with the badge of their denomination worn conspicuously upon their breast while they flaunt their colours in the face of Christendom, they are yet found pouring out bitter lamentations upon the state of matters within their own church, and at the same time lauding another system and people to the skies. Why, we ask, do they in the name of all that is honest and manly, receive the pay of a church whose servants they profess to be, but against which they can write and speak such bitter things, and why do they not take themselves off at once to the system they are never tired of praising? Why do they stand shivering on the brink, and fear to launch away? In the name of God, cries many an honest English heart, Come out and let us see what stuff you are made of.

We have a still more serious charge to prefer against the complainer: *He sins against his God*. In the first place he reflects upon His Wisdom. Our complainer may be one whose health or worldly prospects depend in a special manner upon the weather, and just hear him on what seems to be an unfavourable day. It rains, it snows, there is a drought, the wind blows from the east it may be, and he is prostrated with apprehension. His crops will be bad, his business will suffer; or his health will fail. What is this but doubting the wisdom of the Creator? It is as much as if the creature said—were I God, I should manage the regulation of the weather better than that. There is no doubt that if this language were thus translated to the grumbler, he would tremble at the thought, or resent the interpretation as false, but, nevertheless, so stands the unvarnished truth of the matter.

But further, a reflection is cast by the unreasoning complainer upon His most glorious attribute, Love. It is a time of severe trial. A dark shadow has fallen upon one member of a household, and he is a lunatic; death has rifled the home of its sweetest and best, or a painful malady has wrestled with the husband and father and thrown him upon a bed of languishing. The heart of the sufferer, or the hearts of his friends, are filled with a nameless anguish. "Why has come this smart?" cries the agonised heart. "If it be possible let this cup pass from me." Would God that every one could add, "Nevertheless, not my will but Thine be done!" But in the majority of instances, the spirit rises and swells with doubting thoughts, the horizon darkens, the stars disappear, and the soul is driven on into a dark, untrodden night. In not a few instances that night has been followed by no morning, for "the bright and morning star" was never able to penetrate the gloom. Many have sailed into a dim twilight, hoping yet to see a divine reason, yet never ceasing to complain and entertain a doubt as to the certainty of the Divine love. They seem incapable of getting out of the

thought, if God is perfect love, if He has no pleasure in His creature's pain, why does He allow me to suffer thus ?

" Ah me ! we doubt the shining skies,
Seen through our shadows of offence,
And drown with our poor childish cries
The cradle hymn of kindly Providence."

Blessed is the heart that stills the voice of its complaint, and looking up to God, if through blinding tears, says, " Thou doest all things well ; on the other shore I may see, help me on this to believe."

In the last place, the complaining we have deprecated casts a reflection upon the Justice of God. He who is presumptuous enough to criticize God's ordering and government of the world in nature and Providence with respect to himself, if we may make the distinction, virtually says: God has not meted out to me even-handed justice. There is my neighbour, a worldly, godless man, his eyes stand out with fatness, he has all that heart and soul can wish, he has no trouble, and look at me ! I, who strive to be upright and Godfearing, seem to have all the loss and all the trouble that he should have, in addition to my fair share. Is that right ? Now, every man and woman must have made this comparison, and paid serious attention to the problem. We venture to remark that the only way to reach the solution is to follow the example of David under like circumstances, and go into the sanctuary of God, that is, into God's presence, and think the matter over there. Two thoughts will arise and put to silence all doubts. Have I less than I deserve ? Have I done anything to merit those blessings which He has withheld from me ? What heart, remembering all its coldness, its weakness, its fluctuations, to say nothing of its sins, will dare but to answer emphatically, No. He has not dealt with me as I deserve. He has been infinite in mercy. The second thought is, Do my disappointments or my troubles outnumber my blessings ? Am I so poor as I imagine ? He who will honestly weigh his circumstances will find that his troubles kick the beam, and that if he would number up his blessings he cannot, for they are as the sand of the sea for multitude. " Oh that men would praise the Lord for His goodness, and His wonderful works to the children of men."

Let every one, then, especially every Christian, look more at the bright side of his life than at the dark, rejoicing exceedingly at the former, and saying with Whittier of the latter,—

" Oh, why and whither ? God knows all,
I only know that He is good,
And that whatever may befall,
Or here or there, must be the best that could."

Job's Testimony about Himself as a Believer.

BY REV. DR. GUTHRIE.

"And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—JOB. xix. 26, 27.

FROM Job's longing for a permanent memorial, and Job's testimony to the Redeemer, we now turn to the testimony which the patriarch has to give concerning himself. They all revolve on one axle—FAITH. His objective faith we saw in our last. It is his subjective faith with which we have now to do.

I. Job's faith was *his own*; intensely personal and appropriating: "I know that *my* Redeemer liveth"—not Adam's, Abel's, or Noah's Redeemer, not merely "the Redeemer of God's elect"—but "*my* Redeemer." Less than this would have been less than the faith "that overcometh;" and the bearer of a Gospel too stinted to warrant this would have been to him the most miserable of all his "miserable comforters." Such little words as "*my*" are the life and nerve of faith's vocabulary. Had Job been called on to reconsider his manifesto before handing it to the sculptor to engrave in the rock, that little word "*my*" would have been the last he would have consented to cancel. It denoted his last hold, or grasp, to forego which would be utter ruin, and to retain which was not only safety but infinitude of good. His health and wealth were gone; his children were gone; and as those "miserable comforters" showed, his last friendships had disappeared. His wife indeed remained, and inexpressibly much would that have meant had she but remained as a wife; but she remained to be only his cruellest cross, and to embitter, by her godless counsels, his woeful days. His only hold then was to cling to the Redeemer as his *Own*, his *One*, his *All*; and to Him he clung as with a death's-grasp, with the tenacity of true, appropriating, personal faith, while his nearest and dearest abandoned him, while his dependents reviled him, and the wreck of his wonted grandeur lay strewn all around him.

Thus did Job. Thus let us do. Our warrant is not what we find in ourselves, as better than others, or even as better than our former selves, but in the precious Gospel truth that God is to us "the God of peace" as the God and Father and gracious Giver of that divine-human Redeemer "who gave Himself a ransom for all," and therefore for us. In the pure effulgence of this "glorious Gospel of the blessed God," in "words legible only by the light they give," without any reflex or circuitous regard to our own experiences, which would only stir dust before our eyes, faith sees in Jesus all it wants, and straightway exclaims, with Job, "*My* Redeemer!"—with Thomas, "*My* Lord and *my* God!"—with Paul, "He loved *me*, and gave Himself for *me*!" And with the sweet singer of Israel, and the true and good of all times, who never tire of harping on that same string: "I will

love Thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

II. Job's faith had a strength and consistency that amounted to *knowledge*. "I *know* that my Redeemer liveth," not I trust, I hope, or even I believe, but "I *know*." "If we receive the witness of man, the witness of God is greater." For this reason, and because that witness, or Gospel testimony, is so self-luminous, and so adapted to our case, the faith of it is called in Scripture not only the belief but "the *knowledge* of the truth." And the favourite language of faith has ever been "I *know*." Thus Martha says, "I *know* that my brother shall rise again." Thus Paul says, "I *know* in whom I have believed"; and in this same certitude of faith Job here says, "I *know* that my Redeemer liveth." Of all knowledge this is the deepest, the best, and the last. Bishop Beveridge, on his deathbed, lost all knowledge of his friends. "Do you know me?" asked one of his chief clerical brethren. "Who are you?" was the blank reply; and on being told who, he rejoined, "I do not know you." The same experiment was repeated with another friend; and even with his own wife; in both cases with the same result. The happy thought then occurred to one of these friends to ask, "Well, Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ!" exclaimed he in reply, revived by the charm that lay in that name of names: "Yes, I have known Him these forty years. Precious Saviour! He is my only hope."

Ah, how many, on this vital theme, have failed to rise above the foggy horizon of vague and half-whispered hopes to that spiritual empyrean where faith becomes knowledge. These vague hopes may suffice while fair weather lasts, but the storm, though far less violent than that which beat on Job, will snap them like a spider's web. A thread may seem to bind a giant while he sleeps; but let him, Samson-like, awake and shake himself, and what will it avail? A cord may seem to moor a man-of-war while it rests motionless on the placid deep, but the slightest movement parts it like gossamer. That fierce tornado wrenched from Job his earthly all, and tossed everything dear to him in sportive fury to the winds of heaven. Mooring after mooring gave way, including tender ties that intertwined themselves with his very heart-strings; but one yet remained—the mooring of faith, faith strong to the degree of knowledge—and with it hope, that "anchor of the soul both sure and steadfast." That was all, but that was enough—enough to live with, enough to die with. "By faith we stand." "By faith we walk." By faith we run, "looking unto Jesus." By faith we triumph, for the conflict is a "fight of faith," and "this is the victory that overcometh the world, even our faith." We "overcome through the blood of the Lamb," or through faith in the Redeemer and His ransom. Such power lies in the watchword, "I *know* in whom I have believed."

III. It is thus already manifest that Job's faith was of a fibre that was *proof against all earthly trial*, even to the last and the worst. Never was man so tried as he, except his Antitype, "the Man of Sorrows." This very chapter contains an affecting recital of his woes, culminating in the most

plaintive of cries (see verses 14-19, 21.) His barque was fast foundering; but to him, as to the disciples long after, the form of the Redeemer appeared walking on the crest of the billow. With the eye of faith he saw Him; with the ear of faith he heard His assuring word, "It is I: be not afraid." And with the grasp of faith he clung to Him; not, like the sinking Peter, with the distracted cry, "Lord save me, I perish!" but in the collected repose of his own assured faith, "I know that my Redeemer liveth." He well knew that the hand that smote must be the hand to heal. He has just exclaimed, "The hand of God is upon me;" and now he expresses the confidence that the same hand will sustain, and in due time deliver. This is the soul of his golden saying, "Though He slay me, yet will I trust in Him." That rending storm shook him from his earthly state—from his friends, from his very self, and wafted him "into the secret place of the Most High, under the shadow of the Almighty." "I said, I will die in my nest," owned the patriarch; but, in providential wisdom and love, God shook that nest, and said to him, "Arise ye and depart, for this is not your rest." God dealt with him as He did with Israel (Deut. xxxii. 11, 12): "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him."

IV. It was a faith that *triumphed over the fear of death*; for in Job's belief, death was near. The breath of the grim king was already freezing his vitals. His wasted frame seemed to him as ready for the graves, as the graves, he said, were ready for it. It was an outworn vesture of flesh which fell disease had rent. Its condition may be inferred from the expressive words in ver. 20: "I am escaped with the skin of my teeth." His malady had overspread his body with an envelopment of angry sores, whose corroding action, he here tells us, had left him no skin except the enamel of his teeth. But his faith remained. His consciousness of integrity—"that column of true majesty in man"—was as erect and stable as ever. He knew that his Redeemer lived, and would stand at the latter day upon the earth. Hence he nobly adds: "Though after my skin, worms destroy this body, yet in my flesh shall I see God." Here several words have been supplied by our translators. A simpler rendering would be,—"*Though after my skin, this too should be destroyed, yet, out of my flesh shall I see God.*" The skin was already dead and destroyed; and he adds, "*though this*"—meaning his body, should drop after it into destruction, no matter; all shall yet be well. The word "*body*," it will be observed, is not one of Job's words. It is the thing Job meant; but he does not choose to express it. Why? Probably because he would not dignify with the name of body so unsightly a mass as it had now become; he would not recognise it as the image of his former self. And so, pointing to it, perhaps, with his hand, he says, "Though, after my skin, already gone, this"—without naming it—"this poor, pitiable mass of wasted flesh, should likewise perish, yet have I an infinitely counterbalancing portion in my God."

What an animating example. In Job we have the lot of man in its extremes—in its best estate, and in its worst. "Look on this picture and

on this ;" on Job the prosperous, and Job the abject. Once, kings might have stood awed in his presence, or fallen at his feet, and asked his patriarchal benediction ; now, none so poor "to do him reverence." Compare chapter xxix. 7—11 with chapter xix. 13—22. Left alone, yet able to say with his Redeemer, "I am not alone, for my Father is with me," he turns from earth to heaven, from man to God. Such a time must one day come to us all. Happy will it be if it then finds us triumphant with a faith like Job's. "Death's terror is the mountain faith removes."

V. The patriarch's faith assured him of *eternal blessedness with God, beyond death and the grave.*

First, it embraced the *immortality* of the soul, and its separate and happy existence after death. Instead of the expression, "*in my flesh*," in ver. 26, we prefer the marginal rendering "*out of my flesh*." The preposition in the original is not that which corresponds to our word "*in*," but is equivalent to "*from*," or "*out of*." Still, it is conceivable that the meaning might be nearly the same ; for Job may possibly have meant that he would see God "*out of his flesh*" in the same sense that one may be said to see any object *out of his house*—that is, as himself in the flesh, and his soul looking forth therefrom on God, when its corporeal tenement shall have been restored to it on the resurrection morn. And so, accordingly, many do understand it, leaving it a matter of indifference whether you translate the preposition by "*in*" or "*from*."

But there is another sense that remains, and which, I believe, to be the correct one—first, because it is much the more natural sense ; and next, because, for reasons already given, I do not think it is the Resurrection that is here spoken of, but Christ's Incarnation—not His second coming, but His first. That other sense is, that Job, no longer *in* his flesh, but *out of* it, in his disembodied state (the body being now in the grave), should, in his free emancipated spirit, see God in heaven. In other words, when death came—and Job felt already as one standing face to face with death—and when his body should go, as his skin had done before it, into decay and dissolution, still there remained his nobler part, his deathless soul, which, as spirit with spirit, should be blessed along with the redeemed in the pure and celestial vision of God.

Secondly, Job anticipates with rapture that he would then see God to be *on his side*. Many and grievous were the charges his harsh friends had brought against him ; he appealed from them all to his Divine Friend in Heaven. As he says elsewhere, "My record is in Heaven, my witness is on high." The God whom I am about to see, when I escape from this wretched flesh, He will "bring forth my judgment to the light, and my righteousness as the noonday." "Let me fall into the hands of the Lord now, for very great are His mercies, but let me not fall into the hands of man." Now where does Job express this ? In verse 27, when rightly rendered, in the triumphant words : "Whom I shall see to be *for me*, and not *against me*." The expression "*for myself*" is literally "*for me*," or on my side. The connected expression, "*and not another*" is literally "*and not an alien*" or *stranger*—that is, to *me* ; a word used here, as often else—

where, in the sense of *enemy*; and for an obvious reason. In that rude age, when foreigners made their appearance it was too commonly as enemies rather than as friends; it was too often not as peaceful traders, but as martial invaders. Hence the word *alien*, *foreigner*, or *stranger*, became a convertible term for an *enemy*; as in that passage in Hebrews xi. that mentions "the armies of the *aliens*;" the expression then is, "Whom I shall see to be *for me*, and not to be a stranger or enemy to me"—that is, "Whom I shall find to be on my side, and not like you, my harsh friends, to be against me." Ah, what a precious hope, what a glorious alternative! "If God be for us, who can be against us?"

It only remains to observe, finally, that Job's hopes of bliss all pointed to the glorious vision of God, whom he expected to see as his highest good, his reward, his exceeding joy, his God, his guide, his portion for ever. This constitutes the heaven of heaven that God is there, that Christ is there, that the Divine Spirit is there, that the Three-One God of Salvation is specially and everlastingly there. That heavenly city, that metropolis of the universe, "hath no need of the sun, neither of the moon, to shine in it, for the glory of the Lord doth lighten it, and the Lamb is the light thereof." Happy place, and happy patriarch who felt sure of it, and of soon being in it! And happy the poorest and most toilworn and care-stricken of men who, while sharing with Job in his trials, shares also his faith; knows his Redeemer; knows that He has died, and died for him; knows that He lives, and lives for him; knows that His sin-atonement blood has answered for him, being shed for him as it was shed for all; and knows that, when death throws open to him the doors into the Eternal Kingdom, his soul shall vault out of its prison of clay, and be received by Jesus into the many mansions of the blest, there to hunger no more, to thirst no more, to weep no more, and, better than all, to sin no more, but to be a fit subject and citizen, henceforth and for ever,

"In the blest kingdoms meek of joy and love,
Where entertain him all the saints above,
In solemn troops and sweet societies,
That sing, and singing, in their glory move,
And wipe the tears for ever from his eyes."

The Cry for Spiritual Freedom in the Established Church.

BY THE REV. J. BALDWIN BROWN, B.A.

THE appeal which has just been addressed to the Archbishops and Bishops of the Established Church, and which bears the signatures of some of its ablest and most influential ministers, marks, if we mistake not, a very important step for the development of that great question which underlies all other questions, and which is ripening for settlement in England with a rapidity that is truly marvellous, and seems to surprise equally both the

friends of Establishment and its foes. The importance of the manifesto depends in the first place on the weight of the names that are attached to it, and to the fact that they are as a rule men who have kept aloof from the arena of political and ecclesiastical agitation, and who evidently put themselves forward under the pressure of a strong sense of duty, which may be regarded as a kind of gauge of the force of the pressure which is behind. Many of them are men of dignified and eminent position, and of the highest reputation as scholars, and not a few of them occupy posts of the first importance as teachers; and are likely therefore to act with cautious deliberation in so grave a matter as this. When such men as the Dean of St. Paul's, the Provost of Eton, and the Warden of Keble College join in such a memorial, it at least means that a crisis is at hand in the history of the Established Church—National we refuse to call it. The gravity of the document is further enhanced by the nature of its contents; it is distinctly a cry for spiritual freedom within the Established pale. And the yearning for freedom is always ominous to systems which aim at repression rather than development, and have more faith in the regulating power of legal enactments than in the regulative method of the Spirit of Life. The cry for freedom too is apt to be contagious; it works like leaven and multiplies its force; it is like the vital pressure of a growing plant, which is, according to its measure, about the most resistless of all things; it will work its tender, delicate shoots through stone walls or hard rock, but it will out to the air and to the sun. So the cry for liberty in a law-bound system like that of our Anglican Establishment, uttered not by men who are professed or accustomed agitators, but by men of dignity and gravity, to whom the present order of things has brought honours and emoluments and a just influence which they value more highly than either, and who therefore would be the last men, unless pressed by duty, to agitate for change, is a sign full of significance, which those who idolise the Erastian idea may well regard with grave anxiety, while we who have won and who hold firmly our liberties as Christians may well rejoice in it as a sign of life, and therefore, according to the old adage, a sign of hope.

The question of Church Establishment, or the relations of the Church to the State generally, is the irrepressible question of the day. It underlies, as we have said, all other questions, and when society is deeply stirred, as it is in these days, the spiritual interests of men assert their supremacy and reveal how closely they are intertwined with their secular concerns and activities. While the Agnostic school is assuring us that these are ancient and worn-out questions, and may be dismissed from the field of man's practical thought and life; while Mr. John Morley in the *Fortnightly Review* took to spelling God with a small "g," as though the very name were an effete symbol whose significance is utterly exhausted, the questions which concern man's spiritual being, relation, and destiny, are forcing themselves to the front in every state in Christendom, are creating the most deadly jealousies and antagonisms which distract society, and threaten—for is not the "Roman question" stirring again and arraying its partisans—to renew the struggle which filled Europe with its clamour centuries ago. The intellectual revival

of which we hear so much in a boastful strain is really a universal revival. It is the stirring of humanity through the whole field of its capacity and energy. Bodily exercise, art, literature, commerce, dress, manners, as well as invention and discovery, have felt the quickening breath ; in every direction there has been a marvellous stirring of human energy and upheaval of human force, and as always, as of right, religion is found to be in the van. The very vehemence with which we are constantly assured that the religious stage of man's development is over, and that the philosophers will henceforth have the field to themselves, but stirs the religious spirit to more energetic activity. All churches, all religious associations are developing new zeal and intensity of purpose ; the battle of rival creeds and parties is being fought out with a vigour only paralleled in ages in which religion ruled all the sphere ; while religious ideas, emotions and aspirations are mixing themselves to an extent wholly unprecedented with all the political and social movements of Christian society.

This spirit of revival, this time of refreshing, has fallen also on the Anglican Church. There is the stir of vital activity in all its sections. Even the old "high and dry" party, the driest branch perhaps in Christendom, and that is saying much, has felt the glow of the quickening fire. It would be difficult to find now anywhere about England such specimens of helpless, voiceless, useless shepherds, as were alas ! not very uncommon in the Anglican pale a generation or two ago. And the party which during our time has had perhaps the warmest glow of life in it, the High Church party, has felt the full force of the revival, and has developed itself with a rapidity and energy which is the most striking religious phenomenon of our times. It is inevitable that as this living force within the Church seeks free vent and play, the legal bands which compress it and maintain something like organic form, something which looks like a national church, by external pressure, should cramp and torment it. The bands become bonds when the free spirit within presses against them—and this is precisely what is happening now. This cry for freedom is wrung out of the miserable helplessness of the Church ; its utter want of power to adjust itself healthfully to the ever new conditions around it, and to move freely in step with the advancing secular life of the times. The pain, the sense of shame and wrong, has now become intolerable ; hence the earnest appeal of these eminent and able Churchmen to their spiritual leaders and rulers to find some means of relief before it is too late, before the Church sinks back hopelessly into the wake of the progress of society.

To us the very saddest feature of the estate of the Anglican Church has been the privation of spiritual freedom to which its establishment doomed it. One of the chief "notes of life" in a church, or in anything else that is living, is growth, power of expansion, progress, healthful adjustment to the new conditions around it which are always arising through "the process of the suns." This by her legal constitution the Anglican Church has wholly lost. She is fixed as a limpet to her legal rock while all is in flow around her. Is it a question how she can best adjust her Creeds and her services to the new light and the new needs of the times ? She must listen while paid advocates

argue wearily what was the exact shade of meaning in a word or the precise significance of a place or a posture three hundred years ago. When lawyers have settled that, she must be bound by it, and keep to it while the current of progress drifts by. Other Churches can mould their words and deeds so as to bring out the harmony between the essential truth of the Gospel and the ever-widening ideas and needs of men. From this the Church of England is debarred; it is bound formally at any rate to the ideas and forms of three hundred years ago. Who can wonder that in these days of revived earnestness, when science is displaying such living freedom and determined honesty in quest of truth, when there is the stir and the strain of progress everywhere around, zealous and high-minded Churchmen realise in bitterness of soul how helpless is their Church, in comparison with the power of other religious communities to act freely and to adapt their ministrations to the new ideas and needs of their times.

So far as this address is a cry for freedom, it will have the hearty sympathy of Nonconformists. We desire nothing so much for the Church of England as that she should be free as a Church to think, to plan, and to act as a Church, not as a State instrument, on the community. But then we see clearly that this is only possible by renouncing the external advantages of an unholy alliance, for in its present form we hold the relation to be open to that reproach. The cry for freedom, the stirring of the spirit within its legal bondage, has our deep sympathy; it is the cry of Christian hearts, and wins response from Christian hearts; but we fear that we should have little sympathy with any scheme which might be developed by the memorialists, for the purpose of realising this spiritual freedom within the bounds of an Established Church.

We can adopt the sympathetic tone because the memorial seems to us just a cry for freedom and little more. It is really hardly articulate; it is as the voice of "children crying for the light, and with no language but a cry." The document is singularly and we imagine purposely reticent as to what is to be done to secure and enjoy the freedom which is desired. "The voice of the Church is to be heard." That is the vaguest and safest of all ecclesiastical demands, because the difficulty only arises when the question has to be settled as to how the voice of the Church shall find expression and what weight it shall bear. The memorial is cautiously vague on this point, because the memorialists would probably find it impossible to agree upon a scheme which would be generally acceptable to their supporters; and if they did agree upon a scheme, it is simply certain that the nation would not agree to it, and would resist to the last extremity the attempt to add new ecclesiastical fetters to the legal ones by which the establishment is already constrained. The voice of the Church on the lips of this school means the voice of a governing body at any rate under strong clerical influence; one eminent member of the party writes to say that he would be disposed to accept the voice of the Church from the lips of the Episcopal Synod. If that or any other deliverance of the voice of the Church were to be made in any way to have the force of law, it would simply make the present bondage more intolerable still. Miserable as is the present state of

things, we can easily conceive of a worse state. The memorialists themselves we believe would shrink back with distress and dread from the confusion which would arise were the attempt made in earnest, first to discover the voice of the Church through the wranglings of Convocation *however constituted*; and then to persuade the Parliament of England to accept it as the guide to a legislation to which the nation as a nation would theoretically be compelled to bow. The attempt is absolutely hopeless. The dream of freedom on such a basis is an utterly baseless dream. There is but one freedom of the church which secures the liberty of the Christian people, and the liberty of their teachers, while it robs them of the power to impose on the Church the yoke of bondage, and at the same time is fraught with no menace to the freedom and progress of secular society—the liberty of each Christian community, free from all State supervision or control, to regulate its doctrines and discipline according to its understanding of the principles and precepts of the Word of God.

Trust.

I CANNOT see, with my small human sight,
 Why God should lead this way or that for me ;
 I only know He saith, "Child, follow Me."
 But I can trust.

I know not why my path should be at times
 So straitly hedged, so strangely barred before ;
 I only know God could keep wide the door.
 But I can trust.

I find no answer, often, when beset
 With questions fierce and subtle on my way,
 And often have but strength to faintly pray.
 But I can trust.

I often wonder, as with trembling hand
 I cast the seed along the furrowed ground,
 If ripened fruit for God will there be found ;
 But I can trust.

I cannot know why suddenly the storm
 Should rage so fiercely round me in its wrath ;
 But this I know, God watches all my path—
 And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight ;
Nor know if for me waits the dark or light ;
But I can trust.

I have no power to look across the tide,
To see while here, the land beyond the river ;
But this I know, I shall be God's for ever ;
So I can trust.

For a Departure:

No more death nor sorrow nor crying
Where He is gone before ;
To be with Christ, the glad soul flying,
Has passed the pearly door.

Has passed the door that shuts out sighing,
Sickness and pain and night ;
No more death nor sorrow nor crying ;
And God Himself the Light.

Fulness of joy ; the life undying ;
Riches of glory stored ;
No more death nor sorrow nor crying,
For ever with the Lord.

G. R.

Literary Notices.

A Dictionary of Christian Biography, Literature, Sects, and Doctrines.

Being a continuation of "The Dictionary of the Bible." Edited by WILLIAM SMITH, D.C.L., LL.D., and HENRY WACE, M.A., Professor of Ecclesiastical History in King's College, London, &c. Vol. I., A—D. (John Murray.)

The first volume of this "Dictionary of Christian Biography" has followed rapidly after the publication of the first volume of the companion "Dictionary of Christian Antiquities." It is obvious, by a glance at the list of contributors, that the two works are parts of one comprehensive encyclopædia of Ecclesiastical History, and that they will form a worthy supplement to the valuable "Dictionary of the Bible" which was edited by Dr. William Smith. Many of the articles in these new works cover ground already traversed by the "Dictionary of the Bible," and by the "Dictionary of Greek and Roman Biography." The latter work, up to the present time, has been one of the most available sources of information, with reference to those Roman Emperors or Greek authors whose political or literary activity clashed

with the nascent energies of the Christian Church, or in other ways modified its development. It has also been an authority on the work and career of some of the greatest Patristic writers. The "Dictionary of Christian Biography and Literature" necessarily contains numerous articles on the same subjects, and, for the most part, by new hands. The new memoirs of Augustine, Apollonius of Tyana, Chrysostom, Cyprian, Constantine, Diocletian, and many others, deal more exclusively than the previous Dictionary professed to do with the ecclesiastical bearing of the policy of great emperors, critics, or churchmen. The volume before us is the work of a noble group of competent writers, many of whom are known to have made a special study of the themes on which they have here expended their strength. Thus Dr. de Pressensé writes the biography of *Augustine*, Dr. Bright those of *Athanasius* and *Cyril of Alexandria*, Mr. Swainson the article on *Credo*s, Dr. Ginsberg that on *the Cabalah*, Professor Cowell that on *Buddhism*, Dr. Westcott the life of *Ambrose*. The volume is enriched by the labours of Dr. Salmon, Dr. Lightfoot, and Mr. Hort, as well as by the accomplished and masterly handling of numerous editors—Drs. Smith, Westcott, and Lightfoot being responsible for the earlier portions, and Dr. Smith and Mr. Wace for the later portions of this instalment of the work. The Editors have allowed men of various ecclesiastical sympathies and different schools of learning to speak, and to do so, as we presume, on their own authority. It is too obvious to require assertion that Dr. de Pressensé will not be held responsible for the extreme High Churchism of Mr. E. S. Foulkes, in his articles, *Church* and *Baptism*; nor will Dr. Ginsberg, Dr. Milligan, Mr. Philip Smith, or many of the Liberal Anglicans, such as Dean Stanley, Dr. Jacob, or Mr. L. Davies, be compromised by the close proximity of the strongly-expressed sacerdotalism of other writers. The volume professes to deal with the first eight centuries of the Christian Church, and to treat them historically. Modern historians have not yet been particularly conspicuous for their freedom from ecclesiastical, theological, or political bias; and they find it, we suppose, no easy task to conceal the standpoint from which they view the past. The consequence is, that most historical treatises have a strongly marked polemical strand voluntarily or involuntarily woven into their workmanship. It may be too much to ask, that ecclesiastical biographers who write in concert should obliterate their ordinary selves. Certainly some of them have not done so in the work before us.

We have been struck with the care and high ability displayed by Dr. Benson in his article on *Cyprian*, with the research involved in his exposition of Cyprian's heretical view on the subject of "re-baptism," and with the disentanglement of the biographical confusion in which the African Bishop's career has been left by others. The article on *Donatism* is temperately written by Mr. J. Mee Fuller, and is a valuable treatment of this early and extraordinary protest against the interference of the civil power with the affairs of the Church, and of this early witness to the craving of the Christian consciousness after purity of Church communion, and after the moral and ceremonial sanctity of the ministers and administrators of the sacraments. The conflict between the Church of the Donatists and the Catholics is so represented in numerous articles of the Dictionary as to give on every occasion the palm to the latter, both in their spirit, their consistency, their intelligence, and honour. The Donatists were indeed crushed and silenced, and at last disappeared when the African Church itself was scattered and desolated. They did, however, bear a testimony in a one-sided way, and unfortunately, with disreputable associates, to a principle which is becoming more and more the law of nations and churches. Students may there find, what was almost unattainable

before, a history of the whole movement. One of the most interesting dissertations in the present volume is Professor Cowell's comprehensive article on Buddhism. The voluminous literature existing on this fascinating theme is almost uniformly one-sided, and gives partial views of the doctrine and discipline of Buddhists, coloured by the local and national associations, not only of its modern explorers, but of its sacred books themselves. Mr. Cowell has put into small compass a more Catholic interpretation of the facts, and gives conclusions based not only on Pali and Sanscrit, but Tibetan, Nepalese, Burman, Cingalese, and Chinese authorities.

Great pains have been taken by the Editors to give the names of hundreds of characters who just figure, once or twice, in ancient patristic literature; and we should remark that special attention in this respect has been devoted to the early British and English names. Thus, it is interesting to find a column devoted to *Dubric*, the Archbishop of Caerleon, mentioned in Tennyson's "Coming of Arthur." Why is there no article on "Arthur" himself? It must be difficult to determine the space for these multifarious themes and the uniformity of plan on which it can be arranged. We have been astonished at the brevity of some articles, and the affluence and compass of others. The help the volume will afford to students of early Church History will be invaluable. We congratulate the Editors on this instalment of a work which is a new testimony to the breadth and thoroughness of English scholarship, and which will conduce in the main to manly, intelligent, and more charitable estimates of the men and days that are gone.

The Temptation in the Wilderness; or, The Conflict and Victory of the Son of Man. By E. REEVES PALMER, M.A. (John Snow & Co.)

The bare adjustment of the mere terms of the problem which Mr. Palmer has endeavoured to state and to solve, is one of the most solemn and difficult within the range of Christian Theology. The conflict of the Incarnate Son of God who is the Son of Man, with Evil, and that in the form of temptation to acts which clash with the Supreme Will, with the very ideal of right, suggests one by one all the tremendous inquiries that have ever occupied Christian thinkers, touching the nature of evil, the Person of the Christ, the significance of His work, and the positive effects of it upon the condition of Humanity. Mr. Palmer has done wisely to leave the literature of the question untouched, and apparently to think out the subject for himself. He has done so with reverence and subtlety of thought, with extreme modesty, and without a line of ostentatious claim or ambitious rhetoric. The volume deserves, and will repay the careful perusal of all who wish to understand the significance of this unique page in the history of divine revelation. The subject is so closely and carefully reasoned out, and embraces so many intimately-related questions, that we should find it no easy task to condense the argument. A few salient points only we will attempt to indicate. The reader must not expect to find an elaborate, exegetical, or homiletic treatment of the evangelical narrative. So far as the chief historic features of the temptation are concerned, the author has nothing more to say to us than may be found in numerous commentaries and "lives" of Jesus. We do not complain of this, or of the omission of sundry exegetical points which have secured the attention of Harmonists and Commentators, for our author is concerned with more fundamental and deeper inquiries. He does not think it necessary to discuss the personality of the Tempter, and argues that the fact of temptation is independent of the agency by which it was effected. To us, tendencies from without which make for evil, and that have no personal centre, are almost as vague as "streams of tendency which make for righteousness." The sinlessness of

the humanity of Jesus—which is the pivot of Mr. Palmer's argument—the fact that He had “no sinful tendencies” in Himself, inasmuch as the thoughts of sin were presented as real temptations, and became great sufferings to His consciousness, constitutes the most powerful reason that exists for attributing personality to the Tempter. Our author is, however, more concerned with the relation between the temptation of the first man and the temptation of the Second Man. He argues with much ingenuity, that the “probation of Humanity” was renewed in “the fulness of time.” The first temptation *would* have issued, if finite man had withstood it, in his securing the absolute impeccability of God—the *non posse peccare*, in place of the *posse non peccare*; but man fell and propagated his own sinful tendencies. The Incarnate Son was related to, and embodied in humanity, in every respect except these tendencies. He was not merely innocent but holy, and He condescended to encounter the experience of temptation in human nature, and to win for it the perfect, absolute, secure, untemptable holiness of God. Humanity was for all who are His spiritual children, perfectly renewed in Him, and the new nature cannot sin because it is born of God. To guard against the fearful abuse to which this doctrine might lead, Mr. Palmer endeavours to show, that all the children of Christ inherit the evil tendencies of “the flesh,” against which their new and sinless nature is at war, and thus that which was excruciating *suffering* to Christ, is ceaseless *conflict* to the Christian. Yet he argues, that the method in which the Christian is to gain the victory is that adopted by Christ. The effects of the victory of Christ upon Himself and His Messianic career, and its bearing upon the nature of sin, holiness and redemption, are handled admirably and with much originality. We have called special attention to this volume, for though there are some conclusions in which we should differ from the writer, it gives us extreme pleasure to find one of our younger ministers indicating such a wide range of thought, and treating with so much ability, and maturity of wisdom, one of the great problems of metaphysical and practical theology.

The Training of the Twelve; or, Passages out of the Gospels, exhibiting the Twelve Disciples of Jesus under discipline for the Apostleship. Second Edition, revised and improved. By ALEXANDER BALMAIN BRUCE, D.D., Professor of Theology, Free Church College, Glasgow. (T. and T. Clark. 1877.)

The erudite and suggestive work of Dr. Bruce on “The Humiliation of Christ” has given him a high place among the scientific theologians of our day. We are glad, however, that he has not disturbed the practical, ethical, and deeply-religious character of the present treatise, in the revised edition with which he has favoured us. He is abundantly alive to the bearing of modern critical science upon his argument, and by brief footnotes has revealed the numerous shoals and quicksands, which recent writers tell us they find beneath the gleaming waters of the river of life. But the argument and exposition are, however, independent of the tone and fears of current rationalism, and a new support is found for our strongest evangelical faith, in this attempt of our author to present the mighty moral influence to which “the twelve” Apostles were submitted in their contact with the Divine Lord.

Those teachings of the Master which had as their prime aim the preparation of the earliest group of His witnesses to do their commanding work are admirably classified, and progressively unfolded by our author. He is singularly happy in his treatment of the successive instructions given by the Lord with reference to His

death and resurrection, as also in his comments on the great discourse delivered at Capernaum, with reference to the "Bread of Life." Without entering into the controversies, that have enveloped its exegesis, he gives a remarkably clear and impressive interpretation of the solemn words themselves, and of the special sifting of the disciples intended by their utterance, at a time when the people would have come by force to have made Christ a king.

Dr. Bruce's exposition of the valedictory discourses—"The Dying Parent and the Little Ones," "The Dying Charge to the Future Apostles"—and his method of presenting the first power of the Resurrection, as "too good news to be true," are very instructive and helpful. This volume traverses a large portion of the ground taken possession of by Stier, in his "Words of the Lord Jesus"—but especially those "words," which became the armour and the weapon and agis of the glorious company of the Apostles. There is a note of time and of fitness in the first appointment of "the twelve," as preserved by St. Mark, to which Dr. Bruce does not, we think, refer. The organisation of Christ's enemies, the coalition of Pharisees and Herodians to destroy Him, the dread of sudden surprise, the ignorant enthusiasm of the populace, are all described by St. Mark as preliminaries to the formal appointment of the twelve to carry on work, which as prophet king, the Lord would require to have done by His disciples after His departure from them.

Saint Augustine: a Poem in Eight Books. By the late Henry Warwick Cole, Q.C. (T. and T. Clark.) This posthumous publication is a monument of the piety, scrupulous carefulness, diligent study, comprehensive and tenacious mental grasp of the lamented author. It is an admirable life of Augustine, and a thoughtful and scholarly exhibition of his religious opinions. It tells the story of his childhood and youth, his follies and his accomplishments, his conversion, and his baptism. Monica and Adeodatus, Alypius, and Ambrose, all come, of course, into the story; and who can ever become weary of the repetition of the classic autobiography of one of the greatest saints and ablest men ever given to the Church of Christ? We wish most heartily that we could approve of the form in which Mr. Cole embodied his serious and minute study of his splendid theme. We have not been able to discover the poetry of this blankest of blank verse. Whole pages might be printed as ordinary prose, and no one would guess, except by an occasional inversion of noun substantive and verb, that they formed a portion of a poem. Occasionally, passages of Augustine's confessions are presented in more rhythmic form, and modify our judgment slightly, but, upon the whole, we cannot but fear that some most careful study—as, for instance, the dissertations on the Ministry and the Church—has been wastefully expended. We shall certainly place the volume among our ecclesiastical histories, and not among our poems.—*A Bible Dictionary; being a comprehensive digest of the History and Antiquities of the Hebrews and neighbouring Nations; the Natural History, Geography, and History of the Sacred Writings, with references to the latest Researches.* By the Rev. James Austin Baston. Fourth Edition. (London: Hodder and Stoughton.) The fourth edition of this work is a tolerable proof of its general excellence. The introductory treatise seems to us far in advance of the sufficiency or accuracy of many of its articles. The author has evidently made a special study of the modern researches into the history and antiquities of Nineveh, Babylon, and Persia, and the references to these subjects are a little out of proportion to the scholarship expended upon such matters as the principal characters of Biblical History, the genuineness and integrity of the several books of the Bible, or the significance of the great names of God. It must be admitted that many of the articles

—such, *e.g.*, as that on “Jesus Christ,” are very jejune and valueless; and some speculations—*e.g.*, that about the *gaseous* character of the resurrection body—rather childish. The volume is, however, compendious and comprehensive, and will be very useful to Sunday-school teachers and other Biblical students who have no access to the larger and more critical works.—*The Story of the Fuh-Kien Mission of the Church Missionary Society.* By Eugene Stock. (Seeley, Jackson and Halliday.) This is a compilation from journals and letters of missionaries of the Church Missionary Society, and tells, in a clear and pleasant style, the story of their work in the district of Fuh-Kien. It was commenced in Fuh-Chow, in the year 1850, by Mr. Walton, an energetic missionary, who, by means of his medical skill, first made his way with the people, and then embraced every opportunity of speaking to them the words of Eternal Life. The early workers were beset with difficulties, and depressed by apparent failure, but “in the patience of hope” they laboured on for more than ten years without a single convert; and at the moment when they were tempted to yield in despair, “the seed sprang up, and there appeared first the blade, then the ear, after that the full corn in the ear.” From this time light began to dawn, converts multiplied, and missions were founded in many villages in the district surrounding Fuh-Chow. Subsequently the work has prospered, mission stations have been established in several of the cities in the Fuh-Kien district, and although the inhabitants of the cities have not shown themselves receptive of the Gospel, yet these stations have been centres whence the light of God’s truth has streamed forth into the surrounding darkness. The volume forms a valuable addition to our missionary literature.—*The Martyr Graves of Scotland; being the Travels of a Country Minister in his own Country.* Second Series. By the Rev. John H. Thompson. (Edinburgh: Johnstone, Hunter, and Co.) It is a curious task which Mr. Thompson has set himself to perform before the close of his earthly pilgrimage; it is to visit the graves of all the martyrs who fell victims during the twenty-eight years of fierce persecution which raged in Scotland towards the close of the seventeenth century. The present volume contains the account of visits to the graves of thirty-five of these martyrs; the first series described visits to twenty-two such graves, and the author believes that forty-seven of the resting-places of these sturdy sufferers for conscience sake yet remain to be visited. His earnest wish is to accomplish this object before he shall cease from his labours. Mr. Thompson gives a vivid account of the capture and death of many of those stern Covenanters; and he describes the locality in which some of these bloody scenes occurred, and the present condition of their graves, with the inscriptions still extant on some of them. The sale, in a short time, of four thousand copies of the first series of “The Martyr Graves,” proves that in Scottish hearts there is no lack of interest in such reminiscences of their martyred ancestors, and will doubtless encourage Mr. Thompson to persevere until his object is fully accomplished.—*Personal Visits to the Graves of Eminent Men.* By the Rev. James Bardaley, M.A. (Hodder and Stoughton.) The graves of departed worthies seem to have had a strong attraction for Mr. Bardaley, and during many years he has embraced opportunities of visiting the spots where men who have rendered special service to the Church of Christ rest from their labours. In the volume before us he recounts such visits paid to the graves of the Venerable Bede, of Wycliffe, Cranmer, Bishop Jewell, Richard Hooker, George Herbert, and others, his object being to present a brief sketch of the life and work of each of them, and to bring out the salient points of their respective careers. Our author is a loyal son of the Church of England, but he is also a sturdy Protestant, and he finds frequent opportunities for expressing his

distaste to whatever savours of ritualism, and tends to revive either doctrines or practices against which many of his heroes witnessed valiantly. The book will be found a pleasant and instructive companion for a leisure hour.—*Margery's Christmas Box. Little Ray and her Friends. The Wonderful Lamp, and other Stories. Dick's Troubles, and how he met them.* By Ruth Elliott. (London: Wesleyan Conference Office.) *A Voice from the Sea; or, The Wreck of the Eglantine.* By Ruth Elliott. With a Preface by Samuel Plimsoll, Esq. (Hodder and Stoughton.) These stories all proceed from the pen of one authoress, and show very considerable facility in its use. The first four are written for children, and prove that Miss Elliott is well skilled to attract, instruct, and teach them. Her stories abound in lessons of truth and love, and are sure to make their way with the little ones. "A Voice from the Sea," is rather more ambitious and perhaps scarcely as successful as the others. The imprimatur of Mr. Plimsoll will indicate what is meant to be the teaching of the story. The hero, Christian Hilliard, is a fine fellow, and the aim of the authoress is high; but it strikes us that, like many "novels of purpose," the fiction is a piece of special pleading, rather than a sketch from the life. Still the tendency of the book is so good, that we wish it may circulate widely.—*Felicia's Downy*, by Maggie Symington, (James Clarke and Co., Fleet Street), is the story of the life of a pretty golden-haired heiress from the age of fifteen to thirty. The heroine is simple, pure and loving, but with no thought or purpose beyond enjoyment, till the discovery that her inheritance was ill-gotten wealth, rouses her whole energy to support herself and return the property to the rightful owner. Innocent and ignorant of the ways of the world, she brings herself and others into great troubles, through which she struggles victoriously in the end, having learned at last—what seems the chief lesson of the story—that self-willed, hasty attempts to set wrong right, are but fighting against God's purposes. There are plenty of apparent improbabilities, but the extraordinary events narrated by novelists are said to be generally the true ones. The story is interesting, and with a pure and religious motive throughout.—*Jennett Cragg, the Quakeress. A Story of the Plague.* By Maria Wright. (S. W. Partridge, Paternoster Row.) A story "founded upon fact" was the favourite description of tracts for children in olden days, and generally meant, as in the case of this little book, that the fiction was greater than the fact. Nevertheless, the facts of the terrible Plague and the patient endurance of the Quakers and other Puritans in the seventeenth century give abundant materials for stories of heroism, the heroism not of great exploits and of physical courage, but of prayer and faith. Jennett Cragg was a real character, and worthy to be made a heroine.—*The Three Caskets, and other Essays.* By Miss E. J. Whateley. (W. Hunt and Co., Paternoster Row.) These admirable essays are reprints of contributions originally published in the *Christian Advocate*, and form a sequel to a previous volume, entitled "Evangelical Teaching." "The Three Caskets," which is the title of this volume and the key-note to the whole, begins with a parable founded on the three caskets in the "Merchant of Venice," using them as representative of "three several groups into which the thought, teaching and practice of the Christian world seems naturally to fall." Miss Whateley applies her parable with great ingenuity and force and, although to her the "lead casket," containing the real treasure, is symbolic of the "Evangelical" group in the Church, she can liberally admire the "golden" and "silver caskets," with their intellectual breadth on the one hand and imposing ritual on the other. To Miss Whateley the "three groups in the Christian world" mean primarily the three parties—so-called, Broad, High and Low, in the Church of England; but to others, and to her also, they have a wider significance, as is shown in her final essay "The Ideal of the Church."

where she says, "The real, literal state of the case is, that as the inhabitants of a country constitute the nation, so the believers in Christ constitute the Church of Christ;" and again, "What we call the Church of Christ on earth, is not the real temple; it is the quarry in which the stones are hewn and carved and polished and prepared for the perfect Church above, which Christ is to present glorious, without spot or wrinkle." The intermediate essays on "Prayer" and "Sanctification" apply, as their titles signify, to the inner life of the Christian, and are full of useful, devout and practical suggestions.

Home Chronicle.

MANAGERS' MAY MEETING.

The Managers of the EVANGELICAL MAGAZINE are requested to meet at the Guildhall Coffee House, Gresham Street, after the Missionary Sermon, at New Surrey Chapel, on Wednesday, May 9th. Dinner at 2 o'clock.

THE LONDON CONGREGATIONAL UNION.

—The annual meeting was held on Tuesday, April 8th, at the Memorial Hall, under the presidency of Dr. Raleigh, the Chairman for the year 1877-78. The afternoon was devoted exclusively to a conference on the Finance Scheme, projected under the auspices of the Congregational Union of England and Wales. The conference was opened by the Rev. J. G. Rogers, B.A., who explained that the sole object of the Scheme was to form a Central Fund by combining the energies and resources of all the county associations for the purpose of augmenting ministerial incomes, and of extending home mission efforts throughout the country. After lengthened and vigorous discussion, a resolution adopting the principle of a central fund and referring the whole question to the consideration of a special conference was carried almost unanimously. In the evening, the Rev. A. Mearns, secretary, read the annual report; Albert Spicer, Esq., treasurer, presented the balance sheet. Various formal resolutions were passed. The Rev. Dr. Kennedy was unanimously elected Chairman for the year 1878-79. Dr. Raleigh then delivered a brief and animated address on "Thanking God

and taking courage," showing that there was abundant reason for encouragement and hope, notwithstanding the theological and ecclesiastical changes which had already taken place, and which might probably arise in the future. The truth was unchangeable, and the Divine Master was ever present with His Church and her ministers, to guide, preserve, and bless.

APPRENTICESHIP SOCIETY.—The half-yearly election of candidates for the benefits of this useful institution took place March 27th, at the Memorial Hall. The Rev. I. Vale Mummery, as president of the society, occupied the chair. After prayer, offered by Rev. W. S. H. Fielden, and a brief address by the chairman, the polling commenced, and was terminated by the election of eight of the sons and daughters of worthy ministers of the Congregational and Baptist denominations. The Rev. J. Marchant, the hon. secretary, addressed a few words at the close of the meeting, stating that a growing interest appeared to be felt in the institution, and urged the need of increased subscriptions, in order that its benefits may be more widely extended.

THE HOME MISSIONARY SOCIETY AND THE FINANCE SCHEME.—A meeting was specially summoned at the Memorial Hall, March 27th, 1877, Samuel Morley, Esq., M.P., in the chair, to take into consideration the bearings of the finance scheme of the Congregational Union on the future working of the Home Missionary Society. The meeting was numerously attended. The scheme was propounded by the Rev. A. Hannay. An earnest and amicable discussion ensued, exhibiting considerable divergence of opinion respecting the need and practicability of the scheme. As the meeting was considered private and non-official, no reporting was allowed; nor was any resolution adopted—the hope being strongly felt and expressed that further consideration of the proposed scheme might lead to united counsel and action for the promotion of the important object contemplated.

THE LONDON CONFERENCE FOR THE PROMOTION OF HOLINESS.—A week of meetings was held in the Freemasons' Hall, beginning with Monday morning, March 5th, and extending to Saturday evening, March the 10th. Five meetings were held daily, besides one every afternoon exclusively for ladies. Prayer, praise, addresses, discussions, Bible exposition, experiences, constituted the staple of the services. The principal speakers were Admiral Fishbourne, Revs. E. Boardman, A. Mahan, R. D. Wilson, C. Graham, W. Haslam, H. Varley, G. Savage, Hon. W. Cowper-Temple, and others. The meetings were not so well attended as those held at Oxford and Brighton. The charm of novelty had passed away, and with it the enthusiasm of the earlier meetings. Earnestness and seriousness characterised the addresses. There was no assertion of the possibility of an unerring life and of absolute perfection, which had been heard on some former occasions. The aim of all was to reach a higher degree of holiness than was

already attained; and to present a more consecrated life to the service of Christ.

THE GOVERNMENT BURIALS BILL.—On Tuesday, April 10th, three meetings of representative Nonconformist bodies were held, at all of which the Bill was unanimously and unsparingly condemned,—as *needless* in many respects, inasmuch as new burial grounds in multitudes of parishes are not required—as *provocative of strife* in parishes respecting new rates, which would be required should needless burial grounds be proposed and carried—as *unjust and insulting* to the whole Nonconformist body, in offering as a compromise and a privilege, that Nonconformist ministers may bury their dead in parish churchyards, but in *perfect silence!* &c. The first of these meetings was that of the

GENERAL BODY OF THE THREE DENOMINATIONS,

held in the Memorial Hall: Rev. George Wilkins in the chair. The ordinary business was transacted. The Rev. Robert Wallace's term of secretaryship having expired, the Rev. Dr. Edmonds, as representing the Presbyterian body, was elected his successor for the three ensuing years.

The second meeting was that of the

CONGREGATIONAL BOARD OF LONDON MINISTERS.

The one hundred and fiftieth annual meeting of this board was held at the Memorial Hall, Farringdon-street, the Rev. Josiah Viney in the chair. The report of the proceedings of the past year was read, and the committee chosen for the ensuing year. The following officers were elected:—The Rev. Dr. Allon, chairman; the Rev. F. Soden, deputy chairman; the Rev. I. Vale Mummery, for the twenty-first time, as finance secretary; and the Rev. John Nunn, for the second time, as general secretary. Cordial thanks were voted to the retiring chairman, the Rev. Josiah Viney; and the deputy

chairman, the Rev. W. Roberts, B.A. The third meeting was that of the CONFERENCE OF NONCONFORMISTS on the Burials Bill, held at the Westminster Palace Hotel. The chair was occupied successively by Henry Richard, Esq., M.P., and the Right Hon. J. Stansfeld, M.P. This meeting was of a more general character than either of the others, and was largely attended by Members of Parliament and representative gentlemen and ministers from

various parts of the kingdom. Notwithstanding some redeeming features of the Government measure in a sanitary point of view, compelling the closing of overcrowded churchyards and other places of sepulture, and the formation of new cemeteries in their stead, the opposition to the Bill as a whole was strong and universal, and it was resolved unanimously to use every possible means to have the Bill withdrawn or defeated.

News of Our Churches.

MINISTERIAL CHANGES.

REV. ALFRED EASON has removed from Odiham, Hants, to Whittlesea, Cambridgeshire.

REV. WALTER BAKENDALE has accepted the call of the church at Albion Chapel, Hammersmith.

REV. J. C. COTTINGHAM, of Otley, is removing to the pastorate of Edge Hill Church, Liverpool.

REV. J. STARK, of Dalry Church, Edinburgh, has been invited to Belmont Church, Aberdeen.

REV. S. YATES, of Runcorn, Cheshire, has received a call to Dawlish, Devon.

MR. BENJAMIN RHODES, late of Staningley, Leeds, has accepted an invitation to the pastorate of the church at Barrington, Cambridgeshire.

REV. W. HUBBARD, of Blackburn, has accepted a call to the church at Oldham Road, Manchester.

REV. G. B. JOHNSON, for eighteen years minister at Edgbaston, Birmingham, has accepted a call from Belgrave Chapel, Torquay.

REV. E. E. LONG has resigned his pastorate at East Grinstead.

REV. DAVID SMITH, of Laurence Kirk, Kincardineshire, has resigned his charge.

REV. A. HOLBORN, M.A., of Huyton, has accepted a call to College Chapel, Bradford.

REV. D. YOUNG, B.A., of Morpeth, has accepted an invitation to Heywood, Lancashire.

REV. DR. WICKSON has resigned his charge at Horselydown.

REV. R. CLARKSON, B.A., has relinquished his pastorate at Ongar.

NEW CHAPELS, CHURCHES, &c.

THE chapel at Withybrook, near Coventry, was re-opened, after considerable improvement, on March 25th, by sermons from the Rev. D. Jehn, pastor, and Rev. J. H. Wood, of Pailton.

THE memorial-stone of a large central hall with galleries and 24 classrooms, in connection with the church at Robertson Street, Hastings, was laid on March 18th, by the Rev. James Griffin. Sermons were preached on the 18th and 20th by the Rev. R. W. Dale, M.A.

THE foundation-stone of new schools in connection with Union Chapel, Hyde, near Manchester, was laid by George Stanley Wood, Esq., on April 30th.

NEW lecture-hall, day and Sunday-schools, were opened March 22nd at Barking, by J. R. Vaizey, Esq., the high sheriff of Essex.

THE new church, Victoria-street, Bishop Auckland, Durham, was opened

March 28th, by the Rev. John Kennedy, D.D., who preached on the occasion.

THE memorial-stone of a new chapel at Preston, Brighton, was laid on April 4th, by Henry Wright, Esq., J.P.

NEW Sunday-schools were opened at Ingatestone, Essex, in connection with the re-opening of the chapel on April 5th. The Revs. J. Baldwin Brown, B.A., W. M. Statham, J. W. Houchin (pastor), J. C. Houchin, E. S. Jackson, and G. Wilkinson took part in the service.

WESTBOROUGH CHURCH, Maidstone, was opened on April 4th. The sermon was preached by the Rev. George Martin.

A new Independent chapel was opened at New Paignton, Devon, during the first week in April. It is a Gothic building to seat 550 persons.

ORDINATIONS.

REV. RICHARD LOVETT, M.A., of Cheshunt College, was ordained at St. Stephen's, Rochdale, on March 21st. The Rev. W. Guest gave the introductory address, and offered the ordination prayer. The questions were asked by Dr. Evans of Cheshunt College, and the charge was delivered by the Rev. J. Baldwin Brown, B.A.

REV. J. F. BAILEY, of the Bristol Institute, was ordained pastor of the church at Wilton, Salisbury, on March 20th. The Revs. W. Clarkson, B.A., R. Read, B. Beddow, and E. S. Prout, M.A., took part in the service.

REV. H. G. NICHOLLS, late of Hackney College, was ordained at Dedham, Essex, on March 27th, when the Rev. Professors McAll and Turner, and the Revs. E. Evans, S. Lepine, G. Müller, B.A., and T. Batty conducted the service.

REV. W. H. BREARLEY was ordained at Whitworth, Lancashire, on March 30th. The Rev. R. G. Williams asked the questions and offered the ordination prayer. The Rev. D. Fraser, LL.D., gave the charge. The Revs. W. McIntosh Arthur, M.A., and Bryan Dale, M.A., also took part in the service. The sermon to the people was delivered, on the Sunday following, by the Rev. W. Hewgill, M.A., of Farnworth.

REV. J. W. PAULL, M.A., was ordained pastor of the church at Cheadle, near Manchester, on March 22nd. The Rev. Professor Anthony, M.A., asked the usual questions. The Rev. W. Major Paull offered the ordination prayer; the Rev. C. Wilson, M.A., gave the charge to the pastor. The Rev. Alexander Thomson, D.D., preached the sermon to the church and congregation.

REV. B. PHILLIPS was ordained last month at the English church, Morriston, Swansea. Sermons were preached by Dr. Rees, and Professors Morris and Rowlands.

DEATH.

REV. JOHN SIBREE, of Coventry, was called to his rest on March 31st, at the advanced age of 81.

The Managers acknowledge with thanks the following Sacramental Collections in aid of the Widows' Fund:—Oldham, by Rev. R. M. Davies, £5; Oswestry, by Rev. T. Gasquoine, £3; Inglewhite, by Rev. J. Spencer, £1; Brampton, by Rev. W. Bliss, 12s.

[MAY, 1877.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—Proposed Mission on Lake Tanganyika.

THE Directors of the Society have unusual pleasure in informing its constituents and friends that the second stage in their arrangements on behalf of the new mission on LAKE TANGANYIKA has at length been reached. By the time the present page is in the hands of our readers the whole of the party forming the first contingent of the expedition will be on their way to the East Coast of Africa—the starting-point to the interior. The names of our brethren are as follows: Revs. ROGER PRICE, J. B. THOMSON, E. S. CLARKE, A. W. DODGSHUN, and Messrs. E. C. HORE and W. HUTLEY. The first two names are familiar to our supporters as those of experienced missionaries of the Society. Mr. Clarke has been labouring in Natal for a brief period, and his place is being supplied by the Committee of the Institution which sent him out. Of the last three, who are all new men, Mr. Dodgshun goes out as an ordained missionary, possessing, with Mr. Thomson, a good knowledge of medicine and surgery. Mr. Hore is the scientific member of the party, and has been engaged specially in view of the employment of a steamer on the lake. Mr. Hutley is a practical builder.

For the service of the mission, in addition to personal outfits, the missionaries carry with them household stores sufficient for two years, together with tools and building materials, medicines and medical works. Fittings for a good-sized boat on the lake and survey instruments have also been supplied to the party. This valuable store of goods will be transported into the interior by means of a wagon-train drawn by bullocks under the guidance of Zulu and Kafir leaders. It is hoped that by July 1st everything will be ready for the commencement of the land journey, and that, all being well, the entire party will reach the lake about the month of November next.

BOARD MEETING.

On the afternoon of Monday, March 26th, a meeting of the Board of Directors was held at the Mission House, Blomfield-street, to bid farewell to the missionary party, including the Rev. Joseph Cockin, who goes out as successor to the Rev. J. B. Thomson in the Matebele country. W. H. Willans, Esq., presided. The hymn, "Lord, her watch Thy Church is keeping," was sung; the Rev. R. Robinson read appropriate passages of Scripture, and the Rev. F. Soden offered prayer. The Rev. Dr. Mullens gave an account of the origin of the mission to Central Africa. The Rev. Dr. McAuslane delivered the valedictory address to the departing missionaries, and the Rev. A. McMillan offered prayer, in course of which he invoked the Divine blessing, not only for the London Missionary agents, but for those of the Church Missionary Society and the Presbyterian Mission, all of which, "occupying different fields, preach the same Gospel and the one Saviour."

The Rev. Henry Wright, clerical secretary of the Church Missionary Society, said: "Our sympathies and the sympathy of our society, and I am sure of all the supporters of our Society, have been greatly enlisted in this mission of yours. It is a subject of congratulation among us all that there are three great efforts being made by three great sections of the Christian Church for the evangelisation of Africa, and it is gratifying to think that we are thus united in this enterprise. In connection with the Church Missionary Society we have had many prayers for the mission to Africa, and we have linked you and the work of this Society in those prayers. As we are of one heart and one mind at home, we look for co-operation in the field. I may mention an interesting fact related in the last letter received from Lieutenant Smith. He stated that they had come within four days of the great chieftain Mirambo, whose head-quarters are in the neighbourhood of Tanganyika, and they informed him of the expected visit of your party, and asked for his kind interest in your behalf. His answer was that he would be glad to welcome you, and that he would never injure any white man. In your travels we shall follow you with our interest and prayers, and not forget those dear ones you leave at home."

The Chairman handed to the missionaries their appointments and instructions, the Rev. J. Cockin also receiving a letter and present for King Lopengule.

After a few remarks by the Chairman, short addresses were delivered by the missionaries. The hymn, "Speed Thy servants, Saviour, speed them," was sung, and the Rev. Edward H. Jones pronounced the Benediction.

EVENING MEETING.

In the evening of the same day a public valedictory service took place at the Memorial Hall, Farringdon Street. Tea was served in the Library at seven o'clock, after which a numerously-attended and enthusiastic meeting was held in the Hall at eight o'clock. W. H. Willans, Esq., occupied the chair, and was supported by the representatives of this and kindred Societies, as well as by many other friends of missions of position and influence.

The proceedings commenced with the singing of the hymn—

“All hail the power of Jesus' name.”

After which the Rev. W. J. Cox, of Dundee, offered prayer.

The CHAIRMAN said they were assembled to express their sympathy with their brethren, and the interest that was felt in the mission to which they were appointed. He could not but think that such a large and influential meeting would result in very large and increased contributions to the Society. He could assure their missionary friends of the interest that would be taken in their work, and how anxiously information from them would be looked for from time to time; and although they had, in a former part of the day, said how weak they felt in the presence of the Master and in the presence of the Church in regard to the work they had to do, he would say to them, in the name of the meeting and in the name of the Master—

“Weak as ye are, ye shall not faint,
Or, fainting, shall not die:
Jesus, the strength of every saint,
Will watch you from on high.
So surely as He overcame,
And triumphed once for you,
So surely you who trust His name
Shall in Him triumph, too.”

The Rev. R. ROBINSON announced that Miss Manning, of the Craven Hill Church, who was unable to be present, had sent a donation of ten guineas for the Tanganyika Mission; and Mr. Peek, of Torquay, who was also unable to attend, had contributed £100.

The Rev. Dr. MULLENS observed that few new enterprises undertaken by the London Missionary Society had called forth a deeper amount of interest and had deserved that interest so well as this new mission. Having referred to the labours of Livingstone and other African travellers; to the commencement, by the Presbyterian Churches of Scotland, of a mission on Lake Nyassa, and by the Church Missionary Society of one on the Victoria Nyassa, he described the enthusiasm with which the proposal of ROBERT ARTHURTON, Esq., of Leeds, for the occupation of Lake Tanganyika by the

London Missionary Society, had been met by its Directors. Dr. Mullen, next glanced at the successful visit of inquiry paid by the Rev. Roger Price to the East Coast of Africa, and concluded thus: "Our brethren have before them a long journey—the road from the coast to Lake Tanganyika runs over about 700 miles of country. There are about 200 miles among the hills and the slopes of mountains, and then it comes out on a level plateau; and then for 400 or 500 miles more they pass over a vast rolling country, about 4,000 feet above the sea. The great difficulty they have to contend with is in Ugogo, where there is a considerable lack of water. In other parts there are great belts of trees passing across the country. Vast boulders are in their way, too, at many points; then, at last, they come to Arab stations, but they have also abundance of native villages and native tribes. Though the Arabs are not friends in certain respects, the native villages are prepared in many ways heartily to welcome Englishmen amongst them. They go well provided; and their destination is the town of Ujiji, on the Lake Tanganyika. It is difficult to approach Central Africa from the south, but the moment you touch the east coast at Zanzibar you can pass right into the interior. Our Church Missionary friends take the post in the north, the Presbyterians have one in the south, and we take the one right in the centre."

ARTHUR MARSHALL, Esq. (Chairman of the Southern Committee), said that the cost of the expedition was nearly defrayed, but an increased demand of about £2,000 or £2,500 a-year would have to be made upon the annual resources of the Society; and the work had been undertaken with the full faith that the churches throughout the country would amply make up the sum required, because in the course of two or three years it would be necessary to reinforce the present number by some additional missionaries, and, if possible, to send out a small steamer for the purpose of sailing on Lake Tanganyika.

The assembly was afterwards addressed by the Rev. G. T. PERKS, of the Wesleyan Missionary Society; EDWARD HUTCHINSON, Esq., Lay Secretary of the Church Missionary Society; Sir CHARLES REED; and by four of the missionaries present.

After the Doxology had been sung, the Rev. Dr. MOFFAT offered prayer, and the meeting separated.

As will be seen in another column, Messrs. PRICE and DODGSEUM embarked from England on the 29th of March, and Messrs. HORE and HUTLEY on the 14th of April. Mr. THOMSON leaves by the steamer on the 3rd of the present month; and Mr. CLARKE will join the expedition at Zanzibar.

II.—South Seas—Samoa.

THE thirty-second Annual Report of the SAMOAN MISSION SEMINARY at Malua has recently come to hand. During the year the Institution has suffered painful loss in the death of one of its tutors, the Rev. Dr. NISBET. The removal of so valuable a colleague has borne heavily upon Dr. TURNER in the prosecution of his onerous duties. The Directors are happy to state that arrangements have been made for the relief of their brother by the appointment of an experienced missionary to the vacant post. The report, of which extracts are given below, affords abundant evidence that the general work of the seminary has been carried on without intermission, and that its influence for good is extending far and wide. Dr. Turner pays the following affectionate tribute to the memory of his late colleague :—

"The report of the Institution for the year was to have been written by our much lamented brother and fellow-labourer, Dr. Nisbet, but it pleased our heavenly Father, on the 9th of May last, very suddenly, to remove him from his work on earth to his rest in heaven. He was a faithful servant of the Society for upwards of thirty-five years, and during sixteen years of that time he was my fellow-tutor in our mission seminary. His printed notes on John's Gospel, the Epistle to the Romans, lectures on Popery, printed sermons, and the volume on natural philosophy, together with a variety of manuscripts in theology, scripture exposition, and natural history, bear testimony alike to his careful preparation for class work, and to our great loss in his removal.

"Dr. Nisbet, up to the last, carried on his theological, church history, popery, scripture natural history, and geography classes. Our native assistant Pastor Timoteo has been diligent during the year at his classes for reading, writing, composition, arithmetic, and geography, which has enabled Dr. Nisbet and myself to give more

time to the advanced branches of study. In my scripture exposition class, we have advanced from the 10th to the 14th chapter of Mark, and from the 87th to the 92nd Psalm; and during the year they have had from me 320 pages of notes to copy. In pastoral theology we have had our weekly classes for sketches of sermons, and examination in given sections of the printed lectures on pastoral theology. In scripture history we have taken up the sections on the tabernacle, sacrifices, laws, and sins in the wilderness. A class for arithmetic and geometry, an English class and an introduction to a course of geology have also had a share of my weekly time. I am endeavouring now to rearrange my classes, so as to overtake some of the subjects to which Dr. Nisbet attended; but I confess that, until we have another tutor, the work done will be limited and unsatisfactory, even if I should be able, by God's help, to go on without any interruption of health.

"In November and May the annual half-yearly examinations were held. The former by Mr. Whitmee and Dr. G. A. Turner, and the latter by

Messrs. Pratt and Powell. I set a high value on these examinations with their accompaniments of prizes and certificates of merit. They act as a stimulus to exertion all the year over, enrich the diligent, and expose and weed out the idle and incapable.

'In the course of the year a hopeful youth had to leave, for a time at least, owing to paralysis. A Tokelau student failed repeatedly in examinations, and left without an appointment. One was dismissed for lifting his hand to his wife, and another for a charge affecting his moral character. Sixteen have finished their four years' course, and passed the exit examination. Fifteen of them are now or-

dained and settled as native pastors—thirteen of them in Samoa, and two, who were the first fruits of our north-west outstations, are now ordained and located in the Gilbert Islands. The places of these twenty students have been filled up, and we begin the year with eighty-six young men, sixty of whom are married and have their wives and children with them, and under instruction, the superintendence of which devolves on Mrs. Turner. There are twenty-one lads in the youths' class. They are under the special oversight of the students, one residing in each of the students' cottages. They attend, at least, five of our classes."

2. INDUSTRIAL CLASS.

Regard is had to the physical health of the students no less than to their mental improvement. They are also encouraged during their educational course to undertake useful service in the outlying villages.

"The weekly industrial day for repairs, and improvement of premises, and the relaxation hours for fishing, plantation work, cooking, &c., go on as usual, and without our having to draw on the Society for students' support. We have introduced this year the plan of a missionary collection at the close of the monthly missionary prayer meeting, and the result has raised the contributions of the students from the 91 dols. of last year to 120 dols. for this year.

"The senior students are still accustomed to aid the native pastors occasionally among the nine villages in the neighbourhood of the Institution. They preach to the people, and address the Sunday-schools. The aggregate of church members in these villages is 293, and the children attending the Sunday-schools 570. This year, and in addition to the support of their native pastors, they have contributed to the Society

420 dols., which, with the students' offering, will amount to 540 dols., the largest sum, with one exception, which we have yet had to report from the Institution and neighbourhood.

"According to appointment I was absent in May, June, and July, in the *John Williams* visiting fifteen islands of our outstations, and ordaining nineteen of the native pastors located there. It was pleasant again to meet with the *Malua* men of former days, to express our further confidence in them by ordination, and to see how useful they are, and how much respected by the 10,436 once heathen, but now Christian, islanders, where they labour. May God help them to be faithful, and aid us still in our efforts to select and instruct a native agency such as our 240 Samoan villages, and widely separated outstation island communities, most urgently demand."

III.—Madagascar—Vonizongo.

VONIZONGO is a large district about forty miles to the north-west of the capital of Madagascar. Originally the whole district was under a series of petty chiefs, who have long since been faithful subjects of the Hova Government. The inhabitants were formerly distinguished for their attachment to charms and idols. Missionaries — FIHAONANA District (East Vonizongo), Rev. T. T. MATTHEWS; FIARENANA District (West Vonizongo), Rev. E. H. STRIBLING.



FIHAONANA, VONIZONGO.

The reports of the Madagascar mission for the year 1876 are unusually full and complete. Owing to the uncertainty and delay experienced in the transmission of mails between Madagascar and England during the earlier months of the year, the missionaries associated with the IMERINA province issued, so early as September last, a printed document, embracing the reports of their respective operations for the twelve months ending on the 30th June. In addition to that pamphlet, several supplementary letters from Imerina, together with reports from the Betsileo province, have been received by the Directors, bringing our information down to December 1st. Politically and socially the year has been an uneventful one for Madagascar: in like manner, the work of the mission has pursued the even tenor of its way. Christianity is, happily, no new thing with the Malagasy, and the various agencies which it has at work in the island have been carried on almost without intermission or interruption. From the Capital, trained evangelists and teachers are being sent forth to the country districts of

Imerina where English missionaries are located. In one of those districts, that of VONIZONGO, Messrs. MATTHEWS and STRIBLING have, with their usual energy, been pursuing their labours for the edification and building up of the churches under their care, and for the training of the rising generation. At Fiarenana a new mission house is in course of erection, and at Fihaonana a commodious sanctuary has been completed and dedicated to the worship of God.

"The principal event of the year," writes Mr. Matthews, "has been the opening in October of our new church at Fihaonana, 'The Martyr Memorial Church, Fihaonana,' at the home of the Martyrs, where they lived and wrought, and among whose caves and rocks they hid themselves and the Word of God during the days of darkness and persecution. We had a good opening on the whole, and my people were very pleased with it, as also with the number of the missionaries who countenanced it by coming to it, for we had twelve of the brethren over here, and we had a very large gathering of the people. The present of ten pounds sent us by the Queen also pleased them very much indeed, as it showed to them, and also to the outsiders, her interest in our work.

"On the Friday previous to the opening, our friends Mr. and Mrs. Parrett, along with Messrs. Richardson, Peake, Clark, and Thorne arrived, as also did Andriambelo and Andrianavoravelona bringing with them the £10 from the Queen. On the Saturday morning Mr. Richardson conducted an examination of my forty lads, when fourteen were passed for the Normal School. On the Saturday afternoon Messrs. Briggs, Cousins, Grainge, Pickersgill, Peill and Lord arrived, as also did Rainimanga in royal style with twelve men!

"The Queen's messengers to be present at the opening also came on the Saturday. Fihaonana was quite a scene of excitement and all the houses

in it, as also in all the villages round were quite full of visitors. We had a prayer meeting on the Saturday evening.

"By five o'clock on the Sabbath morning the people were standing outside the church doors to get in; hours before the time of service the church was crammed in every part, and hundreds were standing outside. The service began at nine o'clock, and after the usual introductory exercises Andriambelo preached, or rather gave an account of former times in Vonizongo. After he had finished, our secretary, Mr. Briggs, as the official representative of the committee, in the absence of the chairman, preached a very thoughtful sermon from 1 Cor. xv. 58. In the afternoon, Andrianavoravelona preached a capital sermon, although rather long, and thus left but too short time for Mr. G. Cousins who was to follow him. In the forenoon of Monday, Rainimanga, the pastor of Ambohipotsy, preached a really good sermon upon the devils entering into the swine, and when he had finished Mr. Richardson preached from the xvth Psalm. My people seldom hear eloquent preaching, and had heard more of it during those two days than they had ever heard in their lives before: they were very pleased with all although not satisfied, for they wanted another service in the afternoon.

"After the service we adjourned outside where we presented hasina to the Queen's messengers and received from

them before all the people the present of £10 sent us by the Queen. 'Matioy Mivady,' Matthews, husband and wife, were then thanked in the name of the Queen and the prime minister, and in the presence of all the people, for what they had done and were doing for the good of the people. What a change from the days when those same people were burnt for worshipping God, and

good old Razaka who was standing there by my side was hunted like a wild beast! As I had to reply to this, I simply said that we had only done what we had intended doing when we came first to the island—our best and our utmost for the good of the people and the spread of the Gospel; and for the future we simply intended continuing to do as we had been doing."

2. STATE OF THE CHURCHES.

The measures taken by the Government for the reorganization of the army and the readjustment of other branches of the public service involved the presence in the capital of large numbers of natives from the country, including some of the mission pastors and teachers. This circumstance involved the temporary closing of many of the churches and schools. Mr. Matthews, however, expresses his satisfaction at the turn which events have taken, in the following words:—

"The Queen has set some twenty of my pastors free from Government service, among whom is our good old pastor here at Fihaonana, Razaka, and sent them home here again to do what they can to help me with the work. They have received strict orders that they are not to turn traders, and go wandering over the country, instead of attending to the duties for which they had been released; for if they did, they would have to return to their fanompoana. They are to attend to the interests of their churches and schools, and that is to be regarded as their fanompoana. We hear that all pastors who have been chosen by the people, and to whose appointment the missionary in charge of the district has agreed, and are schoolmasters, are to be freed from their fanompoana, their services to the churches and the schools to be counted as service done for the good of the kingdom, and so taken in lieu of fanompoana. If that report is true, and this be

done, it will be a great blessing to the country, and cannot fail to do a vast amount of good, if only a little care be taken to see that the proper men, and the real pastors and teachers are released. During the inspection for the conscription, it is said, that the prime minister asked one man what he was, and he said he was the pastor of a village church. 'Were you chosen by the people?' 'Yes.' 'Can you read?' 'Yes, a little.' 'Can you write?' 'No.' 'Can you count?' 'No.' 'What can you do then for the good of the church?' 'Well, I just do my very best for the good of them all.' 'That's right,' said the prime minister, 'go away home and continue doing so; you are free.'

"Here at Fihaonana we keep making progress, and the congregation have done remarkably well again during the year.

"Last January I told the people here that our school had so increased that we would need more teachers.

and that their united salaries would amount to 24s. a month, besides houses and rice; for such is the fame of this part of the country for fever, that it is only by giving a high salary that we can get teachers to come here. I told them that if they would pay 12s. a month and give rice, I would pay the other 12s. and give a house, and they agreed to do so. They asked for a month to collect the money, and at the end of that time they handed me over £7 6s. of which sum I had not given a penny.

"Five months ago I introduced the little box for each family system, for collecting money during the week, a sort of a home 'Missionary Box'; and at the October Communion we called them in, when we found 30s. in the fifty boxes, while the Church door collections for the same three months had amounted to 32s. 4d. Several others have now taken boxes, and we expect at the next opening there will

be a still larger sum. We have thus as a congregation raised the sum of £19 8s. during the year, besides giving labour and material to the amount of, at the very lowest, £10, which, for a poor village congregation of eighty-members, I think is good, as it really is about 4s. 6d. a head for each member.

"The 'Four-Monthly Meeting' still continues to do good service in helping in the settlement of the many difficult questions that are continually arising among these young churches.

"We had our last meeting on the Thursday before the opening of the new church, when we had one of the largest and best meetings we have ever had. We are just about to have another for the purpose of ordaining Andriamanisa, our student from the Institution; and for going over the list of our pastors and preachers, before sending them to the Queen to see if we can get them set free."

3. SCHOOLS.

As a preliminary exercise on Lord's day morning, the missionary has introduced the plan of catechising the children, in the presence of the adult congregation, on the truths which they may have learned during the week. That the result has more than justified the experiment is evident from Mr. Matthews's report:—

"We had the examination of all the schools beginning on the Tuesday after the church opening and continuing for a fortnight. I had Mr. Thorne here for one day and Mr. Peake for three, helping me; the rest I did myself. You will, perhaps, remember my telling you in my last report how far behind we found most of the schools in the little catechism at the examination in June, 1875. I am glad to say that at the examination last February we found

them very much better, and at the last examination in October (the returns of which I herewith inclose) better still.

"This was especially the case with the four schools at Fihaonana, Ankasot-sara, Tsitakondaza, and Miadampahonina—who went through the three catechisms beautifully. The catechism of the leading simple truths of the Bible, one of the Old and New Testament characters, and a small one about the books of the Bible, their names, who

wrote them, &c., in all, 418 answers. The school here at Fihonana not only went through all the three, but also answered a large number of cross-examination questions put to them, to see if they understood what they had been learning, and were not answering merely by rote. After the examination, Mr. Thorne said they would compare in catechisms with any school he knew; that they were the best up in the catechisms of any school he had ever examined. Seeing that his work lies almost entirely in that direction, his testimony carries weight with it, and I have his authority for making the use I do of his statement.

"The first class in those four schools will now go on to the Shorter Catechism, a new edition of which, with the main proofs in full, I am at present taking through the press. It will be one of the cheapest books, if not the cheapest, in the island. There will be 36 pages of printed matter, with a good strong cover, the insides of which will be filled with prayers from the Bible, and all that for one penny!

"At the examination last February, I picked out forty of the best and sharpest of the lads from the various schools in the district, and I got them set free from Fanompoana, in order that they might come here, and be prepared for the Normal School.

"On the Saturday before the opening of the new church, Mr. Richardson examined them, when fourteen of them passed for the Normal School. At the last examination I made up the forty again, and so I have now over sixty lads being trained for schoolmasters, namely, forty here and twenty-four at the Normal School.

"Our school here at Fihonana has kept up well during the year. We had 180 at school yesterday, and

I find there are 181 there to-day. We employ five teachers at a cost of 37s. a month, and hence we are anxious that the school should be a large and good one, in fact the school of the district and a pattern to all the others.

"You will see by the returns that we have now 80 children here who can read, 67 that have Testaments or Bibles, 96 that have slates, 65 who can write upon them, and 57 who can count; while two years ago, there was a school of only 25 here, not twenty of whom could either read or write, and who had neither slates, Testaments, nor Bibles. You will thus see that we have made some progress during the last two years, and we hope to make a great deal more during the next two.

"We have disposed of some 300 Testaments, some 50 Bibles, about 1,000 school slates, some 600 catechisms, many hundreds of lesson books, copy books, arithmetics, besides 3,600 copies of our monthly magazine, 'Good Words,' namely 300 a month.

"With the exception of looking after the girls' school in our own yard at Fihonano, and taking a sewing class with them for two hours twice a week, my wife has neither had time nor strength for anything else, but I am glad to say that her labours in this direction are very much appreciated, and the schools always fullest on the days of the sewing class. You will see from the list of subscriptions to the new church, that we got a handsome subscription from the proceeds of the work done in the school. We have the boys and the forty lads taught down in the new church until I get my new schoolroom. I intend to put it up here in our own yard, so as to be near me."

4. FIARENANA DISTRICT.

The churches of north-west Vonizongo are included in the district bearing the above name, and which is under the care of the Rev. E. H. STRIBLING. The religious life of the people is of a quiet and unassuming character, but none the less real and earnest. The missionary writes :—

“ Eight churches have been rebuilt during the year, assisted by the usual amount from the Society. One of these, at Tsisangaina, has received ten dollars, as the building is large and of brick. All the churches of my immediate district (excepting four to the north-west) I have examined in reading; and of the members some can now read creditably, while others have advanced from an elementary to a higher catechism of the Scriptures. District Visiting Societies have been formed in each church for carrying on a systematic visitation of the villages around. Also to hold week-day services in the various villages once every three weeks. The special object of these services is to induce our neighbours to attend the Sabbath means of grace. The Weekly Offering system has been adopted, each member undertaking to pay a weekly sum not less than *varidimiventy* (one-third of a penny). The proceeds are to be devoted towards payment of the teachers' salary, repair of the chapels, and eventually we hope to help in the support of our poorer pastors. We have now established twenty-six day-schools, with a prospect of increase, every church being pledged to establish its own day-school, and pay part of the teacher's salary. At the Sambaina school, the number of scholars has increased during 1875 from 30 to 130, and we have appointed a second native teacher to assist in the work. This church pays 4s. a month towards the teacher's salary, and I pay the same on behalf of our Society. In some instances we have had much less

success, but on the whole I see no cause for discouragement.

“ My classes for the education of a native ministry are held at Fiarenana on the Thursday, Friday, and Saturday of each week, when both religious and secular subjects form the basis of instruction. Tuesday is thus held free for conducting school examinations, and on Wednesdays I hold a class for youths, who undertake to go out eventually as teachers in the day-schools. Mrs. Stribling still assists me in conducting our weekly singing class on Thursday mornings; and her classes for native women and girls, held three times a week are well attended by the wives and daughters of our pastors and preachers. My work in assisting the sick with medicines is chiefly on Mondays, the only day left in the week, and still continues vigorously, many coming to our house who would otherwise never appear at the mission station, but they are anxious to obtain medicine for their bodily diseases. The sale of books and other school materials is largely increasing here, and I have two colporteurs constantly out with a numerous variety for sale at the villages, and also at two of our chief markets. I have also sold 150 *Teny Soa* monthly during the year.

“ We have now established a district association, to be called the ‘West Vonizongo Missionary Society,’ for the assistance of far-off towns and villages destitute of the Word of Life. Our first evangelist is leaving for the town of Antandrokomby next week.”

IV.—Notes of the Month, and Extracts.

1. DEPARTURE OF MISSIONARIES.

The Rev. JOSEPH COCKIN, and Mrs. Cockin, appointed to the MATEBELE mission, Central South Africa; and the Revs. ROGER PRICE, and A. W. DODGSHUN, appointed to the new mission on LAKE TANGANYIKA, embarked at Southampton, for the Cape of Good Hope, per steamer *Teuton*, March 29th.

Messrs. E. C. HORE and WALTER HUTLEY, also appointed to the new mission on LAKE TANGANYIKA, embarked per steamer *Java*, April 14th.

2. ARRIVALS IN ENGLAND.

The Rev. JAS. KENNEDY, M.A., and Mrs. Kennedy, from RANKE KHET, North India, per packet, March 29th.

The Rev. W. JOHNSON, B.A., from Calcutta, North India, per packet, March 30th.

3. DEATHS OF MISSIONARIES.

REV. CHARLES RATTRAY.

It becomes our painful duty to record the decease of one of the few remaining missionaries whom the Society in former days sent forth to British Guiana, and to whose labours the present hopeful condition of the Native Churches in that Colony is, under God, largely due. The Rev. CHARLES RATTRAY was, in the year 1834, appointed by the Directors to DEMERARA; and on his arrival he took up his residence at the station of ORANGE FIELD. In June, 1837, he removed to CANAL No. 1; he there gathered around him a large and prosperous Church, which, since his retirement, has been presided over by a Native Pastor for whose support it makes full provision. Mr. Rattray visited England in 1847, and again in 1859. He finally returned to this country in June, 1871, when he retired from foreign service. He died at his native town of Forfar, on the 5th April, having completed his seventy-third year.

REV. R. C. MATHER, LL.D.

On the eve of going to press, we have received information of the death, on the 21st of April, at his residence at Finchley, of the Rev. Dr. MATHER, who was for many years associated with the Society's Mission in North India. A more detailed notice of Dr. Mather's life and labours will be given on an early occasion.

4. ANNIVERSARY NOTICE.

Our friends will kindly observe that the Annual Sermon will be preached on Wednesday morning, May 9th, at *Christ Church* (Rev. Newman Hall's) by the Rev. C. H. Spurgeon; and, as the usual liturgical service will be omitted, the service will begin at 11 instead of 10.30, but the doors will be open at 10, when admission will be by ticket until 10.45. After that time the doors will be open to the public.

MINISTERS can have special tickets for the first two rows of seats in the gallery, which will be reserved for them.

No tickets will be required for the service at Westminster Chapel in the evening, when the Rev. Newman Hall will preach to young men and others.

V.—Anniversary Services in May, 1877.

THE Directors invite the attention of the Friends of the Society to the following arrangements for the ensuing Anniversary:—

MONDAY, MAY 7TH.

1. *Morning*.—PRAYER MEETING, for one hour, in the BOARD ROOM of the MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine blessing on the several Services of the Anniversary, at Half-past Seven o'Clock.
2. *Afternoon*.—The ANNUAL MEETING OF DIRECTORS will be held at the MISSION HOUSE, BLOMFIELD STREET, at THREE O'CLOCK.

WEDNESDAY, MAY 9TH.

1. *Morning*.—In CHRIST CHURCH [Rev. NEWMAN HALL's], WESTMINSTER BRIDGE ROAD, the ANNUAL SERMON will be preached by the Rev. CHARLES H. SPURGEON. *Service to commence at ELEVEN o'Clock, and not Half-past Ten as formerly.*

Admission by ticket from 10 to 10.45, after which the doors will be opened to the public.

Ministers can have special tickets for reserved front seats in gallery.

2. *Evening*.—In WESTMINSTER CHAPEL, the SERMON TO YOUNG MEN AND OTHERS will be preached by the Rev. NEWMAN HALL, LL.B. *Service to commence at Seven o'Clock. [No tickets required.]*

THURSDAY, MAY 10TH.

Morning.—The ANNUAL GENERAL MEETING of the Members of the Society will be held in EXETER HALL, to appoint a Treasurer, Secretaries, and Directors; and to receive the ANNUAL REPORT, with Audited Accounts. The Chair will be taken, at Ten o'Clock, by

THE RIGHT HON. THE EARL OF NORTHBROOK, late Viceroy and Governor-General of India.

TICKETS for the Sermon at Christ Church and for the Meeting at Exeter Hall may be obtained at the Mission House, Blomfield-street, London Wall.

SERMONS TO BE PREACHED ON LORD'S-DAY, MAY 13TH.

PLACE.	MORNING.	EVENING.
ARMY CHAPEL	REV. ROBERT ROBINSON.	REV. H. E. ARKELL.
ACTON (May 20)	" E. A. WAREHAM.	" E. A. WAREHAM.
ADELPHI CH., Hackney-road	" J. CHATER.	" A. A. RAMSEY.
ANKERLEY	" W. JACKSON.	" W. JACKSON.
BARBICAN CH., New North-rd.	" ADAM SCOTT.	" ADAM SCOTT.
BATTERSEA CONG. CHURCH.	" E. HASSAN.	" H. LUCKETT.
BAYSWATER, Craven-hill Ch.	" A. MCMILLAN.	" DR. J. R. CAMPBELL.
BAYSWATER, Lancaster-road	" J. S. RUSSELL, M.A.	" C. LANKESTER, B.A.
BEDFORD CHAPEL	" P. W. DARNTON, B.A.	" J. H. HOLLOWELL.
BELVEDERE	" S. T. KELLY, B.A.	" S. T. KELLY, B.A.
BETHNAL GREEN	" W. TRITTON.	" J. B. DADD.
BISHOPSGATE CHAPEL	" A. A. RAMSEY.	" J. CHATER.
BLACKHEATH	" H. BATCHELOR.	" NEWMAN HALL, LL.B.
BRENTFORD	" J. JAMES.	" J. JAMES.
BRIGHTON, UNION CHAPEL . .	" W. CURRIE.	" W. CURRIE.
BRIXTON-ROAD	" DR. J. R. CAMPBELL.	" A. MACKENNAL, B.A.
BROMLEY, Kent	" J. JOHNS, B.A.	" J. JOHNS, B.A.
BROMLEY, Middlesex	" J. M. WRIGHT.	" J. SIBREE.
BUCKHURST HILL	" J. D. DAVIES, M.A.	" W. H. CHARLESWORTH
BUCKINGHAM CHAPEL	" R. T. THOMAS.	" R. T. THOMAS.
CAMBERWELL	" J. M. BLACKIE, LL.B.	" O. CHAPMAN, M.A.
CAMBERWELL NEW-ROAD . . .	" C. KNIBBS.	" W. H. HILL.
CAMBERWELL, St. George's-rd.	" J. BROWN, M.A.	" C. KNIBBS.
CAMBRIDGE HEATH	" DR. MOETON BROWN	" J. M. WRIGHT.
CATERHAM	" S. MARCH, B.A.	" S. MARCH, B.A.
CHELMSFORD	" A. ROWLAND, LL.B.	" A. ROWLAND, LL.B.
CHELSEA, Markham-square . .	" DR. FALDING.	" J. G. HAWKER.
CITY-ROAD CHAPEL	" J. T. WOODHOUSE.	" C. GOWARD.
CITY TEMPLE	" DR. PARKER.	" DR. PARKER [B.A.]
CLAPHAM	" DR. MELLOR.	" W. F. CLARKSON,
CLAPHAM, Park-crescent Ch.	" DR. RAY.	" B. CROWTHER.
CLAPTON	" E. H. DELF.	" J. B. WOLSTENHOLME
CLAPTON, Lower Chapel . . .	" H. TARRANT.	" E. H. DELF. [M.A.]
CLAPTON PARK	" W. E. COUSINS.	" S. HEDDITCH.
CLAREMONT CHAPEL	" W. F. CLARKSON, B.A.	" T. DAVIES, B.A.
CLAYLANDS CHAPEL	" C. CHAPMAN, M.A.	" J. M. BLACKIE, LL.B.
COLLIER'S-RENTS CHAPEL, New Kent-road	" F. N. TINCKLER.	" J. BROWN, M.A.
COVERDALE CHAPEL	" JAMES SIBREE.	" B. BEDDOW.
CRAYEN CHAPEL	" R. D. WILSON.	" T. G. HORTON.
CRUYDON, George-street Ch.	" W. P. IRVING, B.SC.	" C. J. C. NEW.
CRUYDON, Trinity Church . .	" W. CLARKSON.	" W. CLARKSON.
CRUYDON, Broad Green . . .	" J. WAITE, M.A.	" L. H. BYRNES, B.A.
CRUYDON, Selhurst-road . . .	" G. J. ALLEN, B.A.	" W. P. IRVING, B.SC.
CRUYDON, SOUTH	" J. A. DAVIES.	" J. A. DAVIES.
CRUYDON, Thornton Heath . .	" L. H. BYRNES, B.A.	" J. WAITE, M.A.
DALSTON CONGREGATIONAL CHAPEL, Middleton-road . .	" R. MCALL.	" JOS. WILLIAMS.
DEPTFORD	" JOHN GREGORY.	" JOHN GREGORY.
DORKING (20th May).	" H. DEVERE GOOKEY.	" H. DEVERE GOOKEY.
DULWICH, West Park-rd. Ch.	" J. HUTCHISON.	" E. SIMON. [LL.B.]
EALING	" P. G. GRENVILLE, LL.B.	" P. G. GRENVILLE,
ECKINGTON-SQUARE CH. . . .	" P. O. BARKER, LL.B.	" P. O. BARKER, LL.B.
EDWARE	" J. S. BARKER, B.A.	" J. S. BARKER, B.A.
EDMUNTON, LOWER	" F. BECKLEY.	" G. PRITCHARD.

EGHAM (May 27)	REV. WILLIAM LEE.	REV. WILLIAM LEE.
ELTHAM	" S. M. CREAGH.	" S. M. CREAGH.
ENFIELD, Chase Side	" H.T. ROBJOHN, B.A.	" T. RHYE EVANS.
ENFIELD, Baker-st. (May 20)	" HENRY RICE.	" HENRY RICE.
ERITH	" J. G. JUKES.	" R. SEWELL.
ESHER STREET	" H. LUCKETT.	" E. HASSAN.
FALCON-SQUARE	" G. L. HERMAN.	" J. T. WOODHOUSE.
FETTER-LANE CHAPEL		" J. BEICHER.
FINCHLEY, East End	" E. B. CONDER, M.A.	" E. B. CONDER, M.A.
FINCHLEY COMMON	" E. A. WARHAM.	" G. S. REANEY.
FINSBURY CHAPEL	" DR. MCAUSLANE.	" DR. MCAUSLANE.
FOREST GATE	" G. FIRTH.	" G. FIRTH.
FOREST HILL	" E. JOHNSON, M.A.	" S. M. TIPPLE.
FOREST HILL, Trinity Chapel	" T. STEPHENSON.	" T. STEPHENSON.
GRAVESEND, Princes-street	" J. SIDNEY HALL.	" C. B. SYMES, B.A.
GRAVESEND, Milton Mount	" C. B. SYMES, B.A.	" J. SIDNEY HALL.
GREAT MARLOW	" R. J. SARGENT.	" R. J. SARGENT.
GREENWICH, Maize-hill Ch.	" F. S. BASDEN.	" J. BARNES.
GREENWICH-ROAD CHAPEL	" J. BARNES.	" F. S. BASDEN.
HACKNEY, SOUTH	" JAMES CHEW.	" J. THOMAS, B.A.
HACKNEY, Old Gravel Pit	" J. DE K. WILLIAMS.	" J. DE K. WILLIAMS.
HACKNEY, Pownall-road	" F. TARRAS.	" T. J. R. TEMPLE.
HAMMERSMITH, Broadway	" JOS. WILLIAMS.	" WILLIAM LEE.
HAMMERSMITH, Albion-road.	" E.S. BAYLIFFE, B.A.	" E.S. BAYLIFFE, B.A.
HAMPSTEAD CONGL. CHU.		" J. B. FRENCH.
HAMPSTEAD-ROAD, Tolmers-square Chapel	" S. T. WILLIAMS.	" S. T. WILLIAMS.
HANWELL	" J. MARCHANT.	" J. MARCHANT.
HARE-COURT CH., Canonbury	" W. M. STATHAM.	" W. M. STATHAM.
HARLEY-STREET CH. (May 27)	" W.E. HURNDALL, B.A.	" HENRY RICE.
HAVERSTOCK CHAPEL	" JOHN NUNN.	" H. TARRANT.
HENLEY-ON-THAMES	" W. E. MORRIS.	" W. E. MORRIS.
HERTFORD	" J. E. FLOWER, B.A.	" J. E. FLOWER, B.A.
HIGHGATE	" D. ANTHONY, B.A.	" G. CLARKE.
HOLLOWAY	" J. MARK WILKS.	" D. B. JAMES.
HOLLOWAY, Junction-rd. Ch.	" G. S. BARRETT, B.A.	" DR. A. THOMSON.
HOLLOWAY, Seven Sisters' rd.	" J. F. GANNAWAY.	" ROBERT MCALL.
HOLLOWAY, Tollington Pk. Ch.	" G. SNASHALL, B.A.	" G. SNASHALL, B.A.
HORBURY CHAPEL	" T. G. HORTON.	" W. ROBERTS, B.A.
HORNSEY, PARK CHAPEL	" G. S. REANEY.	" D. ANTHONY, B.A.
HOXTON ACADEMY CHAPEL	" S. R. NOBLE.	" C. F. WILLIAMS.
HOUSLOW	" F. F. THOMAS.	" F. F. THOMAS.
INGRESS VALE	" W. CAMPBELL.	" T. DAVEY.
ISLINGTON, Iron Church,	" DR. ALLON.	" S. PEARSON, M.A.
Highbury New Park		
ISLINGTON, Myddelton Hall	" S. PEARSON, M.A.	" DR. ALLON.
ISLINGTON, Offord-road Ch.	" H. E. ARKELL.	" W. HEWGILL, M.A.
ISLINGTON, Arundel-sq. Ch.	" W. HEWGILL, M.A.	" P. COLBORNE.
ISLINGTON, River-street	" E. JUKES.	" J. F. GANNAWAY.
ISLINGTON, Caledonian-road		
(May 6)	" HENRY RICE.	" HENRY RICE.
ISLINGTON, Barnsbury Chapel	" A.F. JOSCELYNE, B.A.	" A.F. JOSCELYNE, B.A.
ISLEWORTH	" R. WYATT.	" R. WYATT.
JAMAICA-ROW	" J. FARRER.	" J. LEWIS.
KENSINGTON	" DR. RALEIGH.	" G. S. BARRETT, B.A.
KENTISH TOWN	" J. FLEMING.	" E. JUKES.
KENTISH TOWN, Hawley-road	" EDWARD WHITE.	" EDWARD WHITE.
KENTISH TOWN, Gospel Oak	" R. H. DAVIS.	" R. H. DAVIS.
KINGSLAND	" DR. A. THOMSON.	" J. G. HUGHES.
KINGSTON	" GEORGE GILL.	" R. M. DAVIES.

LEE, Burnt Ash	REV. URIAH R. THOMAS.	REV. URIAH R. THOMAS.
LEWISHAM, Cong. Church . . .	" J. MORLAIS JONES.	" R. W. THOMPSON.
LEWISHAM HIGH-ROAD . . .	" DAVID MARTIN.	" J. D. DAVIES, M.A.
LEYTON	" W. H. CHARLESWORTH	" J. D. DAVIES, M.A.
LEYTONSTONE	" J. SHILLITO.	" J. SHILLITO.
LOUGHBOROUGH PARK CH.,	" T. NICHOLSON.	" THOMAS DAVIES.
MABERLEY CHAPEL	" DR. LEASK.	" DR. LEASK.
MARLBOROUGH CHAPEL . . .	" W. A. ESSERY.	" W. A. ESSERY.
MILE END NEW TOWN	" W. TYLER.	" A. NORRIS.
MILE END-ROAD CHAPEL . . .	" JOHN HALL.	" JOHN HALL.
MILE END, Latimer Chapel . .	" J. B. DADD.	" W. TRITTON.
MILL HILL	" R. HARLEY, F.R.S.	" A. BUZACOTT, B.A.
MITCHAM	" E. EDWARDS.	" E. EDWARDS.
NEW BARNET	" J. P. GLEDSTONE.	" J. P. GLEDSTONE.
NEW COLLEGE CHAPEL	" A. NORRIS.	" D. J. HAMER.
NEW TABERNACLE	" G. WILLIAMS.	" R. E. FORSAITH.
NORTHFLEET	" G. SHREWSBURY.	" W. CAMPBELL.
NORWOOD, LOWER	" F. STORROW.	" W. BOLTON, M.A.
NORWOOD, UPPER	" J. BARTLETT.	" E. STORROW.
NORWOOD, SOUTH	" J. LEWIS.	" G. J. ALLEN, B.A.
OAKLANDS CHAPEL	" W. A. GRIFFITHS.	" W. A. GRIFFITHS.
ORANGE-STREET CHAPEL . . .	" B. BRDDOW.	" G. DRUMMOND.
OXFORD	" DR. LEGGE.	" DR. LEGGE.
PADDINGTON CHAPEL	" D. J. HAMER.	" F. BARNES, B.A.
PARK CHAPEL, Camden Town .	" J. C. HARRISON.	" W. E. COUSINS.
PECKHAM, Asylum-rd. Chapel	" W. BOLTON, M.A.	" G. WILLIAMS.
PECKHAM, Hanover Chapel . .	" R. W. THOMPSON.	" B. DALE, M.A.
PECKHAM RYE CHAPEL	" A. MACKENNAL, B.A.	" J. NICHOLSON.
PENTONVILLE-ROAD CONG. CH.	" F. BARNES, B.A.	" G. L. HERMAN.
PLAISTOW	" D. ALEXANDER.	" D. ALEXANDER.
PONDERS END	" F. S. ATTENBOROUGH.	" F. S. ATTENBOROUGH.
POPLAR, Trinity Chapel . . .	" J. COMPER GRAY.	" J. COMPER GRAY.
REIGATE (May 20)	" M. A. SHERRING, LL.B.	" M. A. SHERRING, LL.B.
RED-HILL	" G. B. RYLEY.	" G. B. RYLEY.
RICHMOND	" PETER WHYTE.	" PETER WHYTE.
ROBERT-STREET CH.	" J. J. GOADBY.	" F. BECKLEY.
ROMFORD	" J. MUNCASTER.	" J. MUNCASTER.
SEVENOAKS (May 20)	" A. T. SAVILLE.	" A. T. SAVILLE.
SION CHAPEL	" J. THOMAS, B.A.	" JAMES CHEW.
SOUTHGATE	" JENKIN JONES. [MA	" JENKIN JONES.
SOUTHGATE-ROAD CHAPEL . .	" J. WOLSTENHOLME,	" S. R. NOBLE.
SOUTHWARK CONG. CH. . . .	" C. GOWARD.	" J. J. GOADBY.
STAINES	" J. T. SHAWCROSS.	" J. T. SHAWCROSS.
STAMFORD HILL CH.	" R. V. PRYCE, LL.B.	" R. V. PRYCE, LL.B.
STRATFORD, New Church . . .	" A. T. SAVILLE.	" R. BALGARNIE.
STREATHAM HILL CHAPEL . .	" G. HALL, B.A.	" J. HUTCHISON.
ST. MARY CRAY	" M. BRAITHWAITE.	" M. BRAITHWAITE.
ST. JOHN'S WOOD CHAPEL . . .	" W. LEWIS.	" W. LEWIS.
ST. JOHN'S WOOD, Greville-		
place Chapel	" S. MINTON, M.A.	" A. F. MUIR.
STEPNEY	" P. COLBORNE.	" J. H. JAMES, D.D.
STEPNEY, Burdett-road . . .	" F. CARTER.	" E. A. WAREHAM.
STOCKWELL	" THOMAS DAVIES.	" F. CARTER.
STOKE NEWINGTON, Milton-		
road Chapel	" J. YONGE.	" JAMES SMITH.
STOKENWNGTN., Walford-rd.	" T. DAVIES, B.A.	" M. A. SHERRING, LL.B.
SURETON PARK	" R. M. DAVIES.	" GEORGE GILL.
SUTHERLAND CHAPEL	" JAMES SMITH.	" F. N. TINKLER.
SUTTON	" W. A. BLAKE.	" W. A. BLAKE.
SYDENHAM	" C. J. C. NEW.	" D. G. WATT, M.A.

TABERNAACLE	REV. D. G. WATT, M.A.	REV. JOHN YONGE.
TOTTENHAM COURT-ROAD	" B. DALE, M.A.	" P. W. DARTON, B.A.
TOTTENHAM HIGH CROSS	" T. RHYS EVANS.	" J. ERYNE.
TOTTERIDGE	" WILLIAM GILL.	" WILLIAM GILL.
TREVOR CHAPEL	" C. LANKESTER, B.A.	" DR. FALDING.
TRINITY CHAPEL, Brixton	" F. J. AUSTEN.	" F. J. AUSTEN.
UNION CHAPEL, Horselydown	" R. E. FORSAITH.	" J. G. JUKES.
UXBRIDGE	" E. H. JONES.	" E. H. JONES.
VICTORIA PARK CHAPEL	" W. M. BLAKE.	" ROBERT ROBINSON.
WALTHAMSTOW, Marsh-street	" THOMAS BATTY.	" F. BOLTON, B.A.
WALTHAMSTOW, Trinity Ch.	" JOHN HALLETT.	" JOHN HALLETT.
WALTHAMSTOW, Wood-street	" F. BOLTON, B.A.	" THOMAS BATTY.
WALWORTH, York-street	" W. H. HILL.	" J. BARTLETT.
WANDSWORTH	" H. SIMON.	" J. MARK WILKS.
WANSTEAD	" F. HASTINGS.	" F. HASTINGS.
WEIGH HOUSE CHAPEL	" R. BALGARNIE.	" GEORGE HALL, B.A.
WEST BROMPTON	" J. MORGAN.	" J. MORGAN.
WESTMINSTER CHAPEL	" E. SIMON.	" DR. MORTON BROWN
WIMLETON	" E. S. PROUT, M.A.	" E. S. PROUT, M.A.
WOODFORD	" HENRY RICE.	" HENRY RICE.
WOOD GREEN	" W. CLARKSON, B.A.	" W. CLARKSON, B.A.
WOOLWICH, Rectory-place Ch.	" ROBERT SEWELL.	" H. DE V. GOOKY.
WYOLIFFE CHAPEL	" J. SAUNDERS.	" J. SAUNDERS.
YORK-ROAD CHAPEL	" DR. DAVIES.	" THOMAS MANN.

VI. New Year's Sacramental Offering to Widows' Fund.

To 17th April, 1877.

LONDON AND ITS VICINITY.			
Camden Town, Park Church	17 10 8	Gainford	0 9 8
Cheshunt, Crossbrook Street (add.)	0 12 6	Glasgow, Elgin Place	0 18 4
Clapham	19 19 7	Gosport	2 10 0
Edmonton and Tottenham	5 0 0	Great Eversden	1 1 0
Finchley Common	5 12 0	Guilden Morden	1 7 0
Hendon	2 16 10	Halifax, Booth	3 0 0
Jamaica Row	4 0 0	" Buttershaw	1 0 0
Kingston-on-Thames	3 3 0	" Eastwood	0 10 0
Norwood, Lower	7 1 10	" Northowram	0 18 0
		" Sion	6 0 0
COUNTRY.		" Square (additional)	9 9 0
Ashley, North Staffordshire	0 10 0	Wyke	1 4 10
Ashwell	4 10 6	Haslington	3 0 0
Batley	3 5 0	Heckmondwike, George Street	2 18 1
Birkenhead, Hamilton Square	2 0 0	Horiton	1 0 0
Blakeney	1 5 0	Horncastle	1 15 0
Brighton, Union Chapel	3 13 2	Hull, Salem Chapel	1 10 0
Bromsgrove	1 6 0	Huntingdonshire Auxiliary (moieties) —	
" Wychbold	1 2 7	Blunham	0 15 0
Bruton	0 10 0	Dean	0 10 0
Buckingham	1 15 6	Godmanchester	0 6 6
Burnham	0 18 5	Huntingdon and District Church	1 3 0
Calow	0 10 6	Kimbolton	0 4 8
Castleford	1 8 0	Offord	0 4 1
Chard	3 9 0	Ramsay	0 10 0
Cheadle	1 10 0	St. Ives	1 13 0
Cheltenham, Miss Blunt	0 5 0	St. Neots, Old Meeting	1 1 3
Chinley Chapel	2 0 2	" East Street	0 7 6
Christchurch	3 5 0	Spaldwick	0 6 2
" Cranmoor	0 0 0	Woodhurst	0 6 5
Cottingham	11 10 9	Hyde, Zion Chapel	1 15 3
Darlington	3 10 0	Ilfracombe	1 6 0
Dawlish	1 0 0	Kettering	2 0 0
Devizes	2 11 6	Leeds, Beanton Hill	2 0 0
Devonport, Princess Street	3 10 0	" Marshall Street	1 14 0
Dewsbury	5 9 0	" Rehoboth Chapel	3 0 0
Dorchester	1 3 6	Lenham	1 0 0
Dover, Zion Chapel	3 3 0	Lincoln (additional)	0 10 0
Durham	3 18 1	Littlehampton	3 10 0
Fakenham	1 0 0	Loughborough	1 1 0
Fordingbridge	1 1 0	Luton, Congregational Church	4 18 0
		Manchester, Rusholme Church	3 11 0

Manchester, Tipping Street.....	1 3 3	Southsea.....	7 7 0
" Zion Cha., Stretford Road.....	5 0 6	Stanfield.....	1 2 3
Marborough.....	1 1 0	Staplehurst.....	2 2 0
Mastor Chapel.....	7 7 4	Stoke-upon-Trent, Coupland Street.....	2 2 0
Matlock Bath, Glenorchy Chapel.....	2 3 6	Tattenhall.....	0 12 0
Maw Auxiliary.....	8 1 10	Thaxted.....	2 14 3
Mosley, Abney Chapel.....	2 2 5	Thornbury.....	1 5 0
Newcastle-on-Tyne, St. James's Chapel.....	10 0 0	Torquay, Abbey Road.....	2 14 6
Newport, Salop.....	2 0 0	Tunbridge.....	1 1 0
Newton Abbot.....	4 0 8	Tutbury.....	1 0 0
Newton-le-Willows.....	6 13 5	Upper Mill.....	1 0 0
Nottingham, St. Ann's Well Road.....	4 13 1	Victorian Auxiliary, Collins Street.....	4 9 6
Oldland Common.....	0 17 0	Wakfield, Salem Chapel.....	3 0 0
Peterborough, Trinity Church.....	5 12 4	West Bromwich, Ebenezer Church.....	5 0 0
Plymouth, Union Chapel.....	2 18 7	" Mayers Green.....	4 5 0
Poole.....	1 11 0	Weymouth, Gloucester Street.....	2 2 0
Romey.....	3 9 3	Whitechurch, Salop.....	2 2 0
St. Leonards.....	6 15 10	" Broughall Chapel.....	6 6 0
St. Petersburg.....	6 10 3	Winchester.....	2 1 4
Sawbridgeworth.....	2 13 4	Windsor, Mrs. Shurley.....	0 2 6
Shaftesbury, Munton's Lane.....	1 0 0	Wingham.....	1 12 7
Slidmouth.....	0 8 3	Wingham.....	0 7 4
Sligo.....	1 0 0	Wisebeck.....	2 2 8
Slough.....	3 9 0	Wolverhampton, Snow Hill.....	3 0 0
Somerton.....	0 17 0	Wycombe, Creden Street.....	2 4 6
Southampton, Above Bar Chapel.....	6 0 0	Yeovil.....	2 0 0
" Aldion Chapel.....	5 0 0		

VII.—Contributions.

From 16th March to 16th April, 1877.

LONDON.		Brentford.....	7 10 4	Haverstock Hill.....	41 8 6
A. S.....	100 0 0	Bromley (East). Aux.....	4 3 2	Hendon.....	31 19 3
A Friend, for Rev. J. Dut-		Joeliah Bishop, Esq., for		Hornsey, Park Chapel.....	186 7 6
" his three Schools, Mager-		Ujiji Mission ..	5 0 0	Jamaica Row.....	30 4 9
" coll.....	30 0 0	N. J. Powell, Esq., do.....	20 0 0	John Street Cha.....	16 9 7
C. R. Madsie, Esq.....	28 5 0	Buckingham Chapel.....	0 5 0	Kensington, Aux.....	78 19 6
J. Large, Esq., for Richard		Burnt Ash. Cong. Church..	35 18 9	" G. F. White, Esq., for Ujiji	
" Baxter and John Owen ..	20 0 0	Camberwell. Aux.....	128 9 3	" Mission.....	100 0 0
For Bhowanipore, &c. Col-		Camberwell New Road. Coll.		Keston.....	7 0 0
" lected by Miss Mullens and		" by Miss Laura James.....	1 7 6	Kingsland. Cong. Chu.....	20 0 0
" Mrs. H. Spicer, 1875.....	11 0 6	Cheshunt. Aux.....	116 0 0	Kington-on-Thames.....	14 3 0
" 1876.....	10 5 6	Christchurch. Aux. Mrs.		Latimer Chapel.....	9 7 6
John Procter, Esq.....	10 0 0	" Hester, for Teacher and		Lee Chapel.....	6 14 6
Mrs. Edmund Sharp.....	10 0 0	" Child.....	12 10 0	Maberley Chapel.....	7 19 0
Mr. Thomas Baines, per		City Road. H. Clapham, Esq.,		Mill End New Town.....	22 0 0
" Messrs. Ransom, Bouverie,		" for Ujiji Mission.....	20 0 0	New College Chapel.....	50 10 9
" & Co.....	6 0 0	Clapham. Aux.....	28 15 8	New College Stations. Mrs.	
Rev. W. and Mrs. Campbell	5 0 0	Clapton, Upper. Ladies' Aux.	28 16 6	" Stuckbury.....	0 10 0
Henry Tubby, Esq.....	5 0 6	Crofton Chapel. Aux.....	40 15 0	New Hampton. Mrs. How-	
"T," Wimbledon.....	5 0 0	Crofton Hill. Miss Manning,		" croft.....	1 1 0
Dr. Habershon, for Ujiji		" for Ujiji Mission.....	10 10 0	New Tabernacle.....	4 13 4
" Mission.....	2 2 0	Croydon. Auxiliary.....	6 5 0	Ponder's End.....	12 5 6
J. Sheffield, Esq.....	2 2 0	" George Street.....	19 10 11	Richmond. Aux.....	35 0 9
Mr. Johns.....	2 0 0	" Trinity Church.....	43 4 5	" Rev. Dr. Osborn.....	1 1 0
Mr. Fuller, for Rev. J. R.		Kelling. Aux.....	70 13 6	Robert Street.....	2 16 0
" Dean of Cuddapah.....	1 16 0	Keston. Ladies' Aux.....	70 12 0	St. Mary Cray.....	45 8 6
Mr. Mark Clark.....	1 1 0	Finchley Common.....	18 15 6	Southgate Road.....	18 2 2
James Waller, Esq., for		Finchley, East.....	22 15 8	Southwark Cong. Chu.....	28 17 0
" Africa.....	0 10 0	Forest Hill. Queen's Road ..	9 6 6	Steyney. Aux.....	22 4 8
Aden.....	1 18 4	Greenwich, Maine Hill.		Streatham Hill.....	25 11 4
Adolph Chapel.....	14 14 6	" Ladies' Aux.....	5 10 3	" The late Mrs. Henry Lang-	
Angus Road, Freshams.....	0 18 2	Greenwich Road.....	11 7 4	" ton, for Native Teacher,	
Battersea.....	5 18 4	Hammermith. Broadway		" "John Stephenson" ..	10 0 0
Belmont Green. Auxiliary..	0 0 4	" Ch.....	14 10 3	Swanton. Aux.....	51 18 0
Bilberrypa Chapel.....	15 0 0	Hamstead. Heath Street	53 13 1		
Boston.....	50 0 0	" ".....	14 14 0		

<i>Hanwell</i>	0 18 0	<i>Bristol. Auxiliary</i>	234 2 8	<i>Bosc. Auxiliary</i>	410 2 8
<i>Sydenham. Church in the Grove</i>	24 1 6	<i>W. Sommerville, Esq.</i>	100 0 0	<i>Easter. Auxiliary</i>	26 1 4
<i>Trevel Chapel</i>	30 17 9	<i>Bromsgrove</i>	8 6 6	<i>Emmott. Mrs. Hinde</i>	1 1 0
Collected by Mrs. Lessel, for Calcutta.....	5 4 6	<i>Bristol</i>	9 11 4	<i>Farnham</i>	11 1 0
<i>Union Cha., Horselydown</i> ..	18 7 7	<i>Mr. Clark's Box</i>	0 10 0	<i>Falfield. Mount Pleasant Church</i>	27 6 0
<i>Walthamstow. Wood Street</i>	11 9 8	<i>Buckingham. Auxiliary</i> ..	24 0 4	<i>Farnham</i>	20 2 2
<i>Wandsworth. Aux.</i>	29 10 0	<i>Bungay</i>	26 10 8	Further on account of legacy of late Henry Sharland, Esq.	19 14 2
<i>Wimbledon</i>	4 11 7	<i>Burcott. Union Chapel</i>	21 0 7	<i>Farnham</i>	24 2 7
<i>Wood Green. Cong. Church</i>	8 5 11	<i>Burgess Hill and Wincfield</i>	16 0 9	<i>Feltham. Auxiliary</i>	17 16 0
<i>Woolwich. Rectory Place</i> ..	18 16 1	<i>Burnley. Auxiliary</i>	8 7 6	<i>Fordingbridge</i> ..	18 6 6
<i>Young Men's Missionary Society, at Messrs. Hitchcock, Williams, & Co.</i>	9 4 0	<i>Burslem. Queen Street</i>	6 19 9	<i>Gainsford. Auxiliary</i>	18 6 4
COUNTRY.		<i>Bury St. Edmunds. Whiting Street</i>	13 12 10	<i>Glastonbury</i>	3 14 0
<i>Abergavenny</i>	14 19 11	<i>Bushey</i>	23 13 0	<i>Gosport. Auxiliary</i>	44 9 8
<i>Alyreson</i>	3 2 6	<i>Buxton</i>	10 6 8	<i>Grantham</i>	16 10 0
<i>Applsworth</i>	1 12 0	<i>Cam, near Dursley</i>	8 9 7	<i>Great Marlow</i>	13 17 3
<i>Arundel</i>	23 8 1	<i>Canterbury, near Bridgewater</i>	4 18 8	<i>Great Yarmouth. Auxiliary</i>	104 13 4
<i>Ashburton</i>	9 6 7	<i>Canterbury. Guildhall St.</i> ..	17 0 6	<i>Guildford. Mrs. L.J. Buckley</i>	3 2 0
<i>Ashford</i>	5 2 2	<i>Watling Street</i>	13 7 2	<i>T. Hartley Wilson Buckley, Esq.</i>	5 5 0
<i>Atworth. Per Rev. T. Mann</i>	3 0 6	<i>Castle Cary and Gailhampton</i>	7 6 1	<i>Halfon District</i>	208 8 6
<i>Aylesbury</i>	23 19 0	<i>Castle Combe District</i>	10 1 0	<i>Harleston. Auxiliary</i>	4 2 0
<i>Barnard Castle</i>	17 17 3	<i>Castleford</i>	15 0 8	<i>Harrogate. Auxiliary</i>	25 2 0
<i>Barnstaple</i>	9 14 8	<i>Chard</i>	30 8 6	<i>Miss Shutt</i>	1 10 0
<i>Barton-on-Humber</i>	4 8 0	<i>Chasde, Hulme</i>	23 14 3	<i>Harting</i>	1 10 9
<i>Bassingbourn District</i>	26 5 6	<i>Cheltenham. Per Miss Hunt</i>	7 14 4	<i>Healders</i>	2 0 0
<i>Bath. Auxiliary. Rev. Mr. and Mrs. Mangin</i>	7 0 0	<i>Chester. Auxiliary</i>	55 15 10	<i>Healingdon</i>	6 10 1
<i>Beeches</i>	20 0 4	<i>Chesleyfield. In memorial of the late Mr. Thomas Black</i>	30 0 0	<i>Hastings and St. Leonards. Auxiliary</i>	168 16 1
<i>Bells Ewe Green</i>	1 7 6	<i>Chinley Chapel</i>	5 4 10	<i>Hockmondwike. George St.</i>	20 14 11
<i>Bere Regis</i>	4 16 1	<i>Chorley. St. George Street</i>	16 16 8	<i>Honfield</i>	3 2 2
<i>Bideford</i>	14 17 8	<i>Christchurch (Hants)</i>	56 12 0	<i>Honstridge</i>	6 2 0
<i>Mr. E. Craigie</i>	1 10 0	<i>Gloucester. Miss Bennett</i> ..	0 10 0	<i>Morham</i>	23 2 0
<i>Billinghurst, &c.</i>	1 3 4	<i>Church. Congregational Preaching Room</i>	2 4 0	<i>Hortford</i>	3 8 0
<i>Birkenhead and Wirral. Auxiliary</i>	29 19 8	<i>Clitheroe</i>	8 0 7	<i>Higham Dyke. Miss Dinning</i>	1 0 6
<i>Birmingham. Per Rev. M. Hill, for Rev. S. J. Hill, Berhampore</i>	12 0 0	<i>Covey. West Orchard Chapel</i>	80 13 4	<i>Holybourne. Miss Tomkins</i>	3 2 0
<i>Bishop Auckland</i>	3 0 0	<i>Crediton</i>	5 2 0	<i>Honiton</i>	9 6 4
<i>Blakeney</i>	3 13 3	<i>Curry River. Per Rev. T. Mann</i>	3 7 0	<i>Horncastle</i>	23 10 2
<i>Blanford</i>	13 17 9	<i>Darlington</i>	84 4 2	<i>Hordham</i>	8 0 0
<i>Bolton. Auxiliary</i>	238 1 6	<i>Dartmouth. Auxiliary</i>	30 0 0	<i>Hull and East Riding. Aux.</i>	543 10 1
<i>Boston. Grove Street</i>	5 4 0	<i>Deaslieh</i>	6 7 4	<i>Hungerford</i>	2 9 4
<i>Bourn</i>	6 9 4	<i>Deal</i>	18 11 7	<i>Huntingdonshire. Aux.</i> ...	12 5 4
<i>Bournemouth. T. Coote, Esq., for UJJI Mission, per Rev. T. Mann</i>	100 0 0	<i>Devass. Auxiliary</i>	8 17 0	<i>Itzacombe. Aux.</i>	25 19 5
<i>Bradford. Auxiliary</i>	250 9 0	<i>Dorchester</i>	16 7 9	<i>Ilminster</i>	7 3 2
<i>Bridgewater</i>	40 3 4	<i>Dorking. West Street</i>	4 13 6	<i>Ingress Vale</i>	13 19 11
<i>Bridport</i>	60 14 6	<i>Dover. Russell Street</i>	28 11 3	<i>Ipswich. St. Clement's Chapel</i>	11 6 10
<i>Brighton. London Road</i> ..	8 2 6	<i>Elton Chapel</i>	23 0 6	<i>Tacket Street</i>	63 2 2
<i>Union Chapel</i>	84 15 8	<i>Dunford</i>	17 12 5	<i>" Nacton Chapel</i>	0 7 6
<i>Mrs. Baldock</i>	2 5 0	<i>East Grinstead. Most Congregational Church</i>	1 16 8	<i>Mrs. Beave</i>	20 0 0
<i>Mrs. James Starling</i>	2 3 0	<i>Alhurst Wood, Rev. B. Slight</i>	1 1 0	<i>Mrs. Byles</i>	25 0 0
				<i>J. Byles, Esq.</i>	5 0 0
				<i>Jersey. Aux.</i>	60 17 6

<i>Kingsbridge</i>	19 3 4	<i>Newcastle under-Lyme</i>	2 12 0	<i>South Moulton. Auxiliary</i> ..	14 5 4
<i>Kingtonham. 3 years</i>	3 10 0	<i>Newport (Mon.). Tabernacle Chapel</i>	5 13 6	<i>South Petherton</i>	10 10 4
<i>Kirk Mooride</i>	4 18 3	<i>Newton (Salop)</i>	24 17 2	<i>South Shields. Tyne Dock Cong. Church</i>	2 0 0
<i>Kwale, near Birmingham</i> ..	0 13 6	<i>Newton Abbot</i>	13 2 1	<i>Staffordshire. North Aux.</i> ..	46 17 0
<i>Lacock. Per Rev. T. Mann</i> ..	5 12 6	<i>Northfleet</i>	3 6 8	<i>Staines. Auxiliary</i>	14 18 10
<i>Lancashire. Mid Aux.</i>	269 8 0	<i>Norton Fitzwarren</i>	6 1 6	<i>Stand. Auxiliary</i>	12 18 6
<i>Leamington. Clemens St.</i> ...	0 5 0	<i>Nottingham. Aux.</i>	78 1 3	<i>Stanley</i>	4 7 8
<i>Spencer Street</i>	24 14 4	<i>Oswestry. Welsh Cong. Cha.</i>	8 3 6	<i>Stansfeld, near Clare</i>	10 0 0
<i>T. Greenfield, Esq.</i>	1 1 0	<i>Otley. Aux.</i>	16 18 0	<i>Stanstead</i>	0 3 10
<i>Mrs. Greenfield</i>	1 1 0	<i>Miss Robinson</i>	0 6 0	<i>Stepchurst</i>	17 0 9
<i>Leatherhead</i>	3 7 0	<i>Penrith</i>	0 13 0	<i>Stockport. Auxiliary</i>	305 0 0
<i>Leeds. Aux.</i>	583 11 11	<i>Peterborough. Trinity Congregational Church</i>	55 17 3	<i>Stoke-sub-Hamdon</i>	13 17 3
<i>Leicester. Aux.</i>	89 10 1	<i>Petersfield</i>	3 2 6	<i>Stonehouse</i>	16 10 8
<i>Leiston</i>	4 7 7	<i>Peworth</i>	18 6 4	<i>Stratford-on-Avon. Annulity of the late Mr. Fisher</i> ...	12 6 10
<i>Licham</i>	9 10 0	<i>Plymouth and Devonport. Auxiliary</i>	365 6 6	<i>Stroud. Bedford Street</i> ...	33 3 9
<i>Lowes. Tabernacle</i>	23 18 7	<i>Poole. Auxiliary</i>	39 9 10	<i>Old Chapel</i>	18 17 0
<i>J. Mannington, Esq.</i>	1 1 0	<i>Preston. Lancaster Road</i> ..	14 5 1	<i>Sunderland. Aux.</i>	47 1 6
<i>Lindfield</i>	12 13 10	<i>Redhill</i>	49 6 9	<i>Tarporley. Mr. John Sherlock</i>	1 1 0
<i>Littlehampton</i>	36 11 9	<i>Reigate</i>	23 14 6	<i>Tattenhall. Aux.</i>	26 6 0
<i>Liverpool. Chadwick Mount Grove Street Welsh Cha.</i> ...	30 12 4	<i>Rendham</i>	2 0 0	<i>Taunton. Independent College</i>	14 13 7
<i>The Tabernacle</i>	19 17 1	<i>Ripley</i>	7 8 3	<i>North Street</i>	46 10 6
<i>Trinity Cha., Wavertree</i> ...	20 0 0	<i>Rochdale. Providence Cha.</i>	11 13 0	<i>Thornbury</i>	8 1 10
<i>John Carow, Esq.</i>	5 0 0	<i>Redborough. Tabernacle</i> ..	19 10 6	<i>Thornton. J. Craven, Esq. Dividend</i>	20 19 8
<i>Long Itchington. Mrs. Watts</i>	0 5 0	<i>Romsey</i>	25 0 1	<i>Tisbury and Posant</i>	15 0 0
<i>Longton</i>	9 1 0	<i>Ross. Collected by Miss Wandy</i>	1 19 4	<i>Tiverton. A. E. Weber</i>	0 5 4
<i>Lower Downon. R. Hoelcs, Esq., for Mr. Pickersgill, Madagascar</i>	10 0 0	<i>Rotherham and Doncaster. Auxiliary</i>	185 0 3	<i>Torquay. Aux.</i>	63 6 11
<i>Luton. Cong. Church</i>	46 12 7	<i>RYTON-on-Tyne. J. C. Lamb, Esq.</i>	5 5 0	<i>James Peck, Esq., for UJJI Mission</i>	100 0 0
<i>Union Chapel Molety</i>	15 18 11	<i>St. Helens. Aux. 3 yrs</i>	143 1 3	<i>Torrington. Howe Chapel</i>	11 18 3
<i>Lytham</i>	16 6 0	<i>Sale. Legacy of the late Mrs. Sarah Hallott</i>	90 0 0	<i>Trurobridge. Tabernacle, per Rev. T. Mann</i>	70 13 6
<i>Macclesfield. Townley St.</i> ..	18 4 6	<i>Sandbach. Cong. Chu.</i>	16 2 0	<i>Tunbridge</i>	6 3 0
<i>Maidenhead. Aux.</i>	1 6 6	<i>Sandwich. Auxiliary</i>	31 7 3	<i>Tunbridge Wells. Auxiliary</i>	59 8 0
<i>Maidstone. Week Street Ladies' Association</i>	1 16 3	<i>Collected by Miss Hillier</i> ..	0 13 0	<i>Turvey</i>	1 13 8
<i>Manchester. Mrs. Haslam</i> ..	40 0 0	<i>Sawbridgeworth</i>	22 5 9	<i>Uffculme. 3 years</i>	2 11 6
<i>Legacy of the late John Priestly, Esq.</i>	306 6 6	<i>Scarboro'. Auxiliary</i>	11 16 10	<i>Uley</i>	3 4 0
<i>March</i>	2 6 0	<i>Santon and Beer</i>	6 18 7	<i>Upper Mill</i>	0 11 7
<i>Margate</i>	29 1 6	<i>Sevenshoaks. St. John's Chu.</i>	27 5 9	<i>Uppingham</i>	17 8 0
<i>Marlborough</i>	14 16 9	<i>Shaftesbury. Muston's Lane</i>	11 18 11	<i>Unbridge</i>	5 13 4
<i>Marlech</i>	6 5 8	<i>Shelfield. Nether Chapel</i> ..	40 12 2	<i>Wakefield. Salem Chapel</i> ..	20 0 0
<i>Mrs. Aux.</i>	100 4 2	<i>Sherborne. Auxiliary</i>	19 5 3	<i>Wallingford. Market Place</i>	14 13 0
<i>Megeissay</i>	5 10 5	<i>Shrewsbury. Abbey Foregate Church</i>	40 7 4	<i>Ware. Church Street</i>	10 19 11
<i>Milborne Port</i>	11 14 6	<i>Swan Hill Church</i>	13 19 7	<i>Wareham</i>	9 5 10
<i>Milton-nerst Grovesend</i>	10 18 6	<i>Sidmouth</i>	7 13 6	<i>Watford. Miss Tidcombe's Sabbath Morning Box</i> ...	3 14 0
<i>Mishall Farmen. Cross Lane Chapel</i>	4 17 8	<i>Slaford</i>	10 13 0	<i>Wallington (Somerset)</i>	28 4 10
<i>Mitchellham</i>	5 5 0	<i>Slough</i>	9 12 3	<i>Wells. Per Rev. T. Mann</i> ..	0 13 0
<i>Monmouthshire, Welsh Ch's</i>	145 11 8	<i>Somerset. A Friend in Somerset</i>	1 5 6	<i>West Bromwich. Ebenezer Chapel</i>	60 19 9
<i>Moriton-in-Marsh</i>	1 8 0	<i>Somerton. Per Rev. T. Mann</i>	8 5 4	<i>Mayer's Green</i>	60 0 1
<i>Mosley. Abbey Chapel</i>	68 8 4			<i>Ongongational Preaching Room. With Street</i>	
<i>Nailsworth. Forest Green</i> ..	6 10 0				
<i>Nearby</i>	29 13 0				
<i>Nesbury. Aux.</i>	23 18 7				



Believe me, Yours truly
Wm. Gensler

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JUNE, 1877.

*The Spirit appropriate to the Christian Advocate.**

BY THE REV. DR. REYNOLDS.

SAINT LOUIS is reported by the *Sieur de Joinville* to have commented as follows on a controversy between Jews and Clerics at the monastery of Clugny:—"I tell you," said his Majesty, "that no one if he is not a very clever clerk ought to dispute with unbelievers; but a layman when he hears the Christian law evil spoken of should not defend that law save only with his sword, which he ought to run into the infidel's body as far as it will go." The spirit of impatience and fear, as well as the activity of religious convictions for which no satisfactory reason could be assigned, have seldom received more incisive expression. That spirit must have dwelt, however, within the breast of one of the noblest and gentlest of God's saints, and reminds us of the truth of the remark made by the author of *Ecce Homo* that, St. Louis lived "when genuine Christian impulses were combined with the greatest intellectual rudeness—that it was the want of enlightenment, not the want of Christian humanity, that made it possible for men to commit these mistakes." The spirit of intolerance towards unbelief has not been confined to any age, time, or religion. The Pagan with his latitudinarian Polytheism, and the Mohammedan with his repudiation of dogma; the Jew, as well as the Christian, the Atheist as well as the Theist, both Calvinist and Catholic,

* This Paper was read on the 8th of March, in the Library of Lambeth Palace, before a Conference summoned by the Christian Evidence Society, and presided over by the Archbishop of Canterbury.

have each in their turn allowed violence, torture, and even death to be inflicted on those whom they could not convince of the errors of their religious creed.

I am far from arguing with Auguste Comte that the substitution of argument for persecution indicates a disintegration of faith. Surely, when men have fallen back on the weapons of physical warfare, and have taken the sword to defend the Kingdom of Christ, it has often proceeded from a latent and uneasy impression that the evidences of their own religious belief were insufficient to win a bloodless victory. The kingdom of this world has at length come to the aid of common sense; the secular power has tardily discovered that there is no surer method of undermining States than by exterminating those whose conscience will enable them to suffer, or die for their faith. Religious persecution is now seen to be a political blunder, as well as a treacherous travesty of the faith of Christ. Intellectual enlightenment, a clearer idea of the Spirit of Christ, and secular wisdom have combined to produce an entire change. The chivalry of modern apologetics is not only reduced, but is even willing to contend with good words and holy works, instead of with lance and spear, and is ready to bear the cross if it come in the form of imputations of obscurantism and presumption. It is able to endure even reckless charges made against the Christian law and faith, and to retaliate by argument, by reiteration of the calumniated truth, and by other methods of asserting strong religious convictions.

We have been recently reminded by a distinguished Christian philosopher that "strong convictions are not scientific certainties." We heartily agree with him, but we are disposed to urge that even in the region of physical science, undemonstrated convictions still play a great part. Is it not true that we cannot assign in scientific form all our evidences for the existence of the Sun? Should we make the attempt to prove the reality to which such an intuition corresponds, many who had never doubted before might begin to be troubled with scepticism on this subject, and half disposed to ask whether the whole thing be not a huge illusion, an ingenious speculation heavily weighted with unthinkable contradictions. Meanwhile, the mind falls back on the intuitions of sense, with something like the ease of the traditional Scotch peasant who after hearing an elaborate proof of the existence of the Divine Being, exclaimed in tones of injured patience, "Ye ken, mon, I do believe there is a God after a'."

If our religious beliefs are to any extent of this kind, let me say at the outset, that HUMILITY under the sense of the intellectual weakness from which all argument on the subject will ever suffer, ought to characterise us. The spirit with which we grapple with unbelief should

be governed by the admission that there is a body of Christian beliefs for which it is not possible to advance sufficient logical proof; that there is, and always will be in Christian experience an element of justifiable mysticism. We admit that our deepest religious feelings are not transmissible by logical process, that the "Evidences of Christianity," which we are met to strengthen and re-assert, do not cover the whole ground of our imperishable confidence. Every believer in Christ is to some extent not only a priest, but a prophet. He sees the invisible, he hears the voice of God, he anticipates a personal future, and a future for the world which can only be verified by the event. All strong religious experience is from some points of view a prophetic rapture, strengthened and quickened by the sympathies of numberless saints of God, and is occupied with realities which are only discernible by the spirit. It is needless to state the numerous confessions to this effect made by the saints and philosophers of the Church of God; if such confessions represent a truth, we must expect to bear the charge of enthusiasm, mysticism, unscientific dogmatism and the like, and we must be patient. Those who have cried from the depth of ineradicable conviction, "Thus saith the Lord," have been stoned—even though their faces were as those of the angels—sometimes with deadly missiles, but now more frequently with words that wound, but should not surprise us. John Bunyan expresses my suggestion far more forcibly than I could do, when he represents Christian as quieting an alarm of Hopeful which had been aroused by the scepticism of Atheist: "No celestial city, my brother; did we not see it from the delectable mountains?"

2. Another suggestion is, that as Christian apologists, we should refrain from attributing unworthy motives to our antagonists. Many who repudiate Christianity *would* believe its truth, if they *could*. Accustomed to weigh evidence, to apply scientific tests, to draw their conclusions from logical premises, they find the grounds on which we ask them to agree with us less conclusive than we deem them. That which we have proved to our own satisfaction to be solid rock, appears to many who are tossing on a sea of unrest to be a mere mirage, floating over the quicksands which lie between us, and these anxious searchers for the golden harbour,

"In seas of Death and sunless Gulfs of Doubt."

It would be well that we should try to understand the impression produced upon unbelievers by what seem to us indubitable realities of our faith. Many see Christianity only through the distorting haze of the faults of its advocates; and through the mist of crimes committed in the name of Christ. Some one inexplicable fact of Biblical history, or some

element of Christian doctrine partially apprehended, fills the whole range of their vision. From our standpoint, the same fact or principle takes its place in connection with a multitude of related facts or principles, and consequently it gives us very small anxiety, and hardly enters into our distinct consciousness, while perhaps the unbeliever regards it as a veritable pillar of the whole fabric, or the portico of the temple in which we worship. This consideration might make us more charitable in our judgments, and perhaps more successful in our advocacy. We may feel that our opponents are presumptuous, but let us not forget that many of them are, at least, courageous; we may charge them with one-sidedness, but let us emulate their intensity of vision. We are tempted to think them querulous in dealing with details, or eager to find a flaw in our evidences, and to find it oftentimes where subsequent inquiry has proved that their search for a weak place has revealed an unexpected strength in our own position. Let us not be hasty to condemn their ill-timed triumph, for Christian apologists have often been ready to snatch a victory, and to boast of a confirmation which proved worthless after all. It must be allowed that some of the strenuous opponents, not only of Christianity but of Theism, declare that their purpose is to promote the brotherhood of man. They take something like the angel's song at the birth of our Lord as the motto of their crusade; they offer to expound for us our moral intuitions, and to satisfy our religious instincts by what we cannot but regard as a travesty of both; but we should diminish our chance of victory over these antagonists, by even thinking in our hearts that they are insincere in the professions they make. Moreover oftentimes, concealed behind the expression of doubt, there is an unutterable agony and unrest, which it is our function to understand if it be too sacred to probe.

A third suggestion I make is what I am disposed to characterise as **LOYALTY** to the truth which is imperilled. There is such a thing as loyalty to a cause which no longer deserves a sacrifice. In some cases judgment is blinded by love, moral integrity is wounded by the enthusiasm of irrelevant emotions; and in some cases loyalty involves the suppression of criticism; but there is no true loyalty to a friendship, to an institution, to a body of truth, which does not involve the spirit of personal sacrifice in view of truth which is larger, nobler, grander, than ourselves. Difficulties may suggest themselves, charges against that which we know to be worthy of our confidence may be heard, nay, even be forced upon our attention, but loyalty summons to remembrance all that blaze of light and love in which the difficulty dances like a mote in the sunbeam.

The one central truth, imperilled in the various forms of current un-

belief, is the reality of God's manifestation of Himself, in Nature, History, Literature, and Life. It takes a double form. One prominent tendency of human thought is to discern the presence of such inscrutable mystery and measureless might in every form of Nature, and in all the history of man, as to insist upon it that all alike is the effluence of the Supreme Being. Human life, in this view of it, is but as a wave upon a shoreless sea; while all the special signs of the presence of the Great King in His boundless dominion cease to give any symptom of His nearness, or suggest any possibility of personal communion with Himself. Pantheism has again and again been broken, and will ultimately be wrecked on the indestructible sense of personal being and moral self-consciousness. Delusion or not, this is the most persistent of all the characteristics of man, and is becoming more intense than ever. The honour paid to conscience wherever modern enlightenment spreads is a thrilling forecast of the ultimate repudiation of the theory which obliterates it.

It is, however, far more common for us to be taunted with presumption in assuming to know anything of the Divine Being. He cannot, we are told, be "one who thinks or loves," for that would imply limitation or defect. The quasi-human character given to God is the creature of our ignorance, and is, we are told, gradually passing away with the other delusions of the infancy of our race. But is it not reasonable to press the point, that this "quasi-human character" attributed to God grew out of previous and vague ideas of impersonal force? Are not the *Vedas* older than the *Puranas* of India? Has not the virtual deification of *Sakya-mouni* by untold millions been a protest of the human heart and conscience against the profound tenets of his philosophy? Did not the notion of the "infinite something" as the *ἀρχή* of the universe precede the supposition of "intelligence" as the true ground of all things? Christianity, if it be not a revelation, must be allowed to take its place as the most considerable speculation that has ever occupied human minds on these subjects. But if this be the case, then the Christian speculation must have been evolved out of the Pantheistic Divinity of Oriental and Hellenic philosophy. The idea of a Father in Heaven in whose image we have been made, even, on that supposition, instead of taking its place as a mere provisional theory, leading the way to utter agnosticism, is the sublime recoil of the human mind against an exploded and self-destructive Pantheism.

The Christian believes that he has found the way to the Father. He knows that he knows HIM. In dealing with the various efforts made to deny this fact, there is great need for his loyalty. He is reconciled to God; let him carry this moral and spiritual conclusion of his faith into every research which seems to suggest to him that "Nature, red in

tooth and claw, with ravine," can give him no consolation, and let him bear the lessons that he has learned at Calvary into the schools of science and the negations of modern unbelief.

It is not unreasonable that Christians in their encounter with the ideas of cosmic order, should have perpetually paused in their review of the ever-widening induction of facts, to say "here" or "there," we descry a door opened into heaven. Whenever such a cry is heard, the answer comes "It is not here." Natural causes, evolution, differentiation of structure, potency of matter, conservation of force, or some other appropriate phrases are used to describe human ignorance of the Great unknowable Something, which yet at every point of the development of Nature seems to assure the man who sees God and loves Him, of the awful, glorious Presence. One comfort that I cannot but find in the persistence with which certain scientists close the opening of the doors of the temple of God, is, that science itself,—assuming its perfect accuracy on all these points,—makes one tremble with awe at the thought of every atom or vibration of the infinite æther, at the bare conception of the numberless forces and possibilities contained in every single primordial cell of living tissue, until it seems that each *one* of these may be regarded in turn as a very centre of the universe, the veritable adytum of the great Temple, where the one Personal, intelligent, all-controlling Presence dwells. Not in dread of mental suicide, but in rapturous and trembling worship, there is forced from us the cry, "Verily the Lord is in this place, and" until science smote us and roused us from our dream "we knew it not."

Now loyalty to the truth of the Divine Presence demands different expression according as we encounter the *Destructive*, the *Critical*, or the *Constructive* forms of current unbelief.

The *Destructive* enthusiasm manifested by some writers, accompanied as it often is by extraordinary dogmatism and assurance, and sometimes by cruel satire, or innuendo against the very ideal of purity, righteousness and love, ought to quicken loyalty into burning indignation at the sense of intolerable wrong. The feelings excited resemble those which faithful disciples must have known when they saw their Master buffeted and crowned with thorns; when they watched the jests and scorn and punishment lavished on their brethren and sisters in the gladiatorial games. We know that the Christ thus crucified afresh and put to open shame will have a glorious resurrection, and true loyalty can go no farther in the direction of sympathy or charity than this—"Father, forgive them; they know not what they do." Thank God the great majority of the opponents of God and His Revelation do not condescend to the use of these weapons.

The *Critical* assault upon the evidences of supernatural religion, even if it boasts of its victories, and of its monopoly of common sense and learning, is conducted with far more of reverence. We admit that it often tries to preserve the fragrant essence after having shattered the vase which contained it, and not infrequently it clings to the forms of the faith which it endeavours to undermine. Moreover, it has at its disposal high intellectual force, subtlety and erudition. It must be granted that the leaders in the strife, such men as Ferdinand Baur, Volkmar, Strauss, Kuenen, and many distinguished writers in England, have never shunned the statement of facts, nor shrunk from the quotation of authorities hostile to their own position, and that the noblest of them have shown honest and laudable desire to come at the historic truth touching our sacred literature.

Loyalty to the reality of a Divine Revelation should therefore make the apologist scrupulously honest in dealing with the facts of the case. Moreover, we are not prepared to deny that the idea of a miracle is more difficult to seize and to retain now than it was twenty years ago. We need a motive, a reason for any deviation from the cosmic order, stronger than that which satisfied our fathers. If modern ethics have obscured the sense of sin, of peril, of dependence, of immortality, the strength and intensity of that motive has suffered proportionate enfeeblement. As Professor Tyndall has pointed out, it does not occur to the most thorough-going supernaturalist, when he becomes aware of an abnormal fact in nature, to conjecture that the Deity has wantonly deviated from the accustomed method of His working; he rather doubts his own powers or methods of observation. Amid these circumstances, the motive or reason for interposition does not present itself to the moral conscience. It is quite otherwise, when the whole history of man and the sense of personal dependence comes into view. The moral necessity for miracle reached its highest expression in the Incarnation, and that supreme fact possesses for its evidence numerous independent sources of proof which, if they do not intersect at one point, coincide closely, and converge from many distinct directions upon the person and work of our Divine Lord. It is this which justifies the supernatural fact. Before and after Him, closely related to this supreme revelation of God, other facts have occurred which draw the strength of their proof from that revelation. The critical school (even J. S. Mill), does not deny that an Omnipotent personal Being *could* work miracles, but it doubts the adequate motive for their occurrence. Metaphysically, morally, religiously, we may find all we need of motive or reason in that which Christ came to do, and in the abundant proof we possess that in the deepest sense He fulfils the desire of all the nations.

Criticism keeps the apologist incessantly active in repelling assaults upon the *literary* proof of the existence and reality of the Redeemer of the world. It is not my duty to review or classify these assaults upon the authenticity of documents, or the ingenious invention of second-century tendencies which are believed to be an adequate explanation of the greater part of the New Testament, nor to combat the plausible endeavour to bring Talmudical, Apocryphal or Early Christian literature to the level of the writings of the Apostles. I simply suggest a most religious and scrupulous honesty, a judicial impartiality, in dealing with these critical questions. We are not at liberty to place dependence on a hint or a statement which makes for the establishment of our own position greater than that which we should grant to it, if it told in the opposite direction.

There is one method of reply, which partakes essentially of the spirit of a true loyalty. It seems to me that we should never allow ourselves to be debarred from using or applying the hypothesis of the *truth* of the Biblical narrative, or from showing how the suggestion of that simple fact often reconciles apparent discrepancy, solves recondite puzzles, accounts for rare and startling references in early patristic literature, and above all, interprets to our reason the stupendous fact of Christendom. Many of the most difficult problems presented to us by the unbeliever in Christianity, proceed on the assumption that none of the great events in its history either did, or could, take place. Assume the truth of their occurrence and the vaunted difficulty vanishes.

The reply made to the critical attack by a long succession of loyal Christians from Origen to Professor Lightfoot, has been a triumphant vindication. Of course the advocates of Christianity have had much to learn from honourable opponents; but I think I am not overstating the case for the four Gospels, when I say that victory is declared all along the line. If so, then Jesus is "Son of God." This victory for Christ does not turn on the adroitness and learning of the apologist, on the brilliance of a chronological defence, or on the skilful demonstration of the blunders of the critical assailant. The most accomplished disputant has not put all his reasons into form; and while the learned are disputing the integrity of Isaiah, the date of the Paschal Supper, or the origin of the doctrine of the Logos, untold millions are finding in the power and name of Christ their rest and their model, and are echoing the mighty challenge of St. Paul, "Who shall separate us from the love of God which is in Christ Jesus our Lord?"

While criticism is occupied in undermining the foundations of the faith, and is often content if "with rigour and vigour" it can reduce the bread of life to handfuls of dust and chaff, and while it offers nothing in exchange for that which it takes away; there are other

forms of unbelief which are eager to compete with Christianity and the Church, for their mastery over human hearts. Some of these reconstructions of the religion of the Future resemble the Manichæan and Gnostic sects, in retaining certain Christian ideas and nomenclature, —others are bold enough to proffer in addition special divine revelations of their own.

The most famous specimen of the reconstruction of Society and Faith is in what is called by its advocates, "the Religion of Humanity," and is framed in harmony with the later speculations of Auguste Comte. These powerful writers, after repudiating as provisional every shape in which the idea of God has ever found expression, and rejecting equally Pantheism and Dogmatic Atheism as an explanation of the universe, boldly aver that the religious sentiment can be aroused, fostered and satisfied by what is, to us, a mere dream of the imagination. They propose to us as the Supreme Being, Humanity as a whole; all its past and all its future. This, say they, is a demonstrable entity, and the contemplation of it in its highest forms will give us an adequate object of reverence; our relation to it will reveal all that we mean by duty, and our recognition by it will supply a sufficient substitute for the hopefull of immortality. It seems, however, to us to be a baseless dream. Christianity has seen many attempts to imitate its form from Manes to Comte. Christians have heard many prophecies of the downfall of their faith. There have been moments when the saddest words of Hebrew Prophets may have seemed more than true. But the list of our victories is long and brilliant. The present hold which Christianity has upon civilized and barbarian man, on eastern and on western nations, is a pledge of the perpetuity of its reign. The mode of rationally stating its main theses has undergone some remarkable transitions, but the theses themselves are still those of the Apostles of Christ.

Christianity has absorbed ideas which, though revolutionary and destructive in their action on other systems of thought, have only expanded and enriched itself. Every element that is true or noble in the historic faiths of the world, is more abundantly expressed in Christianity than it is in them. Since every legitimate craving of the human heart is satisfied by a deep appreciation of the truth of Christ, we believe we may write against the successive monuments of constructive unbelief what St. Paul dared to say even in his day—and it was of the nature of a miracle that he could say it, "Other foundation"—for religion, for life, for society—"can no man lay than that is laid, which is Jesus Christ."

Therefore to humility, charity, loyalty and honesty, let us also add PATIENCE in dealing with the current forms of unbelief. "Let Patience have her perfect work."

Some Facts about the English Bible.

BY G. HOLDEN PIKE.

In the opening days of the sixteenth century, the chief want of England was the Bible; and the act of giving the Bible to the people, we now call the Reformation. The Dark Ages had run their dreary length, and all thinking people were thoroughly tired of the theory-spinning and hair-splitting of rival schoolmen and theologians. The Reformers were simply men who reinstated the Bible in its proper sphere of authority among the people; while they set before the clergy the example of men who, when the soul's salvation was at stake, could sacrifice a subtle philosophy to abide by the oracles of God. Such was Tyndale, the first of English translators, and a man so impressed with the sacredness of his mission, as well as with the supreme folly of contending factions, that he denounced as barking curs old Thomas Aquinas and Duns Scotus, those wordy champions of the Franciscan and Dominican camps.

Though Wycliffe properly inaugurated the work of translation, the history of our printed English Bible begins with the martyr William Tyndale, and copies of his earliest editions are very rare and exceedingly valuable. We have ourselves sold a New Testament printed in 1535 and in poor condition, for £25; and we have handled the still more precious copy at Bristol College which is said to be worth more than £500, because it is the only perfect copy extant of the first edition of 1525. The life of Tyndale was a chequered one, and he came to a tragic end.

Gloucestershire claims the honour of having given birth to William Tyndale, and the Reformer was so far fortunate in his education that he was privileged to listen to the lectures of Erasmus, delivered before the students of Cambridge University. After leaving college, the young scholar repaired to his native county, where he meditated as he walked along the banks of the Severn, and soon became an offence to those among the priests who, over their cups, railed and blustered against the Reformation. Still, in the great house of Sir Thomas Walsh, comparative safety could be enjoyed; and many were the wordy frays at which Tyndale more than vanquished his priestly opponents, that came off at the hospitable board of the baronial hall. All his surroundings were a school to the future translator, and he was being graciously prepared for a glorious calling. In his stormy controversies with the priests, in his quieter converse with the family, in his solitary rambles by hedgerow and stream, he learned two things which gave a colour to all his after life—it was clearly perceived that the Pope was Anti-Christ; and that the time had come for the English to read the Bible in their mother tongue.

In the nature of Tyndale, strong faith and native energy were happily united. When he saw the people's crying need he resolved that the want should be supplied; and while trusting in God he knew that he would require to make instruments of men. The rural seclusion of old Gloucestershire was forsaken; and assistance sought in the capital, such as appeared at

the time to be indispensable. Who so proper an adviser to consult as Tunstal, Bishop of London? The prelate, however, eyed the translation scheme with the coldness of suspicion if not with the hereditary prejudice of his church and school. A more liberal patron was found in Humphrey Monmouth, an opulent merchant of the town; but London was then too strait a place for the carrying out of the beneficent programme in Tyndale's brain, so that he had to seek among foreign friends the aid he was refused at home.

The New Testament was at length translated, and its passage through the press was an exciting process which at one time threatened to culminate in actual tragedy. The work might have been consummated at Hamburg had that town boasted of a printer. Wittenburg was visited also; but although Luther was then working there, Tyndale chose to migrate to Worms, whence he was soon obliged to fly in consequence of Romish machinations. A considerable portion of the edition was even printed when flight became necessary, and only a portion of those sheets were saved from the general wreck, which are now prized like bank-notes. The books were eventually printed at Worms in two sizes, thence making their way to England to the amazement of the priestly party. Among connoisseurs, copies of this first edition of the New Testament in English are virtually regarded as priceless. Only three specimens are known to exist, and that at Bristol is the most perfect. More than a hundred and fifty years ago the book belonged to the Earl of Oxford; it was subsequently purchased of a bookseller by Dr. Giffard for twenty guineas, and by him was bequeathed to the College Committee.

Tyndale was hunted to death by the agents of the Papacy; one of the last glimpses we have of him prior to his martyrdom being in the cheerless castle of Vilvorde, where he is found writing a petition for warmer clothing, books and candle, so that he may pass the hours in Biblical studies. Illustrious among Reformation martyrs, Tyndale's death gave an impetus to the cause which the Bible represented; and in striking at such high game, the Romanists did but deal deadly blows at their own infamous system.

The mantle of Tyndale fell on Miles Coverdale, who was equally zealous in the cause of truth, though a man of more limited powers than was the case with his predecessor. It is quite impossible for us in our privileged condition to estimate the eager interest with which the multitude, who basked in the first sunshine of the Reformation, looked into and studied the Word of God. Very naturally their appetite was whetted by what they had already tasted from beyond the sea. If the preliminary droppings of the shower were so refreshing, what might not be expected from the copious rain? The authorities thought that it would be safe to license the circulation of the Scriptures, provided they were dispensed judiciously among those who were sufficiently wise to read circumspectly; but this naturally awakened the violent opposition of the Papal party. This was the state of affairs in England when Coverdale printed the complete Bible in 1535.

Students who are interested in the growth of our mother tongue from its crude condition in the Middle Ages to its present comparative perfection, will note the rapidity with which Bibles were published in succession during the reign of Henry the Eighth. Both Tyndale and Coverdale had a friend

in John Rogers, whose work in revision and compilation goes by the name of Thomas Matthew's Bible, and does so for a reason which, at this distance of time, cannot be explained. "The origination of the volume is also hidden from us," says Dr. Eadie, the latest and completest writer on this subject. "What suggested the preparation of it is nowhere stated. Only it may be surmised that Rogers wished the English people to be put in possession of a complete English Bible, embodying all that the martyred Tyndale had already rendered; for he had rendered from the original texts, whereas Coverdale's was only a secondary version, professedly taken, not from Hebrew and Greek, but Douche or Latyn." An able scholar, zealous in the cause of the Reformation, and, above all, one who laboured to give the English people the best translation which the times would afford, such a man was terribly obnoxious to the Papists, who maintained through their mouth-piece, Gardiner, that the Scriptures were the springhead of heresy and extravagance. A noble character in every particular, Rogers did not shrink from the trial by fire when the honour was accorded him of walking first in the long procession of Marian martyrs about twenty years after the completion of his work.

The fourth decade of the sixteenth century—abounding in social changes and political revolutions—was a common harvest time of Bible versions in English. The edition of Rogers was sufficiently annotated to make it a thorough Protestant performance, such as the Papal party would look upon with disfavour. In a revised form, and with its Reformation notes omitted, this went forth as the Great Bible, a work which has been associated with the name of Archbishop Cranmer without sufficient reason. The printing of this edition, published in the spring of 1539, was begun at Paris, and strange to say, the notorious Bonner, the future persecutor, was among those English residents who countenanced the work. Before the workmen had half completed their task, however, the agents of the Inquisition scented what was in progress, so that the superintendents fled to London, only with difficulty saving a remnant of their plant and printed paper.

On the accession of "Bloody Mary," the illustrious band of English exiles who sought refuge in Geneva turned their leisure to good account by translating the Bible; and this Genevan version was the one best loved by the Puritans during the century following. Among the translators were Coverdale and John Knox. In the dusky recesses of old mansion libraries, this goodly volume may often be discovered. Its obsolete terms are both quaint and valuable to philological inquirers. Among the common people, and second-hand furniture dealers, who may sometimes have a copy to dispose of, the book passes as the Breeches Bible, because of its well-known rendering of the seventh verse of the third chapter of Genesis. This important undertaking was not completed until Elizabeth had been some one or two years on the throne; and it was not superseded in public favour by the more pretentious Bishops' Bible, the version which, in the opinion of many sound Protestants, shed lustre on the great queen's auspicious reign.

This activity on the part of our forefathers to attain perfection in the great business of Bible translation may be said to have culminated in the Authorised

Version ; and in what degree they succeeded may be inferred from the fact that that version is still the acknowledged standard of the English tongue. While these monuments of piety and industry were being raised in rapid succession one after the other, the Romish party were sensible that their system was being undermined. If the English nation would insist on reading Scripture in the vernacular, which they half believed the Word itself disallowed, it was indispensable that the faithful should have a version cast in a Romish mould. Hence the origin of the Douai Bible, a translation so palpably unjust in numbers of passages, and so wilfully obscured by Latinised terms in others, that even an honourable Romanist in an age like this can hardly appeal to its authority with a safe conscience.

As English citizens and as hearty Protestants, we cannot look into the history of the English Bible without becoming increasingly interested in the present. The Authorised Version has maintained its place in the people's affection for more than two hundred and sixty years ; and it is hard to believe that it will ever be entirely superseded. Indeed, the work of the committee now sitting from time to time in the Jerusalem Chamber will, after all, be no more than the revision of a Version beloved of our fathers, and too excellent to be wholly laid aside by their Bible-reading children.

Godly Simplicity.

BY THE REV. ROBERT BRUCE, M.A.

AMONGST the characteristics of the first Christian Churches, none was more prominent, none more beautiful, than their *simplicity*. Their brotherly love was great, and led to sacrifices of selfish interests such as the world had never witnessed before ; but even that love was occasionally disturbed by envyings, and strifes, and divisions. Their purity of communion was frequently impaired by the breaking out of various vices even among those who were "called to be saints and faithful," and by the disorderly walk of some who disobeyed the Gospel. But their simplicity was conspicuous ; and, compared with the additions and corruptions of later times, it was extremely beautiful. How simple was their faith ! They had no formal Creed or Confession ; they had no theological system to which their assent was demanded ; they simply believed in Jesus Christ as their Lord and Saviour ; and all who loved Him with the heart were acknowledged as His disciples.

How simple were their Church forms and worship ! They had no ecclesiastical buildings with symbolic architecture. Even the pulpit and pew were unknown to them. They worshipped in private dwellings, in upper chambers, or public halls which had no special adaptation to Divine service, and no special consecration for the purpose, except such as they received from the fervent prayers and praises which were offered within their walls. Their worship was simple ; there was no organ but the human voice, no choir but the congregation. Their church offices were simple ; they had no

graduated hierarchy of priests ; but godly men were selected from among themselves or from neighbouring churches, because of their piety and aptness to teach, to be bishops and deacons. They assumed no titles ; they wore no official robes. Not one even of the Apostles presumed to speak of himself as a sacrificing priest. They lived amongst their brethren with no claim to special reverence, except for their works' sake, often gaining their livelihood by some manual labour. Their discourses were simple statements of the facts of the Gospel—utterances of love—earnest exhortations from hearts devoted to the service of Christ. They were witnesses of facts—which they told in a plain, unvarnished style—not learned advocates who elaborated their addresses. They were not familiar with any of our modern systems of Church Finance : they had no church rates, Easter dues, tithes, nor compulsory modes of raising money to pay their ministers or missionaries. They had not even pew-rents. Their expenses were small, and were defrayed by the free-will offerings of the believers. Their discipline was simple ; they knew of no Church Courts or Courts of Appeal, save the church itself to which the erring member belonged. When a brother walked disorderly, and disgraced the name of Jesus, he was, after prayer, solemnly excluded from the company. It was a purely spiritual act ; there were no civil penalties and no civil redress. Their organisations for spreading the Gospel through the world were of the simplest character. Every church was a missionary society to its own neighbourhood ; and every Christian, in some way or other, an agent of that society. Every member of the Church felt bound to do his utmost, by life and speech, by prayer and liberality, to sound abroad the Gospel of the Kingdom. In fine, not only their Church life, but their own private and social life, as citizens and members of families, was characterised by simplicity. All that called upon the name of the Lord—wherever they lived, or whatever language they spoke—were regarded as brethren of one happy family, bound together by the strongest ties of love and faith, and were ready, in every way, to extend to each other true practical sympathy.

It was a simplicity such as it is very difficult for us, in these corrupt times of boasted civilisation, even to conceive, and which it would be impossible wholly to revive. Yet we do well to recall the memory of that departed beauty, and to paint the simple picture of those early churches, from which, we believe, we have received our Christianity. Were such a life-like picture of early Christian simplicity painted by a master-hand, what church would care to possess and exhibit it ? How would it look if suspended in St. Peter's at Rome, amidst its grand mosaics and gilded ornaments, its shining altars, dazzling lights, fragrant incense, and bedizened priests ? How would it look if hung up in Westminster Abbey, or in some Ritualistic church, or even in some of our Nonconformist sanctuaries ? In these days of progressive Romanism, whether in its ancient or modern type, when the tendency everywhere is to decorate with human art and man's device the ancient simplicity of the Gospel, it may be of great service to us—before we cast ourselves into that broad strong current, or rather, lest we should be unawares carried away by it—to gaze on such a picture, and to consider

whether, after all, there is not more beauty in that quiet simplicity of the olden times than in the tawdry additions of modern ceremonialism.

We learn from the epistles to the Corinthians that the Apostle Paul was jealous, "with a godly jealousy," as to the future of the church in Corinth; and he feared, lest their "minds should be corrupted from the simplicity that is in Christ." It may be doubted whether the word he used be "simplicity" in the sense we have been speaking of it. If we carry out the expressive figure which the Apostle applies to the Corinthian Church—that of "a chaste virgin," betrothed to Jesus Christ, and to be presented faultless before Him—perhaps a better rendering of the word would be "fidelity;" at least, that seems to be the thought most prominent in the mind of St. Paul. But literally the word means "simplicity," and is translated in the Epistles to Ephesians and Colossians—"singleness of heart" in reference to servants who are faithful to their masters. And this singleness of heart, or simplicity, is a most expressive phrase to denote fidelity, whether it be of a servant to his master or of a wife to her husband. But we purpose to take the idea of simplicity in its wider sense, at the same time endeavouring to keep in view the original term, singleness of heart or fidelity to Christ; for we are persuaded that all corruptions and innovations in the Church or in Christian conduct spring from want of singleness of heart to Jesus Christ. So long as we love Him supremely, accept His will as absolute law, and acknowledge Him as our only Lord and Master, we shall preserve simplicity of faith and life. But when our "heart is divided," and we try to serve two masters, there is a collision of interests, a conflict of parties; the result is the tangled, complicated web of things that we see around us; and there is an end of simplicity. On the other hand, we do not hope to preserve men in the love and practice of simplicity merely by its own attractions—for it is attractive only to a few—but as being pleasing in the sight of Jesus Christ. He was eminently simple in His life, and in His teaching; and His own image and superscription He has stamped on the Church which He has founded. There is no guarantee for a true and permanent simplicity, except by uniting our hearts to love Christ Jesus supremely. We would not lay down any rigid form of simplicity, such as the Quakers or Puritans have done, in matters of dress and worship; we would fix no hard line which, after all, must be conventional and arbitrary; but would rather seek to lead all to accept Jesus Christ as Supreme Lord in all things, so that our simplicity may be nothing formal or external, imposed by others, but the willing conformity of our hearts to an inner principle of supreme love to Jesus Christ. Let there be unity in the heart, there will be simplicity in the life. We get wrong, complicated, and self-contradictory the moment we depart from absolute allegiance to Him. If we try to please the world as well as to please Christ; to consult taste and fashion more than the truth and law of Christ; if we follow a party or submit to a church, rather than to "the mind of Christ;" if we seek to gratify our own vanity and fancy, rather than bow meekly to the will of the Lord, we are lost to simplicity, and there is no end to the corruptions and inconsistencies into which we shall fall; whereas, if the eye and the

heart be single to Christ, the whole body is full of light, and therefore of *simplicity*.

Bearing this principle in mind, we will mention three particulars in regard to which we commend the simplicity that is in Christ :—

I. FAITH.

II. WORSHIP.

III. LIFE.

I. *Simplicity of Faith.* To this the Apostle seems to have referred, judging by the context: "If he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit which ye have not received, or another Gospel which ye have not accepted,"—&c. It is highly important that we should hold fast the simple faith in Jesus Christ, as we find it taught plainly in Scripture, and as it was held by our pious fathers. On every hand—from various sections of the Church, as well as from the world itself—new phases of faith and unbelief keep rising up, and claim adherents, with more or less of plausibility in their favour. These innovations may assail the inspiration of Scripture—the doctrines of the Atonement or Divinity of Jesus Christ, the Personality and work of the Holy Ghost, or some other of the cardinal truths of the Gospel, denying these doctrines altogether or in part. And the danger is lest our minds, especially the minds of the young, be corrupted from the simple faith of the Bible. There is, as Paul suggests, a "subtilty" in the temptation; as when Satan, in the form of a serpent, deceived Eve. Satan seldom proposes to a Christian a sudden and absolute departure from the faith. That would be a course too violent and repugnant to the feelings; suspicion would be aroused, and the mind would shrink with horror from so fearful a step as the surrender of a fundamental truth. Hence Satan presents the temptation in a milder form; he suggests a slight modification of the ordinary belief; he fascinates by the novelty of the idea and the ingenuity with which it is supported. He overcomes every scruple by suggesting that each one of us is free to judge for himself, that we are not bound to subscribe to any creed, nor to surrender our reason to the authority of any church. He reminds us that the popular faith has often been false, and that the doubter who has departed from the multitude has been the pioneer of progress and the friend of truth. Sometimes this departure from the faith becomes more easy when brought about by the teaching of one in whom men have had perfect confidence, to whose voice they have been wont to listen, and who may too effectually instil the poison of heresy, before suspicion has been excited. We would not by any means urge blind adherence to antiquated opinions, nor rudely denounce every deviation from orthodox belief,—

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

But beware lest ye lose your hold of the truth which is most surely to be believed, and instead of being rooted and grounded in the faith, ye become so unsettled and distracted in your mind as not to know what to believe. Beware of puzzling and perplexing your minds with the mysteries of our faith, to the neglect of the simple truths which are needful to salvation. If you are determined to earn

a reputation for originality and cleverness, let it not be at the expense but in the defence of truth ; let it not be in endeavouring to find errors where wiser men have found truth, but in discovering new and more ingenious ways by which the old truths may be illustrated, taught, and spread, so that they may become the heritage of all : as simple and universal, and yet as useful, as the air we breathe or the sunlight which shines upon us all.

II. *Simplicity in Church Forms and Worship.* This part of our subject is closely connected with that which has preceded it, and might, almost logically, be included under the same head ; for if we introduce corruptions in forms and ceremonies, they are either the sign and result of innovations in faith, or they are sure to lead to such. Never suppose that forms are of no moment. Never listen to the insinuation, that you may greatly alter and improve your forms without altering your faith. Here again is the "subtlety" of the temptation. The Ritualist, whether Anglican, Roman, or Nonconformist, is led on from one thing to another, until he may be landed, before he is aware of it, in all the abominations of Popery. Alterations, which are at first trivial, lead on to others more important and serious, until the mind forgets the supreme importance of truth, and the simple teaching of God's word, and becomes a devotee of an artistic ceremonial, in which all the passion of the soul is absorbed, and "sweetness and light" are substituted for "truth and life." Thus men are tempted to build churches at immense cost, which may be beautiful as works of art and appropriate for the intoning of prayers, or the sweet strains of an organ, but are wholly unadapted for the public preaching of the Word, or for congregational worship ; and utterly devoid of that social comfort and warmth, which have a tendency to promote earnest sympathy among fellow-worshippers. Far better have four plain unadorned walls, with not a single symbol, within which all can hear the Gospel and sit together as in heavenly places, than have a spacious cathedral, every window of which has in stained glass a sacred story, every arch and pillar of which has a carved image of something spiritual.

In like manner, a few persons of highly cultured ear and taste for music may throw aside the old tunes and hymns, not always or equally good, but which have for years been the vehicle of sincere and hearty praise, and introduce a classic or intricate style of hymnal, which can be rendered effectively only by a professional choir ; and thus the voices of the people of God are silenced ; and hearts grow cold, because they find no free and joyful vent for their feelings. Or, the departure from simplicity may take another direction. Instead of abiding by the simple ordinances which Christ instituted, and the few officers needful for the right observance of these, there is ever a tendency among men to meddle with and mar the Divine plan, by additions which are only excrescences, and by fancied embellishments which are only distortions. Thus other sacraments are added to those of Baptism and the Lord's Supper ; and new and extravagant significations are infused into these. The Communion table, which is a simple affair indeed in the New Testament, for the commemoration of Christ's death, is transformed

into an altar, where mimic priests profess to offer up—in the bread, which now they call “the host,” and in the cup which they call “the chalice”—the sacrifice of the body and blood of Jesus Christ. The simple basin or stream containing the waters of baptism, is changed into the font, whence healing waters of regeneration flow to every babe or adult who is brought to it; and the sign of the cross is added to the symbol of the water. Instead of “pastors and teachers,” who are men of like passions with the members of their flock, and who are appointed to preach the Gospel for the salvation of sinners and the edification of saints; to preside in the meetings and ordinances of the Church; and to pray by the side of the sick and dying, the tendency is to have a graduated and glorious hierarchy of clergy: a priesthood, a caste superior to ordinary mortals; men who are “in holy orders,” who have received a certain unction, no one can say what it is, but which they never can obliterate; by reason of which a peculiar efficacy attaches to all their ministerial acts, however imperfect their lives may be. New officers are introduced, new duties are found for them, new titles are given to them, and robes of special shape and hue are prescribed for their adornment. Thus the Church of Christ is corrupted from the simplicity of its early furniture and ministry into a complicated and gorgeous ceremonial, bearing more resemblance to the temple of Solomon or a Pagan shrine than to “My house of prayer.”

In opposition to all this we would contend earnestly for the simplicity that is in Christ; not for vulgarity, baldness, rudeness—but for Divine simplicity. The danger is, in all such cases, of losing sight of the substance beneath its shadow, and of shrouding the truth under forms. Thus the well of salvation, which ought to be seen in its grand simplicity, and to be attractive because of the life-giving water which issues from it in a pure crystal stream, is so impeded and encumbered by human adorning that the water of life can no longer freely flow from it, and people come, not to drink of the water and quench the thirst of their souls, but merely to see the well and to admire its decorations. And no longer do the pilgrims depart with spiritual joy, saying, “How sweet is the water of life to our souls, how much we are refreshed and strengthened by the inspiring draughts.” But they go away saying: “What a gorgeous well! What a beautiful place! What an imposing service! What a splendid sight!” While thus souls perish for lack of knowledge.

Hence we advocate simplicity in our Church forms and services. Many of these additions, in themselves, may be innocent and beautiful, yet may be most pernicious in their influence. They divert attention from the verities of the Gospel which are needful to salvation, and by which alone the soul can be nourished into its full strength and stature. The senses are gratified, to the neglect of the heart and the intellect. Jesus Christ is hidden behind the crucifix; “the Plant of renown” is forgotten, and its fragrance nullified by the presence of the fading flowers which surround it. They have taken away the bread and water of life, and think to satisfy men with the outward adorning of the empty cup and platter. Yet, the temptation will present itself in subtle and attractive ways; there will be appeals to taste and propriety, to

antiquity and to history, to anything but to the New Testament and the will of Christ. We are told that all things begin with simplicity, but that advancing civilisation and growing intelligence improve upon the rude and simple original; that the simplicity of Paradisiacal attire is happily displaced by the modern invention of graceful and varied clothing; that the simplicity of early tent life and patriarchal government has given place to the comforts of elegant mansions and the blessings of modern institutions; and it is asked, Shall Christianity be the only exception to this rule of progress, the development of the simple into the ornate and complex? Shall not the followers of Christ keep pace with the general progress all around them? Must they abide rigidly by the bald original written in the New Testament? Shall the Church door alone be closed against art and beauty? Shall the ecclesiastical mind only be barred against improvement? Thus Satan "by his subtilty" deceives men and leads them away from "the simplicity that is in Christ."

I do not say that we are bound in every jot and tittle to adhere to the New Testament outline. On the contrary, it was but an outline which needed filling up. Ministers now may be more learned than they were then—indeed ought to be. Places of worship may be better furnished as the taste and wealth of the Church increase, but whatever modifications may be allowed, there must be no departure from the spirit of the original design. Even the improved form must be characterised by simplicity. For as God has been pleased to put the treasure of the Gospel into earthen vessels that the excellency of the power may be seen to be of God and not of men; even so Christ has ordained that His Church should have simple laws, forms, and offices; that her sole glory may be in her Divine Head, and her greatest ornament the possession of His spirit. When the Church is thus honoured with her Master's presence and "all glorious within" by the graces of the Spirit—

"Such loveliness
Needs not the foreign aid of ornament,
But is when unadorned adorned the most."

III. Simplicity in life. Although we mention this last and briefly, we do not deem it the least in importance. Indeed we have more fear on this point than on the others. We have confidence in our orthodoxy generally, and in our attachment to simple and decorous forms, in preference to any elaborate ritual however beautiful. These are dangers for others more than for us. But in regard to modes of daily life, the danger is great to all parties, whether Catholic or Protestant; Churchman or Dissenter. With growing wealth there is always a tendency to depart from a simple mode of life, to luxury and extravagance in some form or other. There is too much time and thought given to the questions, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" There is a disposition to live in costly mansions, and to feast on dainties. There is a danger of amusements being indulged in, which are too exciting and worldly for Christians to adopt. The religion of the family, and the cultivation of personal piety are

interfered with by fashionable modes of life. Family order is sacrificed to society, and comfort to fashion. The natural gives way to the artificial.

It will be a dark day for England as well as for Christianity, when our countrymen impair the sweetness and sacredness of Home. The evils of this departure from that simplicity of social life, by which the early Christians were so much distinguished, are great and manifold. "The lust of the eye and the pride of life," become guiding principles instead of "the love of the Father." Multitudes are tempted to live above their means and involve their families in ruin, or resort to dishonourable, not to say dishonest, means, to keep up the style of living, and things are as often false as they are fair. So much money is expended on luxuries and temporal things, that little remains for the poor or for religious objects. A false estimate of life, and of success in life, is set up. Society accounts that man the most fortunate and enviable who can live in the most spacious hall, drive the most showy equipage, give the most sumptuous banquets; instead of regarding him as the happiest, who lives nearest to God, and who does the most to conduce to the happiness of his fellows. I am persuaded that not only the health of the soul, but also the health of the body, is injured by the fashions of the present time; and that, for bodily comfort, as well as for vigour of soul and healthy religious feeling, it would be infinitely better to revert to simplicity in all our modes of life. Man's needs are few, and Providence has abundantly provided for their supply; but if we acquire and indulge new desires, we are lighting fires which we can never quench, or exciting a thirst which we can never satisfy. Man's life "consisteth not in the abundance of things which he possesseth." I long to see the simple old homes of Christians of former days, their neat and unpretending abodes, their simple but becoming apparel, their quiet habits, their regular life, their well-trained children, their faithful domestics, their family worship, their unostentatious but ungrudging hospitality, their honest faces, and their equally honest lives, their joyful and triumphant deaths. Alas for their departure!

"We would revere
And would preserve, as things above all price,
The old domestic morals of the land,
Her simple manners, and the stable worth
That dignified and cheered a low estate.
Oh! where is now the character of peace,
Sobriety, and order, and chaste love,
And honest dealing, and untainted speech,
And pure good-will, and hospitable cheer
That made the very thought of country life
A thought of refuge, for a mind detained
Reluctantly amid the bustling crowd?
Where now the beauty of the Sabbath kept
With conscientious reverence, as a day
By the Almighty Lawgiver pronounced holy and best?"

I know how Satan will, "by his subtilty," tempt you to innovate on that simplicity. He will give you commonplace hints about a man living up to

his means. He will tell you about the benefits to trade arising from the use of luxuries. He will frighten you with the ghost of dead Puritanism, and the spectre of living Quakerism. Nevertheless be not deceived. Retain your simplicity. You may be as rich as Croesus and as wise as Solomon, yet be as simple as a child. It will be healthful to your soul. It is not for the man who lives to Christ, and looks for an eternal house in the heavens, to vie with his worldly neighbours in display and grandeur. You may be gentlemen of the highest type and of greatest respect with simplicity: you cannot be Christians of the noblest type without it. Very simple is the grave to which we are all hastening. There is but one chamber in that house, and no costly garments are needed there; the king who erst was clothed in purple, the judge who wore the ermine and the beggar who was covered with rags, all sleep there in the simplest of beds, equally the prey of corruption—worms and corruption observe no ceremony in their festival. Very simple will be the judgment when every one of us shall give an account of himself to God, and there will be no attendants nor decorations to give distinction to any individual, but each alone, and in the simplicity of his deeds, shall be judged. Let your life also be simple; so shall you neither impatiently wait nor greatly fear the end.

Happy Misery.

BY REV. FREDERICK HASTINGS.

"I REALLY don't know what to do with myself. I meant to go for a ride this morning, but my horse is lame. Then I should like to go and see Fanny Milnes, but it is so wet. I promised Frank I would go and see that picture over which he is so enraptured at the Water-Colour Gallery, but really looking at pictures makes my head ache. We might have gone down to Weston to-morrow, and I could have prepared to-day, but Frank has some business that keeps him at home for another week. Really I don't know what to do with myself. I think life is rather a burden. Things will not turn out as one could wish."

So spoke a fair young wife living in a large house in the west-end of London. That house was fitted up in a style most chaste. The Early English decorations and furniture were a charm to see. The husband had done all that mind could devise or money purchase to make his home a delight to his young wife. He was well able to do this, for he had inherited as an only son all his father's interest in one of the most prosperous banking establishments in the City. He had little anxiety as to the management of the bank, and went down for an hour or two only in the day just to see how affairs progressed. He gave all the rest of his time to his wife, seeking in every way to please her. Yet she was not happy. The string of complaints already mentioned are only a specimen of her usual style whenever her husband had to be away from her. This morning he was obliged to leave a

little earlier than usual, and owing to an important business engagement, did not expect to be home before dinner at six o'clock. This much depressed his wife, and to a young friend who was staying with her she was pouring out her lists of complaints.

While she was thus speaking, her friend, who was a good girl and very active in trying to alleviate suffering and sorrow in a certain poor district, could not help contrasting the position of the young wife with that of a poor woman whom the day before she had visited and assisted. She said "My dear Mrs. Wilmot, if only you had seen one whom I saw yesterday, you would not say you were so miserable. I saw a poor old woman whom I visit every week, she has nothing beyond the barest necessaries, and is a cripple from chronic rheumatism besides, yet I think she is the happiest woman I ever saw."

"You are joking, Jennie."

"No I am not. Would you like to see her?"

"I should."

"Suppose we go to-day; it will be something to do, and you will forget all your little troubles when you see her."

"Well, it would be something novel. The carriage shall be ready at twelve, and we will go."

"So we will," said Jennie; "but you must not think that we can drive up to the door. We shall have to go along an alley that would not be broad enough for your carriage. Besides, I should not like to go up to the alley in a carriage. The poor people look at it, and think first of the contrast that sign of luxury presents to their squalor and misery, then that people who ride in a carriage can have no sympathy with them. If you would not mind going in a cab it would be much better, and would look less ostentatious."

"Oh, well, just as you like," said Mrs. Wilmot; "anything for a change."

* * * * *

"Are you sure these stairs are safe? How rickety they are!" said Mrs. Wilmot, as she climbed, panting, by the fourth flight leading to an attic in a house in which dwelt about a dozen families, and standing in a dirty and stifling alley.

"Quite safe; I have often been up here."

"Come in," said a feeble but cheerful voice.

Entering, Mrs. Wilmot sank at once upon the backless remains of a chair, and leant against the whitewashed wall, holding her scented handkerchief to her nose. She was somewhat overcome by her climb, and by the closeness of the atmosphere. In the only other chair sat old Anne Darton, looking the picture of helplessness.

"I have brought a friend to see you," said Jennie Hall to the old woman before her.

"Glad to see her."

"My friend is very miserable, and has come to see some one much more so."

"Now, Miss Hall, you are only a-laughing at me. You know very well that

I am none so miserable. I believe I am happier than many who can go about, who have health and strength and plenty o' this world's goods."

"How old are you?" inquired Mrs. Wilmot.

"Seventy-one, dear lady, and I have had seventy-one years of great mercy, and the same mercy will follow me to the end."

"This is just what she always says to me," said Miss Hall. "She has not a relative left. She has no children to care for her, for she has never been married. She is a cripple from chronic rheumatism. She has to be lifted from her bed in the morning and back to it at night. She cannot use her hands, save to hold two sticks. By the help of these she feeds herself, and also manages to turn the leaves of her large, old, well-worn, baize-covered Bible. She has no means of sustenance save the gifts of friends who come to see her. She has had to depend at one time on parish relief, yet amid all she says that she is happy, and that the good Lord is ever merciful to her. Is it not so, Anne?"

"It is, kind Miss Jennie. And His greatest mercy is that He has given me by His grace to know that I am His child, and being His child, I have no fear and no want of anything. Even when a wicked man came and took all he could lay his hands on, robbing me right before my eyes, and I too helpless to even cry out or knock for help, I felt happy. I knew the good Lord would take care of me in some ways, and He did. He sent me friends who made up all my loss. Goodness and mercy have followed me all the days of my life."

Mrs. Wilmot listened with wonderment to the old lady. Such remarks were new and strange to her. She asked "if she did not get tired of staying in such a place so many hours alone, and in such an awkward posture?"

"I do sometimes feel weary of sitting in one position, but I am never alone. The good ladies who come and see me oftentimes brighten me up, but the Lord Jesus seems ever by my side. He is my strength. I sometimes wonder what use I am in this world, but when I feel I would like to go to heaven, I remember that my Saviour knows best when to take me."

"Ah, He is leaving you here for some good purpose, Anne," said Miss Hall. "Perhaps you often help to make others more contented, and to show them how peace and happiness are independent of outside comforts. You should see the home of my friend here, it is beautiful; and she has a kind, good husband and all she can desire, yet she is not half so happy as you are."

"That's true," said Mrs. Wilmot. "I would give a great amount to be as cheerful and contented as you are."

"You can be so without paying a great amount, dear lady," said poor old Anne. "You have only to trust in God, and He supplies all you need."

"How did you learn to trust Him?" inquired Miss Hall. "Tell my friend."

"Well, it was in this way. I lived in Scotland, and used to hear the great Dr. Russell, and one night he preached a very solemn sermon. I shall never forget it. A man had committed a murder in our town, and was condemned to death. He was to be hung on a Monday morning. The Sunday night

before he was hung, the Doctor preached the sermon which was so affecting to me. He said in it, 'Now, there is at this moment a poor man lying in a condemned cell while we are in this church. He has feelings peculiar to himself. No one can enter into them. He knows that he is spending his last evening on earth, and that to-morrow he will stand before his God.' Then he said, and he seemed to look straight at me, 'Have you realised the fact that you will have to go before the same God, and if you are not pardoned by His mercy, what will become of your soul?' I could not forget his words, but I went about wretched, not knowing of the Saviour who died for me. Well, a year afterwards I went to live in Glasgow, and there I heard the famous Dr. Chalmers. I saw while listening to him God's plan of salvation, and trusted in His wonderful love. Oh, what joy it brought into my poor anguished heart when I learned that the gracious Saviour had been seeking me, just as in the parable He represents the shepherd as seeking the poor sheep. I had thought that all the seeking was on my part, and that possibly I might find Him. But, oh, when I learned that He had longed after and sought me, I was so overjoyed that big tears of gladness rolled down my cheeks. And you see not only had Jesus been seeking me, but he employed two of the greatest men in Scotland to bring the message to me—to me, a poor, obscure, forlorn woman in a great city. I cannot do much for my Saviour, but I can praise Him for His wonderful love."

So spake the aged woman. When Miss Hall looked at Mrs. Wilmot, she saw a moisture over her eyes, for she had been much affected by the simple recital of the aged Christian, and as she was about to leave, she said :

"You think you can do little for Christ ; well, you have done something to show me how ungrateful I have been and how sinful in murmuring at many trifling annoyances that never ought to have troubled me."

As the two ladies left that room they were silent until they reached the vehicle in waiting ; then Jennie Hall turned and said to her friend, "Is it not true that life 'consisteth not in the abundance of the things possessed?'"

"It is true. I must find out the true life. Anne, your old friend, is happier by far than I am. Indeed, it seems to me that she is the happiest woman in town, though under conditions that would appear to be most unfavourable to happiness."

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Ofttimes after this Mrs. Wilmot visited poor old Anne. Conversation with her, the beautiful patience and sweetness of her character, her strong faith in Jesus as pardoning, loving, and ever helpful Saviour, had its influence on the lady of leisure and affluence. She found at length a true peace by faith in Christ and a delightful antidote to all *ennui* in ministering to His poor servants, such as old Anne Darton. She began, moreover, to understand something of the reason wherefore God leaves in the world afflicted ones like the poor woman, an outline of whose life we have recorded. Such lives are divine sermons preached to sinning, struggling, selfish, and dissatisfied souls.

German and English Missionaries.

A COMPARISON FROM A GERMAN POINT OF VIEW.

BY THE REV. PROFESSOR CHRISTLIEB, OF BONN.

Communicated by Mr. Owen C. Whitehouse, M.A.

WHEN we look at the entire range of requirements for success in the Mission-field, we should expect that most missionaries possess only some of these requirements, and very few possess them all. And this is corroborated by the history of Missions. Any one who thoroughly investigates this subject soon perceives that as the different churches and denominations have received from the Lord different gifts, and are the complement the one of the other, so the missionaries of the various Protestant nations and churches, with their peculiar gifts and energies, should form the complement of one another. This greatest and hardest of tasks, namely, the evangelisation of the world, is precisely that which ever increasingly needs the co-operation of the various Protestant nations, in order that the missionary work of the churches may not in the course of time be charged with one-sidedness, and so find a serious obstacle to further progress.

From this point of view the co-operation of missionaries of various nationalities and denominations on the same fields of labour—though it may have its dark side—yet possesses the importance of a providential dispensation. Not that one church or nation should seize hold of the mission work of another; but rather that every national or denominational group of Protestant missionaries should make it an object far more than they have hitherto done, to learn from the others, in order that they may become increasingly conscious of the limits of their gifts and capacities. The consequences would be that for the tasks which lie beyond them, they may summon to their aid the energies of others, and that this aid may be rendered in a brotherly and generous spirit.

We certainly do not conceal from ourselves how many difficulties still stand in the way of the realisation of this idea; nor how much self-denying love it would demand on the part of individual churches and missionary societies. Still this remains as an end which must be earnestly sought. Many a time a mission-field belonging to one society reaches a particular stage of development, at which an observant friend of missionary enterprise would say to himself: "It is now time that the dear brethren, for the solution of this or that problem, or for the successful progress of what has up to the present been accomplished, should not confine themselves exclusively to their own experiences, ecclesiastical custom, or style; but should perfect themselves by adopting this or that axiom or method of organisation from another Protestant society, so that the rest, by counsel and action, may come to their rescue, not in order to introduce their own ecclesiastical type into the midst of their neighbour's field of work (as alas!

so often happens to the great perplexity of both heathens and native Christians), but purely to aid the work, that it may make progress in every respect, and not be hindered in its healthy growth through the defects of one-sidedness."

Let us explain the advantage that would arise from the churches mutually aiding and supplementing one another, by the case of the two chief supporters of Protestant missionary enterprise in the present day—the English and German missionaries. In this way we shall exhibit in the clearest light the special qualities and tasks of the latter.

It is not to be denied that in accordance with the national peculiarity of the English, with their ecclesiastical training and their habits of upright—I might even say—orthodox piety and moral self-restraint, the special endowments of their messengers of the Gospel are shown to be an intrepid joyful courage in testifying to the truth far removed from all reserve. Just as at home before all the world, even in the most educated society, they are not ashamed of confessing Christ, so among the heathen they deliver their testimony concerning Him with the greatest freedom, as something quite self-evident and natural. Together with this, both in their doctrine and their teaching, they confine themselves in a perfectly simple and practical way to the main points which must ever be asserted with all possible emphasis, without allowing themselves to go into the speculative questions which lie behind them. Besides this, from the days of Eliot and Mayhew, of Coke, of Burchell and Knibb, of Martyn and Carey, down to the days of Gardiner, Livingstone, and Patteson in our own time, they have exhibited a great capacity of self-sacrifice, an endurance and a boldness which was baffled by no hindrance, and a determination to work with energy and method till any hindrance was removed. They show, moreover, a strict sense of discipline and constancy in maintaining their holy calling as if it were their own honour, whereby they do not easily let one another quietly alone—a habit which on this account often makes exacting claims on us Germans—a confident, perhaps at times too confident bearing, which does not easily give way, a great practical talent for organisation which, especially in the training of the laity to use their powers in aiding the mission work, has attained splendid success. Last of all they exhibit a devoted zeal in the care of souls, a faithfulness in small things,—giving attention to every single member of the Church community,—a prominent gift of the English clergy which does not fail to show itself in their mission work.

The same may be said of the American missionaries who, frequently in their fiery zeal, boldness, and heroic self-denial, compete even with their English cousins, and yet sometimes are exposed to the dangerous temptation of transferring with genuine American haste their church forms at home into the heathen world, out and dried, without delicate consideration either of ancient modes or of ethnological peculiarities.

And what are the distinctive qualities on the other hand, which our German missionaries exhibit, judging from their past experience and history, in conformity with their national and theological genius, as the special gifts, as the chief factors in *our* mission-calling? I answer: their gifts lie especially in

the direction where those of the English are limited—a clear proof that they are destined by God to supplement them.

I ought, perhaps, in the first place, to mention what in truth is only partially a gift, and is to a large extent an acquisition. I mean a *comprehensive theological education*. Here, however, I must make a restriction. It cannot be altogether said that our German missionaries on the average excel the English in general scientific education. On the contrary, in England, Scotland, and America, a proportionately larger number of theological students who have completed or partially completed their studies at the university, enter the mission-field, than is the case in Germany.* Their knowledge of the ancient classics is frequently above that of the average German. But we can safely assert that the theological training which our missionary students receive in the larger seminaries, such as in Basel and Barren, even apart from the university, is decidedly less one-sided, less technical, more universal in its dealing with every dogmatical and historical question, more deeply grounded in relation to the systematic connection of the fundamental Biblical conceptions and teaching, and more conducive to a complete Christian view of the universe. It is likewise, at least as a rule, more universally evangelical, more true to the Bible and broad-hearted as the Bible, than strictly confessional or stamped with a denominational form. Leipzig; Hermansberg, and the Berlin South African Mission are, as is well known, exceptions in the latter respect.

By these qualities and distinguishing traits, so important for labour on an entirely new soil, a German missionary of ordinary gifts can often gain the start of his English fellow-workers. Moreover, though he may possess only to a certain extent the deeper vein of philosophy and speculation which is generally a special inheritance of our German people, it will stand him in good stead when he comes into contact with educated heathens and their speculative systems.

But apart from the German philosophical trait which seeks everywhere to connect the mass of phenomena by a unity of ideas, there is developed in the German missionary by his thoroughly methodical course of education a special gift of teaching. Germany—evangelical Germany—is the land of schoolmasters like no other upon earth. Since the days of the Reformation, this has been shown before the whole world, and is also universally recognised. German science, pre-eminently theological science, and German systems of instruction in all possible departments, are ever spreading themselves more widely over the earth, and are by many nations only too hastily imitated. This gift and acquisition is closely connected with the trait of thoroughness, of looking deeply into a subject down to its ultimate principle. And on this very quality of thoroughly viewing a subject depends that calm precision and that systematic gradation of instruction, which is for the German missionary the priceless dower of his mother-country.

As teachers in the native schools, and especially in schools for catechists

* Compare, for example, the notice respecting the Boston Board in the "General Missionary Journal," Vol. I, p. 74.

and in the higher theological institutions in heathen lands, our missionaries have ever done signal service, so that in this respect I would place only the Scotch on a level with them. Should not, then, the command forcibly apply to Protestant Germany—to the land of teachers—"Go hence and teach all nations?" Even if there were no other reason, this alone ought to determine the call of Germany to the work of Missions.

But there is much more to be said in support of our principle. It is for example a gift and fruit of our ecclesiastical form and theological education that in Germany with few exceptions sermons are freely delivered, while in England, Scotland and America, in very many of the churches, the sermons are read from notes, and not till lately is the principle of free delivery becoming more frequent. Also our missionaries are trained, through Church influences, more than the English are to preaching without notes. This is remarkable, because in other departments of life the English and Americans are certainly as a whole more trained to be orators than the Germans are. In the mission-field we do not desiderate the artistically-constructed discourse sometimes required when the Gospel is preached before a Christian community, but the delivery of the Gospel message in the homeliest form. A herald's cry would not be effective if read off from paper. Hence even the English and American missionaries deliver it for the most part freely. But when a mission-community gradually approaches the level of a Christian congregation, when they are led to a deeper knowledge and experience of Christian truth, then the preacher is bound to furnish stronger meat and more artistic form; to maintain still the free style of preaching would naturally be a lighter task, for the German missionary, because he has been trained to it by the custom of his Church. And how important this is for the freshness and penetrating power of the discourse is self-evident. Even to congregations already far advanced, the Lord sends His messengers to *preach*, not to read fine sermons.

With this is connected a still more important qualification, viz., the linguistic talent of our missionaries. On the average, the German missionary masters the language of the natives,—which in many cases is exceedingly difficult,—with great ease and rapidity, and can, after one or two years, preach the Gospel to them in their own language at least, intelligibly, and afterwards by degrees even with fluency. And to this he is bound by his Mission Society. All German Societies agree in this, and with perfect right, while some English Societies allow, or are compelled to allow, their missionaries to preach through an interpreter, a very lame method of communicating the Gospel and arresting the attention of the hearer. For decades of years, for example, the Wesleyans have preached the Gospel on the Gold Coast of West Africa only through interpreters (a fact which is certainly to be attributed in part to the rapid change of missionaries), while by their side the Basle missionaries have mastered the *Gã* and *Tshi* language of the Negro races, after living there a comparatively short time.

Here also we may mention the many efforts that are being made in the higher mission schools of India, primarily to teach the scholars English, so that the missionaries may be enabled to give instruction in English, first in

single branches, then in all. This seems to us in itself an unjustifiable and rather unsuccessful proceeding against the native language. For this reason it has recently been given up, and the practice which elsewhere prevails, and which among the Germans is without exception the dominant principle, has been adopted, viz., that the teacher himself must learn the native language, and give instruction in it.

This last point again stands in close relation to a deeply-marked trait of character, which decidedly belongs more to our German missionary system of action than to the Anglo-American, and points to a special mission qualification of ours—I mean our greater respect for, and delicate treatment of, a foreign nationality. We can easily understand that, when a nation like the English, has not only developed into a great power, but also into the first world-power, and not only possesses and colonizes South Africa, India, Australia, a large part of North America and the West Indies; but has won for its language and customs a supremacy in half America—I say we can easily understand that such a nation too frequently should attempt to make the immense preponderance of its own might and culture felt by small, weak and uncultivated populations. We can understand that as its colonies extend, the right of the subject races, especially their peculiar nationality, should not meet with sufficiently respectful consideration, and that there should be a strong inclination on the part of the English to adopt a *propaganda*, not simply for the purposes of commerce and culture, but at the same time in the interests of their own nationality, language and customs, at the expense of the others. Amid all the high honours which England has won and is still winning for herself, by the intellectual and moral elevation of her colonies, above all by the abolition of slavery and the energetic war she wages against the slave-trade—the above remark must, nevertheless, be allowed. Already many Englishmen and Americans believe that a time will soon come when the whole world will speak English.

With this universal trait of everywhere making a path of entrance for their own peculiar customs, it was, and is often difficult for the English and the American missionaries to proceed with delicate reserve towards the national peculiarity of a heathen people, so that what is justifiable, natural, and conformable to God's will in it—which only needs the purifying, renovating power of Christianity, and which in its distinctive peculiarity ought even to be respected and cherished—should be ever carefully kept distinct from the evil outgrowth that cannot be reconciled with the spirit of the Gospel.

The more widely the peculiar language and customs prevail, the more beautiful the fruits which they bring forth in the life of the family and the society, the more deeply they in consequence are cherished, so much the more difficult must it be for English and Americans to understand and respect other customs in their relative right. Hence arises the fact that they have involuntarily sought to make then and there out of their converts not merely Christians, but at the same time semi-Englishmen or Americans—i.e., to *denationalize the natives*. This has only recently been

recognised as a wrong in relation to the native races, so that now, voices are being raised in their own missions against such a practice.

On the other hand, our German missionaries display as their special gift—a gift which is partly natural, and partly developed out of our entire history—the faculty of treating the peculiarities of other nationalities with deeper sympathy and consideration. We are no world-conquering nation, and do not wish to be one. We have no colonies, and do not seek them. Until lately we were as a nation driven to occupy the limits of a chiefly literary existence, more “a geographical expression” than a compact unity. Now for the first time our national feeling embodies political power in addition to a merely intellectual and scientific power which demands respect from every quarter, and the long period of our political depression must have contributed only too much to the development of that gift by virtue of which we easily assimilate to ourselves what is foreign instead of strictly and self-consciously asserting our own against it. How yielding and tolerant have we for a long time been towards the French fashion and language, and to some extent continue to be so. How much accustomed have we been to show small respect for “what is not far from here,” in other words—for that which comes from our immediate neighbourhood—i.e., originates from our own race, as compared with that which is brought to us from a distance—i.e., from the foreigner.

(To be continued.)

Literary Notices.

The Life of Rev. George Whitefield, B.A., of Pembroke College, Oxford. By the Rev. L. TYERMAN, Author of “The Life and Times of the Rev. John Wesley,” and “The Oxford Methodists.” In two volumes. (Hodder and Stoughton.)

Mr. Tyerman has been exceptionally qualified for the task he has undertaken. His thorough familiarity with the details, and sympathy with the spirit of the revival of religion in the eighteenth century, have enabled him to test the value of the voluminous correspondence and melancholy pamphleteering that accompanied the movement. His predilection for the doctrine and discipline of the Wesleyan Church, and his profound appreciation of the character and work of John Wesley, give to his treatment of the career of George Whitefield the reverse of partisanship; and his keen sense of the weakness and failings of the great evangelist gives a judicial air to the entire representation. He does not extenuate fault, nor set down aught in malice, though it is hardly possible for the reader of these somewhat cumbersome volumes to rise from their perusal without having the mind saturated with the loathsome and almost incredible abuse with which the spotless character of this saintly man was reviled for more than thirty years. We presume that Mr. Tyerman could not account for the strength and vehemence of some of Whitefield's words, without revealing the extent to which the world, the flesh or the devil opened their mouths against a man whose motives were transparently simple, whose enthusiasm for the saving of men from sin was a consuming fire. If we had not the authentic

documents, the quotations from episcopal and beneficed intolerance, in black and white before our eyes, the whole outbreak of malice would be now utterly incredible. Perhaps no human being ever excited more intense animosity, or inspired more genuine affection and confidence. He had his faults; and at the commencement of his career, his indiscreet and egotistical confession of his own youthful follies, and the publication of the story of his conversion in the language of the new school of Oxford theology, provoked acrimonious rejoinder. The inflated and bombastic style of his early eloquence, with its provincial and sectarian savour, the airs of superior wisdom and of sanctified, not to say sanctimonious humility, with which, when in deacon's orders, he lashed the vices of the clergy, naturally roused indignation. The tone of lofty self-consciousness with which he lectured John Wesley, so many years his senior, on the Arminian proclivities of the latter, disturb equanimity even to the present day; but that the religious authorities in Church and State were so blind to the extraordinary vitality of the man, and his incomparable powers of dealing with every class of English society, and that every conceivable form of scurrilous and vindictive hostility should have persecuted his life for a quarter of a century, is almost past belief. That a beneficed clergyman, Rev. Samuel Roe, should have desired a law to be enacted "*to cut out the tongues of Whitefield and his coadjutors,*" is simply one of the forms of revolting animosity he provoked. His extraordinary labours in England, Scotland, Wales, and America, from Georgia to Philadelphia, read like the gigantic deeds of some of the Titans, or the labours of Hercules. Without any exaggeration, he must have harangued many millions of his fellow-creatures in the eighteen thousand sermons he is said to have preached; for his congregations at Moorfields, Kennington Common, Cambuslang, Bristol, and in parts of America, were often numbered by tens of thousands, and on one occasion as many as fifty thousand crowded to hear him. It was not the class of abandoned, neglected, or profligate persons who were alone touched, melted, overpowered by his ministry; but when he was appointed by Lady Huntingdon as her domestic chaplain, such cultivated and cynical sceptics as David Hume and Lord Bolingbroke acknowledged his spell; and half the nobility of England hung at times upon his lips. Benjamin Franklin admired the man and valued his friendship, and after temporary estrangement, the two Wesleys loved him, confided in him, and furthered his work. He was often in controversy; and by his responsibilities towards his American parish, with its Orphan House and college on one side of the Atlantic, and his chapels and chaplaincies on the other, and his thirteen voyages across the Atlantic (before steamers were dreamed of), as well as by the multifarious claims of all kinds upon his time and thought, he had numberless temptations to unfaithfulness, or to ill-temper; yet by the unflinching affection shown to his friends, by marvellous self-command, and by the straightforward course he pursued, he rose superior to detraction, and finished his course in a blaze of extraordinary energy and self-devotion. It was not his aim to found a sect; he withdrew even from the moderatorship of the Calvinistic Methodists of Wales. The Countess of Huntingdon's Connexion was a very indirect result of his labours, and one of which he would not have approved. But his sympathies with all sections of the Evangelical Church led him to work with them all. He was doubted by some of the Dissenting leaders. Dr. Watts reproved Doddridge for having preached in his tabernacle. The Presbyterian assemblies in Scotland declined to license his preaching, and for the most part the pulpits of his own church were closed against him; yet it is more than probable that the revival of religion in all these churches was to a large extent the result of his astounding labour. George II. said a witty and severe thing to those who were counselling repression by civil process: "The only thing to silence

George Whitefield and prevent his preaching the Gospel, would be to make him a Bishop." We can heartily commend the study of these memoirs.

The Inner Life of the Religious Societies of the Commonwealth:

Considered principally with reference to the Influence of Church Organisation on the spread of Christianity. By ROBERT BARCLAY. (London: Hodder and Stoughton.)

We cannot speak too highly of this very valuable contribution to the History of Evangelical Nonconformity. Though the author, a distinguished member of the Society of Friends, did not live to entirely complete his undertaking, only the concluding sentences of the last chapter remained to be written at his decease, and the whole volume has been so carefully edited, that it can hardly fail to become a classic on the subject to which it relates. Many of the facts which it details, especially with regard to the earlier English Separatists, will be new to most of our readers, while those with which they are already familiar are presented in a light which not only invests them with additional interest, but at the same time enables us to more justly estimate their worth.

Mr. Barclay has been especially successful in his exposition of the relation in which the Puritans and Separatists stood to one another and to the country generally, during the great ecclesiastical conflicts which chiefly led to the overthrow of the monarchy under Charles I., and has thus prepared the way for a much more satisfactory explanation of the state of things which resulted in the restoration of Charles II., than any that has hitherto prevailed. He has clearly shown that the ascendancy of Presbyterianism was quite as unpopular in England as that of Prelacy had been; and, for the same reason, its practical incompatibility with either civil or religious freedom. The country became impatient of a "yoke of bondage" which was hardly less intolerable than that from which it had recently escaped, and weakly trusting to professions that experience shortly discovered had only been made in order to deceive, acquiesced in the return of the Stuarts, in the too fond hope that their misfortunes had taught them lessons by which they would not be slow to profit. The great error committed at the Restoration has even yet to be fully understood. Though civil and religious freedom move in different spheres, they are so connected with, and, indeed, so dependent on each other, that neither can be secured, unless both Church and State alike distinctly recognise the great principle, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Mr. Barclay has devoted the greater part of his volume to the history of the particular society of which, he tells us in his preface, that he "found" himself "to be a member, positively without thought or choice, and simply by the accident of birth." His narrative of the remarkable career of George Fox is by far the fullest and the most instructive that has yet appeared. Fox was the great "Evangelist" of his day, and the deservedly trusted and honoured head of an organised body of "like minded" fellow workers which rapidly spread itself over the length and breadth of the land. No less instructive is Mr. Barclay's explanation of the causes which have led to the decline of what was once, perhaps, the leading and most influential Nonconformist community in this country. Much that he has said on that subject all others will do well very seriously to consider. He thus concludes his first chapter:—

"In discussing the organisation of individual Churches and the various relations between district Church organisations, the great fundamental principle which

must govern us is, that the 'Church is His Body.' * * * All that the various existing Churches require to bind them more closely together is greater earnestness in the two great objects of the Church of Christ, viz., the evangelisation of the world, and the development of a nearer approximation to the measure of the stature of the fulness of Christ in their individual members. They must both go together, for the first aids in the development of the second, and this reacts on the first. Active effort in the evangelisation of the world is to the Church what exercise is to the human body—the members cannot enjoy health without it. If the health of the individual members is maintained by exercise, if all are aiming at the same great object in sympathy, and in unison, an intelligent subordination and harmony will enable the body to perform miracles of strength and endurance, and thus carry out far more fully the object of Christ its Holy Head."

The volume is almost sumptuously printed, and has an elaborate index, which will greatly facilitate its use as a book of reference.

Obituary.

THE REV. J. SIBREE, OF COVENTRY.

On Saturday evening, March 31st, the venerable John Sibree entered upon rest, in his 82nd year. He was educated for the ministry at Hoxton College, and became pastor of the Independent Church, Vicar-lane, Coventry, in July, 1820. There were forty ministers at his ordination service, and he outlived them all. He used pensively to quote the saying of Dr. Johnson, "Where is the world into which I was born?"

Sincerity of conviction was a great characteristic of Mr. Sibree.

"His way once clear, he forward shot outright,
Not turned aside by duty or delight."

He was thoroughly outspoken, and fearless both in what he said and in what he did. He stood by principles when they were little understood and much misrepresented; and he vindicated men of whose sincerity and faith he had no doubt when they were much maligned. It was this sincerity of conviction, combined with unusual buoyancy of spirit, that always placed him in the van of unpopular movements, and made him a veteran in the cause of religious and civil liberty. Some have made for themselves a more illustrious name, and have rendered more brilliant services, but nobody was more reliable or staunch in the day of conflict than John Sibree. The son of a well-known Nonconformist minister, at home his earliest associations were with those truths and principles to which, as the result of further inquiry, he was so strongly attached.

Mr. Sibree had a distinctive Christian faith. He was never troubled with speculative doubts and difficulties. This was not his nature. The faith of his youth was the faith of his manhood, and the faith of his manhood was the faith of his old age. His thoughts and energies were expended on matters that were practical and useful. As an illustration of this, the schoolrooms connected with his chapel were rebuilt and enlarged when there were no schoolrooms worthy of the name in Coventry; and those rooms were the first in which anything like provision was thought of for the children of working men.

This sincerity of conviction did not make Mr. Sibree narrow or sectarian. He

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was a Catholic Christian. Deeply attached to the polity and freedom of our Independent Churches, his heart was too large and his sympathies were too broad not to recognise and appreciate the value of character and labour in other denominations.

The irrepressible energy of our friend cannot be passed by. To say that he had preached in every county in England is a small part of the truth. He had preached in almost every town in England. At a time of life too far advanced for long excursions, he resolved to take a tour through Egypt and Palestine. The following are his own words, uttered at the commemoration of the 150th anniversary of the chapel of which he was so long the minister:—"I may be pardoned for adding that I have been a traveller, at home and abroad, having visited every county, and all the islands on the shores of England, as well as all the Channel Islands, and preached in almost every one of those counties and islands; and having several times visited Scotland and Ireland; having also visited the various countries on the Continent, and I don't know where besides. When I was released from the pastorate, I said, although in my 65th year, like good old Jacob, 'I will go down to Egypt before I die,' and I did so. I also 'went forth to go into the land of Canaan, and into the land of Canaan I came,' traversing the Holy Land, from Dan to Beersheba. My pastorate on the whole was very prosperous and very happy, and I thank God that, at the close of a long life, 'at eventide it is light' with me; and for the church and congregation assembling within these walls my sincere prayer is, 'Peace be within thy walls, and prosperity within thy palaces.'"

Our venerable friend retained almost to the last the fulness of life by which he was characterised. Only two days before he died he was sitting up and talking so eagerly that his medical attendant said, "Mr. Sibree, you must lie down and hold your tongue;" to which the cheerful response was made, "You are a young man to talk to me in that way. Passive obedience and non-resistance are opposed to my political creed."

"So passed away," says the intelligent editor of the *Coventry Herald*, "one who is fairly entitled to rank among the worthies of this ancient body—the Independents." On Thursday, April 12th, "devout men" carried this old soldier of the Cross "to his burial" in the cemetery, "making lamentation," and yet rejoicing that he had "fulfilled his course." A large body of ministers of all denominations in the city and from all the towns in the county, and a large concourse of friends, followed his remains to their resting-place. The Rev. H. E. Bottomley (his successor) read the service, and the Rev. E. H. Delf, the oldest fellow-labourer in the city of the deceased minister, delivered an address. On the following Sabbath morning a memorial service was held in Vicar-lane Chapel, and funeral discourses were preached in almost all the Nonconformist places of worship in the city and neighbourhood.

It is a remarkable circumstance that our revered friend entered on his work March 31st, 1820, and that on the same day of the month he died, viz., March 31st, 1877, after exactly fifty-seven years of public work.

MR. HENRY SPICER.

THE subject of this sketch was born in the little town of Alton, in Hampshire, on the 16th January, 1801. His father was then working the family paper mill at that place, and it was in the small, somewhat dilapidated house adjoining it that his childhood was passed. He was early sent to a neighbouring school, where he acquired the rudiments of an English education, but the necessities of life cut short his school course, and when about twelve years of age he commenced assisting his father in the mill. At the age of sixteen he left home to push his way in the world, and tried in

succession the towns of Great Marlow, Southampton, and Canterbury; about the year 1825 he came to London and joined his father and brother, who had also left their country home to found a business in London. Both his parents were godly people, and his father had taken an active share in the work of introducing the Gospel into some of the Hampshire villages which were then in a state of almost heathen darkness, and in the wider world of labour he remained true to the leadings of his early life. He first attended the ministry of Dr. Irons, but shortly afterwards he migrated to the north of London and attached himself to the church and congregation worshipping at Union Chapel, Islington, then and long afterwards under the pastoral care of the Rev. Thomas Lewis. He threw himself into the work of that church with characteristic energy. In two or three years he was elected a deacon, and superintendent also of the Sunday-schools, and during forty-five years of service he has been the trusted friend of the ministers and the wise guide and leader of the church in all its enterprises. His last public service, the laying the foundation stone of the new building that is to succeed the old Union Chapel, was a fitting termination to his life work.

His religious views were firm and clear, he rejoiced in the old Evangelical doctrines; and with the speculative doubts and questionings of these later days he had no sympathy. Christ his only Saviour and Heaven his eternal home were the stay and comfort of his life. He would often exclaim, "Oh when we get to Heaven," and his eyes would fill with tears and his voice would tremble as he quoted—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

And so he lived a bright active successful life, and although permitted to continue to a ripe old age, he felt to the last a keen interest in all that took place around him. Lately, however, signs of weakness were increasing, and at length, after three or four days' illness, with little pain he passed away to his rest and reward, on the evening of the 4th of April.

He was buried on the 10th, at Abney Park Cemetery, by his friend and minister, Dr. Allon, amid a throng of sorrowing friends and employes who crowded round his tomb.

Home Chronicle.

THE BRITISH AND FOREIGN BIBLE SOCIETY held its seventy-third anniversary in Exeter Hall, May 1st. The Right Hon. the Earl of Shaftesbury was in the chair. The report, prepared by Rev. C. E. B. Reed, M.A., Assistant Secretary, was read by the senior Secretary, the Rev. S. B. Bergue. The meeting was addressed by the Archbishop of Canterbury, Sir William Muir, Rev. Messrs. Chown, W. Cousins, of Madagascar, Archdeacon Cadman, and others. The circulation of Scriptures was for 1876, 2,670,742; total for 73 years, about 80 million copies. Income,

£206,978 17s. 7d.; expenditure, £212,408 12s., absorbing £11,000, the surplus of 1875, and entailing loss of nearly £5,000 in the present year.

LONDON CITY MISSION.—The annual meeting was held in Exeter Hall, May 3rd, Joseph Hoare, Esq., in the chair. The Mission had lost two of its officers during the year: Rev. John Robinson by death, and Rev. John Garwood by retirement. Their successors are Rev. J. P. A. Fletcher, M.A., and Rev. Josiah Miller, M.A. The number of agents

employed is 450; their visits during the year, 1,829,000; 59,000 indoor and 5,000 out-door services had been held; 11,000 drunkards had been reclaimed; and 1569 communicants had been added to the Churches. The meeting was addressed by Revs. R. C. Billing, M.A., Dr. James, Canon Ryle, J. McConnell Hussey, M.A., J. P. Chown, and Mr. T. A. Denny.

BRITISH MISSIONS.—The anniversaries of the Home Missionary, the Irish Evangelical, and the Colonial Missionary Societies were severally held in the Memorial Hall, on Tuesday, Wednesday, and Thursday evenings of the Union week. Samuel Morley, Esq., M.P., presided at the Home, Sir Charles Reed at the Irish, and Samuel S. Marling, Esq., M.P., at the Colonial meetings. All three institutions reported encouragingly respecting spiritual progress in their different spheres of operation, but all lamented the deficiency of pecuniary means for carrying on their manifold operations. The principal speakers at the *Home Society* were the Revs. H. Bathelet, Dr. Parker, and Dr. McEwen. At the *Irish*, Rev. Dr. McAulane, Rev. W. Fox (Cork), Rev. J. Macfadyen, M.A.; and at the *Colonial*, Revs. R. Wardlaw Thompson, W. Cuthbertson, J. C. McMichael, C. Chapman, M.A., and others.

THE BOOK SOCIETY.—The meeting was held in the library of the Memorial Hall, on Tuesday evening, April 30th; the Earl of Shaftesbury in the chair. The Rev. I. Vale Mummery, Secretary, read the report, which stated that the society had been 127 years in existence, and had distributed millions of books, tracts, and other religious publications. A tribute of respect was paid to the memory of the late treasurer, W. Kendle, Esq. There was a balance of £223 in favour of the institute. The meeting was addressed by Rev. Dr. Edmond, Benjamin Scott, Esq., City Chamberlain,

Revs. T. J. Gaster, Dr. Doudney, Samuel McAll, T. B. Smithies, Esq., and by Dr. Kalopothakes, of Athens. The chairman spoke in conclusion on the importance of the Society, and of the necessity of the colportage system for the dissemination of a pure and sacred literature.

THE RELIGIOUS TRACT SOCIETY.—The 78th annual meeting of this truly Catholic and well-known institution was held under the presidency of the Earl of Shaftesbury, on Friday evening, May 4th, at Exeter Hall. The issues of the Society during 1876 were 61,000,000 publications, the half being tracts. Four thousand Bibles and Testaments had been distributed as prizes to pupils of London Board Schools, 87,000 of whom were competitors. The income for the year was £152,529 7s. 9d., and expenditure £150,725 4s. 3d. The grants had exceeded £37,947, towards which only some £27,000 had been contributed, the balance being met out of the profits of the trading departments. The report was read by the Rev. Dr. Manning, the secretary newly appointed in the place of Dr. Davis, whose death was affecting referred to. The meeting was addressed by the Bishop of Gloucester, F. Peek, Esq., Rev. Morley Panahon, Sir Charles Reed, and others.

THE CONGREGATIONAL SCHOOL, LEWISHAM.—The annual meeting was held in the Memorial Hall, April 24th; Samuel Morley, Esq., M.P., in the chair. The Rev. Josiah Viney read the report, which stated that the school was in excellent condition, and that several pupils had passed the Cambridge Examination with honours; but that there was a deficiency in the annual income of £265. The admission of lay pupils was advocated. The chairman promised two prizes for success in French or German literature. The half-yearly election followed, when

six sons of ministers were admitted to the benefits of the school. The speakers at the meeting were Revs. Dr. Aveling, J. C. Gallaway, I. Vale Mummery, and T. Rudd, B.A.; also W. Hitchin, Esq., and Dr. Lockhart. The examiner, T. J. Sanderson, Esq., M.A., states in his report—"That I have seldom had to speak so uniformly well of any school."

MISSIONARY SOCIETIES' ANNIVERSARIES.—Gratifying meetings have been held of the leading Missionary Societies, viz., the Church, the Wesleyan, the Baptist, and, last but not least, that of the

LONDON MISSIONARY SOCIETY, the full account of which will be found in the *Missionary Chronicle* appended to this Magazine.

The reports of all the Societies are encouraging in the highest degree (except in relation to the funds), showing not only the progress of Missions,

but indicating that the whole world is preparing for the reception of the "Glorious Gospel of the Blessed God."

COUNTY UNIONS AND ASSOCIATIONS.—The month of April is usually the time for holding the spring meetings, hence reports are given of the Associations of Berks, Oxon, Cheshire, Cumberland, Devonshire, Derbyshire, Dorsetshire, Durham and Northumberland, Essex, Gloucester and Hereford, Hampshire, Norfolk, Wilts and East Somerset, and Yorkshire, having held their annual or half-yearly meetings. The Burials Bill, the Eastern Question, and Disestablishment have formed prominent topics of discussion; but pre-eminently that of the Finance Scheme, about which considerable diversity of opinion obtains among the Churches. The need of greater evangelising efforts and of more adequate support for ministers is acknowledged by all; time will show how the object can be best realised.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE FORTY-SEVENTH ANNUAL MEETING.

THE BUSINESS MEETING

was held on Monday evening, May 7th, at the Memorial Hall. In consequence of the discussions in Parliament on that evening respecting Mr. Gladstone's Resolutions, H. Richard, Esq., M.P., could not preside. The chair was occupied by the Rev. Dr. Aveling.

Prayer was offered by Rev. S. W. McAll, M.A. The Rev. A. Hannay read the report, which was formally adopted. Resolutions on the Finance Scheme, and recommending the continuance of James Spicer, Esq., J.P., as Treasurer, and Rev. A. Hannay as Secretary, and Messrs. T. Devitt and H. Jones as Auditors for the ensuing year, were rapidly passed.

The Rev. J. Baldwin Brown, B.A., was elected Chairman for 1878.

Rev. J. H. Wilson read a brief report, as required by the Trust Deed, on the finance and general condition of the Memorial Hall.

THE PUBLIC MEETING

of the Union was held on Tuesday morning at Westminster Chapel, Henry Richard, Esq., M.P., in the chair. After a brief devotional service, the President read his Inaugural Address on "The Relations of the Temporal and Spiritual Power in the Different Nations of Europe."

The Report of the Special Committee on Intemperance was distributed through the meeting, and was taken as read. A resolution was proposed by William Orosfeld, Jun., Esq., of Liverpool, seconded by the Rev. W. Cuthbertson, B.A., and supported by Samuel Morley, Esq., M.P., and Edward Baines, Esq.

A resolution on the Opium Trade was proposed by the Rev. J. F. Tinsling, B.A., seconded by the Rev. T. Gilfillan, and supported by Rev. Dr. Mullens.

The Revs. R. W. Dale, M.A., Dr. Henry Allon, J. G. Rogers, B.A., Newman Hall, LL.B., spoke to a resolution in support of the Right Hon. W. E. Gladstone's Resolutions on the Eastern Question.

A petition was adopted requesting Parliament to pass a Bill for closing public-houses on the Lord's Day.

On Friday morning, May 11th, the Assembly met in the Memorial Hall; Mr. Richard, M.P., in the chair.

THE GOVERNMENT BURIALS BILL

was earnestly discussed by Rev. W. Fox, of Cork, delegate from Ireland; Rev. J. Browne, B.A.; J. Carvell Williams, Esq.; and Rev. Samuel McAll.

A petition against the Bill was unanimously adopted.

THE AGGRESSIVE WORK OF THE CHURCHES

was the principal topic of the morning. Two important papers were read preparatory to the discussion,—one by Rev. J. A. Macfadyen, M.A., "On the demand for systematic and aggressive work both in the towns and villages," and the other by Rev. John Foster, "On the importance of such work being connected with and controlled by the Churches."

THE EVENING MEETING

was an open one for illustrating Free Church Principles. The chair was taken by J. Barran, Esq., M.P., and was addressed by Rev. D. Jones Hamer, "On the pretended claims of the High Church Party;" by Rev. A. Mackennal, B.A., "On the obligation of Dissenters to seek the separation of Church and State;" and by Rev. J. G. Rogers, B.A., "On the Erastian theory of Establishments."

News of Our Churches.

MINISTERIAL CHANGES.

REV. W. ADAMS, in consequence of ill-health, has been compelled to retire from the pastorate of the united churches at Stapelton Road and the Tabernacle, Bristol.

REV. T. H. BROWN, of Nottingham Institute, has accepted the charge of the church at Wolverton.

REV. J. P. RITCHIE, of Bradford, Yorkshire, has undertaken the pastorate of the church at Peasley Cross, St. Helen's.

REV. P. BARNES, of Ashton-on-Mersey, is removing to Royton, near Oldham.

REV. W. J. MEER, late of Nottingham Institute, has been invited to the pastorate of Knutsford, Cheshire.

REV. A. PRENTICE has resigned his charge at Thurso, and applied for

admission to the Established Church of Scotland.

REV. T. RUSTON, of Barton-on-Humber, has become pastor of the church at Long Buckley.

REV. D. SMITH has consented to recall the resignation of his charge at Laurence Kirk, Kincardineshire.

REV. F. LAMB, of Alston, has been inducted to the pastorate of the church at Cumnock, Ayrshire.

REV. F. BINNS has resigned the pastorate of St. James's Street Church, Nottingham.

REV. J. M. NEWLAND has been compelled by ill-health to resign his charge at St. James's Street, Newport, Isle of Wight.

REV. T. P. HOOKER has removed from Holbeach to Baldock.

REV. J. E. DOBSON purposes leaving his present charge at Gainsborough in September next.

REV. RICHARD WRENCH, late Wesleyan minister, has accepted a call to Shaldon, near Teignmouth.

REV. F. HALL, of Kipping Chapel, Thornton, Bradford, is about to enter on the pastorate of the "Upper Chapel," Heckmondwike.

REV. R. A. CLIFF has resigned his pastorate at Halesworth, in order that a reunion might be effected between the two churches in that town, which have been divided for about ten years.

REV. JAMES GRANT was inducted into his charge at Innerleithen, on Sabbath, 8th April.

REV. S. YATES has accepted the charge of the Congregational Church at Spalding.

ORDINATIONS.

REV. J. K. KIRBY, of Nottingham Institute, was ordained pastor of the Mount Pleasant Church, Glossop, on April 10th. The Rev. F. S. Morris gave an exposition of Congregational Principles, the Rev. Joseph Oddy offered the ordination prayer, and the Rev. Arthur Hall delivered the charge. The Rev. Professor Paton, M.A., addressed the church.

REV. A. KLUNT was ordained at Billericay, on Thursday, the 12th inst. The Rev. Dr. Stoughton spoke on Congregational Principles, the Rev. A. E. Lord offered the ordination prayer, the Rev. S. Newth, D.D., delivered the charge, the Rev. G. L. Herman preached to the people.

REV. J. DEAN was ordained at Wigston Magna, Leicestershire, on Tuesday, April 17th. The Rev. S. T. Williams spoke on Church Principles, the Rev. E. Hipwood asked the questions, the Rev. H. Bell offered the ordination prayer, the Rev. T. Mays gave the charge, and the Rev. J. M. Wright preached on Church Prosperity.

REV. R. PAGE was ordained at Chalfont, St. Giles, on May 1st. The Rev. G. Bainton gave an exposition of Congregationalism, the Rev. W. R. Orr offered the ordination prayer, the Rev. E. Pikes gave the charge to the pastor, and the Rev. J. Dixon addressed the church.

REV. C. A. LYON was ordained at Albert-street, Rugby, on April 24th. The Rev. S. Newth, M.A., D.D., delivered the introductory address, and the charge to the pastor. The Rev. W. P. Lyon, B.A., offered the ordination prayer, and the charge to the church was delivered by the Rev. E. Delf.

REV. W. A. GUTTRIDGE, B.A., was ordained at the Victoria Road Church, Cambridge, on the 23rd of April. An address on Free Church Principles was delivered by the Rev. G. S. Barrett, B.A. The ordination prayer was offered by the father of the pastor, and the charge to the people was delivered by the Rev. Dr. Robertson. The charge to the church was given by the Rev. J. McClune Uffen.

REV. A. FLOWER was ordained at Dudley Street Church, Kidderminster, on Wednesday, May 2nd; the Revs. John Flower, J. E. Flower, M.A., Clement Clemance, B.A., George Hunsworth, M.A., and others taking part in the service.

NEW CHAPELS, CHURCHES, &c.

THE new church in the Hesale-road, Hull, was opened on Thursday, April 12th, by the Rev. John Hunter, of York.

THE new church at Chertsey was opened on April 10th. The dedicatory prayer was offered by the Rev. Robert Tuck, of Bromley. The morning sermon was preached by the Rev. G. S. Barrett, and that in the evening by the Rev. Newman Hall, LL.B.

THE new iron church at New Swindon was dedicated April 1st, when a sermon was preached by the Rev. Dr. McAulane.

The new Union Chapel at Portishead, Bristol, was opened on April 24th. The sermons were preached by the Rev. H. Allon, D.D., and the Rev. Arnold Thomas, M.A.

The new chapel at Wattisfield, Suffolk, was dedicated on April 27th, when a sermon was preached by the Rev. J. Stoughton, D.D.

The memorial-stone of a new church at Leytonstone was laid by S. Morley, Esq., M.P., on May 2nd.

The new Congregational Church, Tredegar, was opened April 26th, when sermons were preached by the Revs. W. Jansen Davies, and Henry Oliver, B.A.

The memorial-stone of the new Congregational church at Edge-hill, Liverpool, was laid May 3rd, by W. Crossfield, Esq., J.P.

The Croft Chapel, Hastings, was re-opened on May 1st, by a sermon from the Rev. Dr. Parker.

DEATHS.

THE REV. E. ROBERTS, of Coedpoeth, North Wales, has been called to his rest.

THE REV. B. COTTON MATHER, LL.D., for many years missionary at Mirzapore, North India, died at North Finchley, on April 21st.

THE REV. T. WALLER, of Wingham, Kent, died April 11th, aged 70 years.

THE REV. W. AYRE, of Morpeth, died on the last day of April.

THE REV. JOHN SMITH, pastor of the Congregational Church at Witheridge, Devon, died on the 14th of April.

Managers' May Meeting.

THE usual May Meeting of the London and Country Managers of the *Evangelical Magazine* was held at the Guildhall Coffee-house, Gresham-street, after the Missionary sermon at New Surrey Chapel on Wednesday, May 9th.

The following were present:—The Rev. J. Viney, the treasurer, in the chair; the Rev. H. R. Reynolds, D.D., the Editor; the Rev. Drs. H. Allon, T. W. Aveling, A. M. Brown, J. Kennedy, E. Mellor, A. Raleigh, A. Thomson, J. Young; the Revs. S. B. Berge, R. Bruce, E. R. Conder, J. Fleming, J. C. Harrison, S. Hebditch, W. P. Lyon, A. Macmillan, I. V. Mummery, S. Pearson, W. Roberts, and W. M. Statham.

Among the visitors were the Revs. Dr. Mullens, R. Ashton, J. G. Rogers, A. Hannay, J. H. Wilson, W. Marshall, C. F. Vardy, E. Jukes, J. S. Bright, S. March, C. B. Reed, E. R. Palmer, D. Jones, B. Dale, &c.

The Chairman congratulated the Managers on the appointment of their new editor, Dr. Reynolds, assuring him of their hearty co-operation and earnest prayers that all needful wisdom and grace might be afforded him for the discharge of his important duties.

Dr. Reynolds cordially acknowledged the kind and generous way in which he had been welcomed to his new post, and said that with the united and constant assistance of old and new friends of the Magazine, he anticipated for this venerable, but valued friend of Missions, of Christian philanthropy and of spiritual religion, a gratifying future.

Dr. Mullens, Dr. Allon, and others who were present, delivered brief addresses, and urged the desirableness of sustaining and extending the circulation of a periodical which had rendered such good service in the past, and which was greatly needed at the present time.

The Treasurer stated that during the last year the Sacramental collections had been larger than ever, and that during the last twelve years upwards of £2,500 had, by this means, been added to the *Widows' Fund*; and he set forth the importance of augmenting this source of revenue, so that the number of grantees might be increased.

The best thanks of the meeting were accorded to the Rev. J. Viney and the Rev. I. V. Mummery, for their valuable services.

[JUNE, 1877.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—Anniversary of the London Missionary Society.

THE EIGHTY-THIRD Anniversary of the LONDON MISSIONARY SOCIETY took place under auspices calling for devout gratitude to the Giver of all good. Although the financial depression which has prevailed during the past year has seriously affected the funds of some kindred institutions, the income of the Society has suffered but little in consequence, while the Directors have been enabled to enlarge their work by setting on foot new spheres of operation. The Society's friends and constituents met in large numbers at the various services, and evinced much interest in the statements and appeals which were laid before them.

The preliminary prayer-meeting took place, as usual, at the Mission House, on the morning of MONDAY, May 7th, when the Directors and officers of the Society were joined by a few friends, and the Divine blessing was sought on the services of the week.

The Annual Meeting of DIRECTORS was held in the BOARD ROOM on the afternoon of the SAME DAY, at which the attendance of ministers and laymen from all parts of the kingdom was large and influential.

The usual sermon was preached on WEDNESDAY morning, by the Rev. CHARLES H. SPURGEON. Its locality was changed from Surrey Chapel to CHRIST CHURCH, the new building in the Westminster Bridge Road. Mr. Spurgeon selected as his text verses from the Book of Joshua, chapters vii. 3 and viii. 1. He also read and expounded Psalm cxvi. In the evening of the same day, the Rev. NEWMAN HALL, LL.B., preached in WESTMINSTER CHAPEL, to young men and others, from Hebrews vi. 11. The Rev. R. H. LOVELL read the Scriptures and offered prayer.

ANNUAL MEETING IN EXETER HALL.

The attendance of the Society's supporters at this gathering, which took place on Thursday morning, May 10th, if not equal to some former years, was nevertheless large, the spacious building being well filled. The Right Hon. the EARL of NORTHBROOK, late Viceroy and Governor-General of India, occupied the chair.

The proceedings began by the Rev. ROBERT ROBINSON, the Home Secretary, giving out the hymn—

“Stand up, stand up for Jesus!

Ye soldiers of the Cross;”

which was sung with great spirit by the assembly; and prayer was offered by the Rev. W. F. CLARKSON, B.A., of Lincoln.

Lord NORTHBROOK, who on rising was loudly cheered, said:—

“The only reason which occurs to me to explain why I myself, who have had no connection with this Society, have been asked to preside upon the present occasion is that those who direct the movements of the Society desire at this time to show their sympathy with other missionary societies; and especially engaged as they are in the great work in Central Africa, in association with two other great missionary societies, by asking one who is connected with the Church Missionary Society to preside here to-day, to join, if possible, the ties of sympathy and affection still closer which now exist between these two. For my own part, if I may be allowed to say one word as to the reason why I accepted the invitation as a privilege and an honour, I would refer to the fundamental principle of this Society, because I entertain the strongest opinion that that fundamental principle of yours is a sound one; and that in endeavouring to extend, by the help of God, the blessings of Christianity over the length and breadth of the world, it is not wise to endeavour to bind native Christians to any particular form of church government, but that the course which this Society has taken of leaving the native

church upon all such matters free scope and discretion is one which will tend to a more solid development of Christian societies than any attempt made in the other direction.

“I have read the reports which have been placed in my hands with the greatest interest, and it is a source of satisfaction to find that the work of the Society is, by God's blessing, sound and good throughout.

“Upon the work which this Society is undertaking in Central Africa I would say a few words. The Society undertakes to occupy a central position in the interior of Africa between the Church Missionary Society to the north and the Presbyterian mission to the south. The expedition which has been sent by the Society has but recently left these shores, and it is only in the course of a few weeks that it will proceed from the shores of Africa, opposite Zanzibar, to its destination on the distant lake. Who shall say, as years roll by, what the effect upon Africa will be of these three great missionary undertakings for the progress of Christianity, for the development of civilisation, and for the destruction of that fearful curse of mankind, the African slave trade?”

INDIA.

The only part of the field of labour of this Society of which I can speak from any personal knowledge is British India. It is very gratifying to me to find that at present the largest number of English missionaries connected with this Society attached to any one portion of the world are engaged in missionary work in India, and also that the Society desires and intends to increase its strength there.

"It is satisfactory to find that the reports of the missionaries of this Society in India give hope of progress, and that they, in connection with all those who have been of late connected with missionary work in India, appear to see signs of some movement among the people which give hope that ere long there will be some great development of the Christian religion in that country. It is especially gratifying to find that this Society has taken up in earnest the work of the Zenana missions, whereby, if carried on judiciously—for it requires great caution—access may be obtained to the women of India, and especially to those of the higher classes. I believe there is now an earnest desire among the higher classes of ladies of India to acquire a thorough English education, and that desire can hardly be gratified unless by the self-sacrifice of English ladies who will devote themselves to this work. The labours of this Society in India are far more important in the South than they are in the North, and, therefore, I myself have had little opportunity of coming in contact with those labours. This I know, however, because I have long been connected with India, and know well the names of those men who have been looked up to more than others in the missionary field there—this I know, that your foreign secretary, Dr. Mullens, is one of those who, of all others, have been looked up to as the leaders of missionary work in that country. And of those

who are now, or have lately been, in India I would mention Mr. Sherring, one of the Society's missionaries, whose station was at Benares, a man of great learning and of great sympathy with the natives of India of all classes and ranks, who has not only done good work as a missionary at Benares, but has published some valuable works upon the manners of the Hindu tribes there. The position of the Government of India in respect to the spread of Christianity in that country is well known. There need be no fear that the expression of the desire that the people of India should become Christian, on the part of one connected with that Government, should be in any way misinterpreted. In India we have no State Church. In India the Church of England is merely placed there for the purpose of giving instruction to those who were connected with, and who went out in, the service of the East India Company. It is necessary in a country consisting, as it does, of so many different people professing so many different religions, that Government should be disassociated from religion. And the people of India know well that while individual Englishmen rightly do their best to spread their own religion, in the same way as individual Mussulmans and individual Hindus do the same, that perfect equality before the law exists among all, and that no man is favoured or prejudiced by his religious belief."

SELF-SUPPORT.

Turning from the particular work of this Society to the general tenor of the reports of the last few years, I think one who is not connected with the Society cannot fail to be struck with the vigorous, manly tone of the reports of the missionaries.

“The Rev. Jacob Walker, in speaking of the work of the native Church, said, ‘I advise them to unite with me at once in earnest prayer for God’s blessing, and to work hard, as well as pray.’ This tone, as it appears to me, extends through the whole reports of the missionaries and through the whole report of the Directors. All through it is, ‘Let us see work done, and the native churches help themselves; let them not lean upon English missionaries; let them educate clergymen of their own, who will relieve English missionaries to serve and go elsewhere,’—vigorous native churches, rising into existence in all parts of the vast field of operations of the mission. ‘Self-help,’ as the Directors say, ‘is an essential feature of true progress;’ and it seems that the efforts of the Society in this direction have been crowned with much success, and that they have been enabled of late years to liberate fifty or so of their own English missionaries, their place being taken by native clergymen, so that other fields of labour may be occupied. It seems to me, then, so far as I am able to judge by the Report of this Society, that you who are deeply interested in its welfare may regard its operations with confidence, and with the assurance that by the blessing of God a great work is being done by the Society in every part of the world where it has been enabled to place its missionaries; and my sincere desire and wish is that the Society may prosper, that the liberality of those who are interested in it may be called orth year by year to greater efforts,

and that they may be enabled to increase its field of blessing and usefulness in other parts of the world than those which are now occupied. This is the time of the year in which many of the meetings of the great English Christian and eminently Protestant societies are held in this room, and it is difficult for one—assisting as I am to-day at one of the most important meetings of not the least important of those societies—to forget that, at the time we are meeting here to assure of our sympathy and support those who are endeavouring to spread the blessings of Christianity throughout the world, in one not unimportant portion of the world war has been declared, and every day we are expecting to hear of the conflict of arms in the East. This would not be the occasion to express any opinion that might in any way be contrary to the feelings of any person here present; but of this I am sure, that we all of us must feel a hope that ere long peace may be restored; and there is no one, I am satisfied, who does not also feel a hope that when peace is restored, it may be coupled with the greatest security for the good government of the Christian populations there. I will express one more most fervent hope, that those who consider the important and delicate questions which may arise may do so in a spirit of calmness; that the people of England will support what I understand to be the feeling of this country—the endeavour, if possible, to limit the area of the conflict, and at any suitable opportunity, to secure a permanent peace.”

The Rev. Dr. MULLENS, the Foreign Secretary, read extracts from the
ANNUAL REPORT.

During the past year, in their home life, the Directors of the Society have been occupied with an unusual amount of work. In several of the Society's principal missions important questions came up for settlement which required grave and prolonged consideration ; but among these home matters there is one—the increase in the number of their students—which has called forth great thankfulness. In recent years the Society has lost a large number of able and faithful missionaries. At the same time the claims of the great Eastern Empire were growing more pressing. They felt that, though a limited number of candidates was coming forward, and vacancies were substantially filled, yet the Society was suffering from a lack of men. Earnest prayer was offered to the Lord of the Harvest that He would Himself call out and designate men for this extension of His kingdom. During the last twelve months no less than thirty-five offers of service have been made to the Board for the general work of the Society. They have come from all parts of the country, from young men in many grades of society and varieties of employment. Not a few have been made by students in college, and that with the approval and endorsement of their tutors. Of these offers sixteen have been accepted, and the Society has now on its roll no less than forty-six students. During the year the Directors have been able to send out seven new missionaries, of whom one has proceeded to China, two to the Matebele Mission in South Africa, and two to Central Africa, and three ladies have gone for the first time to the Madras Presidency in connection with the Zenana Mission and female education. Last year the Directors reported that the Society had lost ten missionaries by death or retirement. They have on the present occasion to report the loss of nine—th Revs. R. B. Taylor, Dr. Nisbet, W. Alloway, A. Joyce, J. T. Wesley. The Society has also lost the valued help of four other brethren, who have retired from its service through sickness or length of years. Several valued brethren, whose age had necessitated their retirement from active missionary life, and who were rendering welcome service at home, have also been called away. The Rev. C. Rattray, the Rev. E. A. Wallbridge, the Rev. Rogers Edwards, the Rev. George Gogerly, the Rev. Dr. Mather, so summoned home, ripe in years and honours, form a noble band of veterans. While the Rev. Clement Dukes, Mr. E. Lewis, and Mr. George Wood, of Manchester, Sir Titus Salt, and Mr. Henry Spicer, of Highbury and Putney, gave liberal gifts and willing service which were true additions to the Society's strength.

AGENCIES OF THE SOCIETY.

During the last ten years a great change has been in progress in the position occupied by the English missionaries. Before that time, in not a few cases, they had charge of churches, English and native, which could no longer fairly claim such aid from a missionary society. In 1866, there were seven English churches in our mission field, supplied by missionaries of the Society, which now are wholly independent of its care. There were also forty-three native churches, which were then under the direct charge of English missionaries, which now are taught entirely by native pastors, or by English or other ministers, also independent. The work once carried on by the Society's missionaries in these fifty cases still exists, is strong and vigorous, and, indeed, may justly be regarded as having reached a higher stage of Christian life. But that elevation and advance have left fifty English missionaries free to take other forms of service, and specially the aggressive side of missionary life. The Tahitian group of stations has three missionaries, where it had six; the Harvey Islands have two, instead of five; Samoa six, instead of ten; the Loyalties three, instead of five. No church has been given up, no station has been abandoned. On the contrary, the out-stations are more numerous than ever, and their character stands deservedly high. Nor is this all. While this readjustment has been going on year by year, new ground has been occupied, the old stations in great cities have been strengthened. With growing years the area of the Society's aggressive efforts has greatly extended, and never was its teaching power exerted over so wide a range of territory, or were so large a number of native people, Christian or heathen, affected by its influence as at the present time. Never was so large a proportion of its best agencies employed in fulfilling its direct purpose of evangelising the "unenlightened" among the nations, as in the year gone by.

FINANCES OF THE YEAR.

The stagnation of trade, which has so seriously affected the comfort and the prosperity of the country at large, has not exerted any great influence upon the funds of this Society. While in 1875 the ordinary income from subscriptions, donations, and collections amounted to £62,563, during the past year, including a donation on annuity of £2,000, it has amounted to £63,664. Special contributions desired for the Central African Mission have been received to the amount of £5,398, in addition to the £5,459 contributed last year. Legacies, which generally reach an average of £6,000, and in May, 1876, amounted to £8,814, at the present time have amounted only to £3,963. The Directors, therefore, instead of having a

balance in hand, are called upon to face a serious deficiency on the ordinary outlay of the year, amounting to £3,848. The interest of the young in the Society's work has again been strikingly manifested in their New Year's Offering for the missionary ships. At the beginning of 1877, as a result of the cards returned to the Mission House, £5,000 were received as contributions, and 14,000 copies of the book, "Faithful unto Death; or, the Martyr Church in Madagascar," by the late Rev. W. Ellis, were issued to the successful collectors.

The expenditure of the Society has been unusually heavy during the year. Several of the special items named are already provided for by special contributions invested on their behalf in previous years. Among these may be specially noted the provision for the extra outlay in China, which has been drawn from the reserves. But, because the Society's work in every part of the world is vigorous, and is receiving a blessing which calls for the warmest thanksgiving, the ordinary expenditure continues steadily to increase; and with the moneys raised and expended at the stations (amounting to £22,227) the total of the year has amounted to £117,445. Continued liberality, therefore, as well as warm affection and fervent prayer, is needed to maintain these useful labours.

NATIVE CHURCHES.

The Directors have often spoken in their reports of the native churches which have been gathered through the labours of the Society's missionaries. These churches are growing stronger every year, and their members steadily increase in number. It is specially in the older and stronger missions that devoted Christian young men have been taken under special training for pastoral work, for school teaching, and as missionaries and evangelists to their heathen fellow-countrymen. At present some twelve theological classes or institutions are being maintained for this purpose; and at times they contain as many as two hundred students. The number, standing, and character of these native brethren continue steadily to rise; the native churches are largely increased by their efforts; and certain branches of new missions are placed entirely in their hands. In the Madagascar Mission a considerable number of such pastors and missionaries are serving the churches. The mission report forty-five pastors and evangelists of a higher class; and three hundred and nineteen as included in the second rank. Some of the principal pastors in Madagascar are well-known by name to the Society's friends; and some who were the helpers of their brethren in the dark days, like Andriambelo in the capital and Razaka in Vonizongo, still live among them in usefulness and honour. But the

younger pastors also are taking a fair share in the guidance of the native churches, both in their spiritual life and worship, and in the education of their children, and they bid fair to follow in the footsteps of their excellent predecessors. In the South Sea Mission the older native churches enjoy the services of many excellent pastors, who have been carefully trained in the institutions in Tahaa, Rarotonga, Samoa, and Lifu. The reports of the Society have often referred to the pastors in Tahiti, Borabora, and the Austral Islands; to those in Rarotonga, Mauke, Atiu, and the Penrhyn Islands. The Samoan Mission, with its large number of churches and its wide range of work, is also strong in native ministers. For a long series of years, in the Malua Institution, Dr. Nisbet and Dr. Turner have been training native young men, as teachers of their countrymen, by a course of instruction which has spread over several years. By degrees the churches, even in remote villages, have been well supplied with these brethren.

MEDICAL MISSIONS.

Among their indirect efforts to benefit the people around them, many missionaries of the Society devote no small amount of time and thought to the healing of disease. Next to their directly spiritual work of enlightening the minds of old and young, and leading them to the Saviour, nothing is more useful or important than human endeavours to alleviate the sufferings of the sick and injured. Among Eastern peoples, and especially barbarous tribes, the ignorance which prevails in regard to diseases and their remedies is extreme. Even the simplest laws of health, and the simplest precautions for its preservation, are unknown, while the warm climate, the rapid changes of temperature, and their light dress, leave the people exposed to a variety of perils which seriously affect the lives of the community. Most educated Englishmen understand something of these things, and most travellers for their own comfort carry medicines and can use them. In Egypt, in Palestine, and the East generally, every English traveller is deemed a *hakim*, or doctor, and will find himself constantly appealed to for aid to the diseased. A large number of the Society's missionaries are constantly appealed to in this fashion, and a great many of them have acquired an acquaintance with a considerable range of diseases and of their mode of cure. Few can tell the amount of good done by these simple efforts among tribes and people who know almost nothing of diseases and their remedies. The relief of suffering may be a mere temporary blessing; but it has much more than temporal effects. Deeds of kindness appeal to the feelings and to the heart. The Christian healer can assure the sufferer of a Divine sympathy more tender, more enduring, which goes deeper into our wants and pains than any human hand can do.

THE MISSION IN CHINA.

During the past year the work of the Society in China has given to the Directors and to the missionary brethren great satisfaction, and has received an unusual blessing. The eight principal stations of the mission have been well supplied with both English and native missionaries; their strength and usefulness have been sustained by steady and earnest labours, and the result is that, under the Divine blessing, no fewer than four hundred adults have been baptised during the year. It is with great thankfulness that this fruit of faithful toil has been gathered in. China forms one of the most promising fields of labour cultivated by the Society. A very interesting report comes from Peking, from the Rev. Dr. Edkins, who in April last reached that city once more, after his visit to England. Dr. Edkins found the work growing strongly on every side. His visits to the country stations had to be repeated, and within eight months no less than fifty-three persons were baptised. The mission at Hankow, six hundred miles up the River Yang-tse, is well known to the friends of the Society. It is strong in numbers, carries out a broad plan of Christian labour, including a medical mission, and from the first has received a great blessing; but never before have the Directors received an annual report which called forth such devout gratitude as the report of the past year received from the Rev. Griffith John. The story is truly extraordinary; so abundant has been the fruit which the brethren have gathered in. Strange and gratifying as this intelligence from Hankow may appear, the Directors thankfully report that they have equally pleasant information from the mission in Hong Kong, and from its branch mission in the district of Poklo. Here it is evident that the faithful and long-continued labours of the pastor are beginning to bear very so'id fruit. The total number of converts baptised in the two stations last year was 151.

MADAGASCAR.

Mission work in Madagascar continues to grow in strength and solidity as the years go by; and as it assumes that settled shape, and secures more completely that adaptation to the existing needs of its people, which have been the special care of the Directors during the last few years, the country stations have grown more numerous. Several model churches have been completed, and the agencies for promoting education have been greatly multiplied. The number of well-trained evangelists and school teachers is steadily on the increase. Both the College and the Normal Schools are telling with greater power on the churches and on the young. The central churches and congregations of the mission in Imerina and the

Betsileo have naturally made the greatest progress. Yet the majority of the members, even of the Imerina churches, are but young Christians. The statistics of the congregation show something like sixty thousand professed members, among a quarter of a million of adherents and worshippers, who have placed themselves under Christian instruction. Satisfied that these congregations are in good hands, and that only time will secure for them the training and the progress which the friends of the Society desire on their behalf, it is to the outlying districts that the Directors in recent years have turned with special interest. And it is because they know them to be specially ignorant and backward that they have pressed the English missionaries to settle among them. Four years ago the Rev. J. Pearce, with singular devotion, offered to take the Sihanaka province under his charge. During the past two years no less than six journeys have been taken by other brethren to other distant districts, to examine, counsel, and aid their backward people. Ere long it is hoped that, by such visits, the influence of the Mission will be felt to the extremities of the island.

The active Christian efforts described in these reports, may well suggest to the mind of a Madagascar missionary the busy scenes by which he is surrounded, as the months of the year close in. When the southern spring begins to stir the waking life in field and forest, and the first October rains have softened the soil, burnt hard by the strong winds; when the forest puts forth its tender leaf, and the brown hills grow green with the new grass; the mass of the people, of all ranks, go forth to till the fields from which, year after year, so large a portion of their sustenance is derived. Over the wide level of Imerina, in the sheltered valleys around its borders, upon the countless terraces of the Betsileo hills from morn till eve, the strong-armed husbandmen, with their iron spade, throw the huge clods open to the air, then turn the bubbling runnels over field, and slope, and terrace, till the earth grows soft and spongy and level, such as the rice-plant loves. Meanwhile, in their gay nursery, the seedling plants, thick clustered together, have been growing strong and green; and at length the village households, men, women, and children, carry forth the little bundles of shoots, and plant them in merry haste over every field and every terraced hill; and make holiday together; then leave the fields to rest. And when the tropic rains have fallen, and the fountains run with music; when the thunder peals among the red hills, and the shapely fields are flooded to the full, the feathery ear hangs forth its precious grains a hundred and fifty fold, and in their quiet resting-places the people wait till the full corn is golden in the sun; God's harvest-gift, to satisfy

the desire of every living thing. Thus busy and pleasant is the earnest life in the young church of Madagascar ; so bright and green and fair is the garden of the Lord now cultivated widely in the souls of its simple people. In the many Sabbath congregations scattered over the land the cry is heard : Break up the fallow ground, for it is time to seek the Lord. In the hundreds of schools, in the hearts of old and young, the fair plant of righteousness and knowledge and faith is being nourished and strengthened. It was in the rude days of ignorance that the first labourers went forth to till and dig and sow. Rough and hard was their toil ; but they sowed good seed in the Master's field. It was nurtured in dark times. Fire, storm, and tempest fell upon it ; in all but hidden corners it was trampled down or swept away. But the stormy time has passed. Peace, order, union, have come again. Stayed are the cruel wars ; the feudal rule has softened ; the desolated villages are refilled ; in every market-place appears the old man stooping with his staff for very age ; while the streets of the cities are full of boys and girls playing in the midst thereof. A multitude of willing workers, dissatisfied except with the best, are toiling in the fruitful field ; and busy hours in churches, schools, and classes, in visits to the sick, the ignorant, the neglected, are nurturing the plant of grace and giving it fair play. As we contemplate this scene of healthy, holy service, involuntarily we take up the old words—"Lord, Thou hast been favourable to Thy land : Thou hast brought back the captivity of Jacob." "Break forth into joy : sing together, ye waste places of Jerusalem ; for the Lord hath comforted His people, He hath redeemed Jerusalem." "Violence shall no more be heard in Thy land : Thou shalt call Thy walls salvation, and Thy gates praise." "Israel shall blossom and bud and fill the face of the world with fruit." While English ministers and native workers teach and visit, preach and pray ; while old and young apply steadily the new lessons patiently pressed upon them, the whole community, though children in the faith, are growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Instruct them still, and give them time ; and "He who hath begun a good work in them shall perform it until the day of Jesus Christ."

"For the Lord our God shall come,
And shall take His harvest home ;
From His field shall in that day
All offences purge away ;
Give His angels charge at last
In the fire the tares to cast ;
But the fruitful ears to store,
In His garner evermore."

THE MISSION IN INDIA.

For a long series of years a succession of missionaries and native evangelists have preached the Gospel to the people of Bengal, in cities and in villages, in special buildings, under trees, and by the roadside.

The painful famine which has now prevailed for several months in South and Central India has necessarily occupied the best attention of the Indian Government and the thoughtful care of its most able and humane officers. Many of our own converts are involved in it with their neighbours, and are doing their share not only in bearing it themselves, but in helping others in their great need.

Among the most pleasing signs of advance in the Travancore Mission, is the establishment of a Union among the churches for the purpose of mutual counsel and the extension of Christ's Kingdom among their heathen countrymen. This Union has now taken the form of a church council. The members of the council are the eleven ordained native pastors, and representatives from each district, annually elected by its churches. In recent years four such Unions have been formed amongst the churches of the Society in British Guiana, in the Cape Colony, in Madagascar, and in Travancore. These associations are not only a proof of progress, but are themselves an additional and valuable instrument of promoting progress to higher degrees.

NEW GUINEA.

In New Guinea the past year has been one of very great trial, though in the earlier, the Papuan branch of the mission, decided progress has been made. The eleven islands in Torres Straits are still occupied by the native missionaries, with the two stations on the mainland; and as the station at Somerset has become more exposed to danger, Mr. Macfarlane has now settled on Murray Island, in the midst of these scattered settlements. Fearing that their teachers were going to be removed, the people of Saibai and Katau came in large numbers as a deputation to Mr. Macfarlane, begging that they might be allowed to remain. On Darnley Island the same request was urged; and great was the satisfaction felt when its people found their wishes agreed to. The mission on these islands is only four years old, but the change in the habits of the people is already great. Amongst others, Signor D'Albertis, the Italian naturalist, bears testimony to the beneficial action of the native teaching, and says that "the London Missionary Society may be proud of two such teachers as Elia and Lochat, who are eminently qualified to reform the wild tribes, and to prepare the

ground for future settlements." On the 21st of August last, barely two years from the date of her first arrival at Cape York, the *Ellengowan* completed her sixteenth voyage among the Society's stations in Torres Straits. Being very much out of condition she has been sent to Sydney for thorough repair, and it is hoped that she will be ready for service in June. The mission on the eastern side of the Papuan Gulf, and on the south face of the eastern peninsula of New Guinea, has not prospered, but has been called to suffer to an unusual degree. In the neighbourhood of Yule Island, a savage tribe from the interior suddenly attacked and killed Dr. James and Mr. Thorngren, who were visiting that coast as naturalists, and placed the lives of the native teachers in danger. The members of the mission at Port Moresby having been decimated by disease, the mission family was removed to Cape York and Sydney. Regarding the results of his recent visit and of the work which he carried on in Eastern New Guinea for two years, Mr. Lawes writes in very hopeful terms.

Dr. Mullens referred to the work going on in Africa, and thus concluded:—"The children of the Egyptian fellah lisp the name of Jesus; the scholars of our Hottentot schools, with wondrous harmony, sing the Saviour's praise. Zulus and Kafirs, Basutos and Bechuanas, have gathered into Christian churches and read in their own tongue the wondrous Word of God. No superstition is strong enough to withstand His truth; no condition is too degraded to be reached by His forgiving and healing power. None are too vile for them to purify and save. Come, then, to His feet, ye nations and people, dwellers in these new lands. We seek not your gold and diamonds, your ivory and pearl. 'We seek not yours, but you.' Ye are yourselves the jewels, long hidden in the mine, discovered and revealed at last, to be polished by His tender skill and care, to brighten in the light of His gracious smile, to be worn for ever on His heart. Come, listen to His loving words. 'The year of My redeemed is come.' Long have you suffered bitterly at the hands of cruel and wicked men. Phœnician and Arab, Turk and Egyptian, native prince and native conqueror, have harassed, and enslaved, and destroyed you. But their day is over; their system of slavery is doomed. 'Righteousness is the girdle of His loins, and faithfulness the girdle of His reins. He has waited long; He has wept over your sorrows; but His day has come. No enemies can resist His will. In the face of all powers, in the earth and under it, He says 'Ye are mine,' 'Who is there that shall pluck you out of Mine hand?' And if you ask in wonder, Who is this strange Redeemer—Lord of heaven and Lord of earth? He gives you this as answer, 'It is I who speak in righteousness: Mighty to save.'"

THE FIRST RESOLUTION.

"That the report, passages of which have now been read, be adopted; and that it be published and circulated among the members of the Society. That this meeting joins the Directors in thanking God for the great progress which has been made in recent years in the care of native churches by native pastors; for the steady progress of the work in India; and for the special blessing which has rested upon the mission in China during the past year."

The Rev. W. M. STATHAM said:—

"If there is one thing more interesting than another in the work of this Society, it is the wide and comprehensive view we are taking of the mission-field. We are not now so often occupied in looking at the portraits of some converts either in the South Seas or in India, whose likenesses hang in the chambers of the palace of the Great King; we are not so much occupied with individual men, however startling their conversion, or however interesting their history; but we are going up to the watch-towers of the palace of the Prince of Peace, and looking all round His wide grounds, and seeing that from the ends of the earth there is the salvation of the Lord. And I think the report which you have heard partly, you will be inclined to read thoroughly, if you will give it the attention it deserves. Mr. Spurgeon said the other night when he was troubled with that disease that is now fashionably called insomnia, and could not sleep, he read reports. Now let me assure you, from my own experience, that I have read what you have heard, and that last night, anticipating the partial pleasure and partial agony of this service, I read the report, but I did not go to sleep, for, do let me say that the report itself is truth set to music. It is forcibly stated, clearly written, abundantly illustrated, and, above all, it has in it that ring of

truth which makes us not afraid to bring it before an intelligent audience of the present day. You will see that it is intended to be 'published,' and intended to be 'circulated'—an honour that does not belong to every book. We are not living in an age of satirists, we have not to defend ourselves against the keen satire of Sydney Smith, nor even the more cruel scorn of others who were his contemporaries. If we are living in anything, we are living, to a certain extent, in an age of cynicism. But I must say, looking abroad, it is gratifying to feel that there is an audience outside us to-day, composed of men of many churches, thinkers who are waking up to the consciousness that what Lord Northbrook has said is true, that after all the interests of Britain in India are not those of a mere military power; that if you want to hold India you must not hold her by the throat, but you must hold her by the heart. Fifty years ago my father was in India. At that time the Government of the country was very jealous of any interference with idolatry, or with the delicate attentions that the heathen paid to their gods. They must be crushed under Juggernaut's wheel without, at all events, any interference from us, and, worst of all, our own military had to salame to the processions that went to the great idol festival. But our Government learnt

the great lesson that, after all, it was not by patronising their vices, but by standing by the great principles of eternal truth that the Empire of India was to be preserved. I remember my father had a sacred tree which overhung his compound, so that the branches prevented egress, and he broke a branch off. The fakir who kept the tree, with a beautiful monkey idol at the top, objected, and said he would call in the Honourable Company to banish my father from India if he twiggged off another branch of the tree. The Company then would have banished him from India, and he went through the delicate process of putting a few ropes underneath the branches, and so tying them up that the sacred tree might not be broken, and that the Honourable Company might not have to banish him from his work in India. But what changes have taken place since that time. My father, again and again, saw Sutteism, and on one occasion, when he

spoke to a beautiful woman about to burn with her husband, from his right hand in that crowd was taken her young boy, and in his hand was placed the torch that lighted the liquid ghee by which his mother was to be consumed with her departed husband. These were the tales told on these platforms fifty years ago. We cannot publish all these things in reports now, but what we have to look back upon is not merely the actual conversions, but the change in public sentiment that has taken place all over India. And allow me to notice this, that if you wish to learn a truth from it in this day, when all your thoughts are so stirred in connection with the question of the East it will be this lesson—that a Government is not strong, and never will be strong, by ironclads and merely military power, but is strong only in inde-feasible principles of righteousness, justice, and of truth.”

THE FOREIGN MISSIONARY.

It may be said that Dr. Mullens' report is touched with a little too much enthusiasm. It is even said that we are enthusiastic in our work. I hope we are. I dread to meet with people to whom everything is *passé*, and who are never interested in anything. If it be touched with enthusiasm I think we may learn from the report that after all there is a great deal of hard, cold, difficult work that can be done by enthusiastic men.

“It needs a great deal of enthusiasm to sit down by the banks of the Zam-besi and translate the Word of God into the Bechuana language. If you want to cool a student's enthusiasm when he first goes to college, when he wants, perhaps, to rush out into the vineyard, give him a year's dose of Hebrew, and it soon tests what are the powers within him. In reading this report you will learn that your missionaries are not always preaching

under banyan trees, or occupied in doing that which may be printed in photographs. During the last thirty years there has been a steady progress in one sphere, who should do the most, I mean the work of translating God's Word, and of coming into contact with the higher thought of India. For there are two ways of dealing with India. You may deal with it in the dark, cold, narrow spirit of Tertullian, in the spirit of the cold

Latin of the West; you may be exclusive in your teaching, and shut out the rays of truth and light that are in all her history; or you may deal with it in the more beautiful spirit of Origen and Clement of Alexandria, the nobler and better genius of Greece, a philosophy that understood that there was truth in all these systems, and that wherever there was truth there was a preparation for the glorious Gospel of the grace of God. That which makes us powerful in India is this—that whilst there is still the old Vedic-root of pantheism running through all its teachings, we go with the Gospel of the Incarnation and the Redemption, and, thank God, of the Resurrection, too. Let me say this, that the study of the history of India need not make you think for one moment that there is any falling off from the glorious Gospel that has been preached there for years. Why, long before Chunder Sen rose up there was another very much like him; before the Brahma Somaj there was a teacher of the same tendency, Rammo-han Roy, some twenty or thirty years before. But do not forget this—that if Theodore Parkerism and Emersonianism have not converted America, you need not be afraid that

mere theism or deism will ever convert India. It has been tried, and has failed. We may sympathise with brave, liberal, and noble men; but we say still, with all our heart, that this report of the history of the Gospel in India and in China teaches us anew and anew, 'Other foundation can no man lay save that is laid, which is Jesus Christ.' You may have beautiful jasper, beautiful pearls of morality, beautiful specimens of patience and endurance, but depend upon it it is only in Him who is the brightness of His Father's glory and the express image of His person, it is only in the teaching of the living, personal, incarnate God, that you can meet the illuiveness and deception of that Indian teaching, where even their 330 millions of gods are going through a process of gradual extinction, and where despair of human nature is the curse of all their teaching. We go with two great revelations—a personal God incarnate in Jesus Christ, and we go to teach them, as we think, the grandeur of humanity, the value of the immortal soul, and that this Gospel is to them, as it has been to all nations, "the power of God unto salvation to everyone that believeth."

NATIVE AGENCY.

"A great deal is said in this report about the work of native preachers. Now, it seems to me that we should fare very badly if we had to hear a sermon in Welsh every other Sunday, and sermons in Scotch on the intermediate ones. If you want the Gospel to tell well on a man it must be through native teachers and pastors.

"God turns truth into life, but you cannot turn truth into life except it comes through the conscience, intellect, and heart of living men; and I do congratulate Dr. Mullens that he has been enabled to tell us of this increase of native pastors, and of native

teachers. We have learnt that we can trust them, their honour, fidelity, and heroism. Never forget that these native preachers have given dozens of martyrs for the Gospel of Jesus Christ. And will you permit me to say, if I notice the chivalry of men, if

I speak of the heroism of these native teachers and pastors, I would here, with the deepest humility, refer to the chivalry of women. We too often forget them, even in our homes; we often take the head of the table, and all the honour. Who shall forget (not the Lord who redeemed us), who shall forget the heroism of the wives of missionaries? They have stood by men when there has been none else to inspire them, and their faith has helped to keep alive the flame of their husbands' devotion when there has been little to stir them; when faith has been like a dead and idle banner un-stirred by any wind, it has been the woman's devotion that has once more quickened the dormant life. And I refer with especial tenderness here to the death of one of those young ladies—I prefer the word 'young woman,' excuse me—'Wilt thou have this woman to be thy wedded wife?' I do

not want to alter it to 'lady.' Well, you remember that touching service at the Mission House ten months ago in the very commencement of that work, and how, after a few months' labour, one of those devoted women, in her mission of mercy, fell, and has passed through the mystery of the last sleep. Remembering this, one feels seriously tempted, in view of our need, to quote those words:—

'They surely have no need of you,
In the place where you are going;
Earth has its angels all too few,
And heaven is overflowing.'

But the Master knows best, and we can only hope and believe that, as there were successors to our fathers who have entered into their rest, so there will be still Christian women in our churches who will be brave enough to take up the weapons that have been held by the wounded, and grasped by the dying.

TRAINING OF CONVERTS.

"There was one other point referred to in the report that was not read, and which you will read, and that is, that a spirit of utilitarianism seems to have come over some of these people with whom the missionaries have to deal with regard to their old idolatries.

"Dr. Mullens read at the Mission House that they had taken some of their big idols, and made them into stairs and banisters. That is utilitarianism. Perhaps I may be allowed to make rather a rough application of Tennyson—'Walking over stepping-stones of our dead selves up to higher things.' But, at the same time, we do not want any hasty scorn in this respect; we do not want a mere exultation at the destruction of the idols. There was a touch in that report that after all brought a living truth home to my heart, and it was this—that the probation that comes after their conversion is a very serious thing. Dr. Mullens says it is easier to win them

than it is to keep them, and to build them up. Do not let us always be looking for hasty results. Mr. Ruskin says very beautifully in one of his writings—and though we may not agree with all that he says, still there is no man who can ever write English as he does—he says in one of his books that the length of time between the planting of the seed and the raising of the crop is generally connected with the ripeness and the fulness of the fruits, and that just in proportion as you can place your end ahead of you and your desires, and patiently watch for it, so will be the completeness of your reward. I love to think of that when we honour those who have gone

before us—to remember this, that the law of preparation is generally related to the law of duration. A mushroom will spring up in a night, but an oak, that monarch of the centuries, must take long years; and if that law of

preparation is related to the law of duration, why should we grieve over a preparation when the result is to be the winning of the world for God and the eternal victory of the Church of Jesus Christ?"

PROGRESS IN CHINA.

"It would be foolish for me to talk very much about China. There is an old proverb, 'Do not talk Arabic in the house of a Moor;' and it is a good proverb. There are gentlemen connected with the mission in China who would think I was doing that if I was to say much about it. It does not seem possible we can have gained all that Dr. Mullens speaks of in this report with the little time we have had.

"It seems but yesterday that that noble-hearted man, Xavier, stood in front of her closed gates, and cried out in the bitterness of his soul, 'Oh, rock, rock, when wilt thou open?' but now all her gates, all her walls, are open to us. And I am sure we rejoice in the testimony of this report with regard to the medical mission, and with regard to that broad spirit which characterises the statements in the report concerning the advance of the Gospel in China. Perhaps it is the most difficult work we have undertaken. I remember how Dr. Legge laughed when somebody talked on this platform of 'barbaric China'—China, with all her magnificent colleges and seats of learning. We know very well that Creoles are more impressionable than Chinese; but at the same time we are beginning to reap our reward. There is an awaiting harvest there, and the most encouraging thing, I think, in this report is, that we are learning that the Gospel is gaining triumph in the cities of China. There is a great deal said now about the freedom that characterises our mission work. I wish for one moment to vindicate our fathers. Do not think that your fathers fifty years ago went

preaching in India narrow doctrines, or speaking hard things. I say that out of honour to them, because I was reading over some things that my father wrote fifty years ago, dialogues with Brahmins and so on, and the question of what came of their ancestors was sure to come up in all these discussions: and then the missionaries said as much as you can say now, and you can say no more, 'Shall not the Judge of all the earth do right?' So much for them; they had their clever discussions just as you have in these days. They could stand opposite Fort William, and could hear the Mussulmen and Chinamen saying, 'There are very many gates into Fort William—there is a hospital gate, a water gate, and others; now, Sahib, that is the way. Chinamen get in at one gate, Mussulmen in at the other, and Hindoos in at the other.' 'Yes,' the missionary said, 'that is all very true, but there is a sentinel at every gate, and every sentinel has the same watchword, and you cannot get into it without that watchword.' 'Of every name under heaven there is none whereby we can be saved but Jesus Christ and Him crucified.'"

FINANCES.

"And now, one word about men and money. With regard to money, we are to be congratulated that when other societies have fallen so far short, our Society has done remarkably well in only being £3,000 or £4,000 in debt.

"People talk in the City of 'cooking a balance.' My friends here, Mr. Wright and Mr. White, do not do that sort of thing; for myself I know something about that, because I was at Quilter, Ball, and Company's before I went to college, and I had a little conflict some twelve years ago with the Directors about money matters. I must say these accounts are well kept in connection with your Society; because, after all, when ladies keep accounts there is a little difficulty. Now understand what I mean—you must be fair to me—I mean ladies of both sexes. I have read reports of societies which do not give you a very clear sort of manifestation of the accounts, because you know we all naturally like, at the end of the year, to see a sixpence, or a shilling, or a pound or two, on the right side. I will not go into any of the philosophy of this matter this morning; suffice it to say I hold it to be a good thing that we have got so excellent an accountant at the Mission House. I do not believe in legacies; you do not die fast enough, it appears. I do not really believe in this—that is, I do not believe in depending upon them; and I do not believe so much in the man who can give you a thousand pounds when the hand is closing in its last grasp, as I do in the man who gives whatever he can, not as little as he dare for very shame, but as much as he can for love. I had an old gentle-

man down at Brompton who wanted to insure his life upon, I think, the proper principle, and he said, 'I will give you a guinea extra as long as I live.' It went on so that the last donation I received from his hand was twenty-six guineas for the London Missionary Society, for he had given a guinea extra every year, and was none the poorer for it. I sometimes thought he did not like to drop it, you know—it was a kind of insurance; that is to say, it would have seemed a very solemn thing if he had gone into his closet, and told God any year that he could not afford the extra guinea. I only say this because I do want to get rid of that guinea system, and I do beseech those of you who are able to say, 'As long as God increases my strength and wealth I will give an extra guinea a year until the end of my life.' That would be better than all your legacies. You cannot help leaving legacies, but you can, by a brave determination, give as much as you can to Christ while you live. When Martin Luther went to a monastery and found its funds impoverished, he said, 'How is this? You used to be wealthy. Since I was last here two guests have been banished from your assembly. You banished one, and God has banished the other. You banished *date*—give; and God has banished *debitur*—it shall be given unto you.'

PERSONAL DEDICATION.

"With regard to the mission, the most satisfactory thing in the report is this—you can command, to a large extent, annually, an increase of wealth, but you cannot command an increase of men.

"God knows the hiding-places of grace and of genius, and He has been pleased to give you this year a large number of students of all types, who are preparing for the work of the missionary. May God, in His infinite grace, touch some hearts even here in this room this morning, who shall say, 'Lord, here am I; send me into this work.' Fifty years ago, when my father was leaving India, and when the missionaries were assembled together, for, as you know, it was a time when some excitement was taking place about their work in India, there was a little tremulousness on the part of the English Government, and they seemed to think much of the work was failing. In their gathering there stood up a missionary minister amongst Carey, and Penney, and Marshman, and Ward, and men who have now entered into rest and into

another assembly, and this missionary spoke or read to them these words, showing that, at all events, he was not impatient of the great result:—

As the chill snows when western breezes play
Before their softening influence melt away;
As night's dark shade when morning's beams
arise
Flee from the reddening lustre of the skies;
So might I view Sin's mouldering empire fall
And the bright coming of the Saviour hail!
But oh, too bold the wish; in distant years,
In distant ages that fair scene appears;
Ere that appears these eyes in dust may sleep,
This tongue a long, a death-like silence keep.
Yet, Lord, before that solemn day arrive,
Before I cease to labour, cease to live,
Through not to me the blessing may be
given,
To see o'er all earth speed the ray of heaven.—
Still may I, gracious Lord of life and light,
Snatch some lost heathen from eternal night,
Plant the first church upon some Pagan
shore,
Gaze on its off-sets branching into more.
If others reap where I have sown,
Others shall make the glorious cause their
own,
And I exulting view the dawning ray,
Though they may have the fuller blaze of
day."

REV. W. E. COUSINS, OF MADAGASCAR.

"My lord, ladies and gentlemen,—I rise to second the resolution, and without further preamble I propose to lay before you some short and simple statements as to the prospects and present position of our work in the Island of Madagascar.

"Coming back among you after twelve years' absence, it is cheering to see the enthusiasm which such a meeting as this evokes. It is pleasant to stand here feeling that one is standing in the midst of friends, and to be reminded that when we are far away in our distant spheres of labour, there are many hearts throbbing with interest in our work, many who sympathise with us and remember us at the throne of the Heavenly Grace. You will ask me, then, 'What are the prospects of the work of God in Madagascar?' Our outlook, dear friends, is not an unclouded one. There are clouds that gather here and

there in the sky of our missionary enterprise. There is, first of all, this fact (a fact constantly pressing itself upon our attention) that in Madagascar at the present time we have such a large amount of merely nominal Christianity. Just remember, when we tell you that 275,000 people are adherents of our mission in Madagascar, that these people came suddenly into Christ's Church, and, therefore, again and again are we staggered by things that meet us in our attempts to carry to them the blessings of the Gospel of Jesus Christ. We find, especially in those places somewhat distant from the centres of

missionary operations, that so many of these Malagasy Christians have become so, simply because Christianity is now the religion of the queen and of her court. There are some of these people who speak of the Sunday as the Sabbath of the Sovereign; they have been known to speak of the Bible as the queen's property; they sometimes call attendance upon Divine worship on the Sunday, an act of obedience to the Government. These things are especially true in our more distant stations. And then you know very well that again and again in Madagascar we have had fears lest the religion of Jesus Christ should suffer from too close

an alliance with the State. It would have been the simplest arrangement in the world to a Malagasy when the queen became a Christian to propose such an alliance at once. In their old days the Malagasy drew no sharp distinction between things sacred and things secular. The queen or the king, as it might be, was a kind of high priest. The idols were some of them called the sacred idols of the Sovereign; and thus, when the people became Christians, it would have been a natural thing for them to ask the queen to become the head of their churches. The queen has now been reigning nine years, and we thank God that no such alliance as this has yet been formed."

OTHER OBSTACLES.

"There is another thing, too, that ever and anon troubles us in our missionary labours. It is that the people are still so suspicious. They have known us now for fifty years, and yet again and again they show the suspiciousness of their nature.

"Mutual confidence is a thing scarcely known in Madagascar, not known at all, perhaps, apart from the influence of the Gospel, and now and then these suspicious people see danger threatening their commonwealth in little suspected quarters. Quite recently, Mr Richardson published a hymn. It is our Malagasy representative of the English hymn, 'From Greenland's icy mountains.' The first verse of that hymn may be translated somewhat as follows:—

"Oh, spread Thine, gracious Sovereign,
Set up Thy rightful throne;
Oh, hasten Lord, and take Thine
Thine land to be Thine own."

All very simple to us English Christians, but to the Malagasy, the gracious Sovereign was none other than Queen Victoria; the rightful

throne was to be set up in Antananarivo; and we were asking Queen Victoria to come and take Madagascar to be her own. You see they read between the lines, and see meanings that we never intended. The hymn had to be disused for several weeks in consequence of this widespread suspicion. Then, again, when you think of our mission work in Madagascar, never, for one moment forget that we have there a strong Jesuit mission. There are some sixty agents of the Roman Catholic Church at work in Madagascar. We know the tactics of these gentlemen too well not to feel anxious sometimes when we see them so strongly entrenched in our very midst. And then, again, if time allowed, I could tell you how again and again we are

made sad by seeing fresh outbreaks of the still unconquered power of the old licentiousness of the people. I could tell you how again and again we are troubled by the cropping up of the old heathen superstitions; and I could tell you, too, how for the last few years we have been greatly distressed to notice, especially among the younger members of the richer families in Madagascar, a growing love of strong drink. The Malagasy, taken as a whole, or, at any rate, the Hovas, are a sober people, and notwithstanding the statement I now feel it right to make, I must bear testimony to the general sobriety of the common people; but we have noticed with great pain that this is not the case among the younger members of the richer families, and yet these are the men to whom we should look to become the statesmen, the governors, and the judges of the future. These, then, are some of the clouds that gather in our sky as we work for the good of the Malagasy people. And then there is another thing I must say to you. We hear very often of the success of the Gospel in Madagascar. I love to tell what victories Christ's Gospel has won in that island, but dismiss from your mind any such thought as this, that the work is in the main accomplished. No; I often think that our work is but well begun. All that

we seem to have done thus far is to place the light in a few central positions. Do you say, are there not 275,000 Christians? Well, grant it; that only means that for every Christian man in Madagascar there are still some ten or twelve heathens. Grant it that the Gospel has been somewhat firmly established in the central parts of the island, let me tell you that there are still vast regions untrodden by the foot of the European. There are some places so dark that no ray of Christian light has thus far shone upon them. No, our work is not done; it is only fairly begun. Even amongst the Christians themselves, how much have we still before us? They look to us for all their higher education; they look to us to supply their literary wants—we must be, for some time to come, in the main their bookmakers; and, above all, they look to us for wise Christian counsel in the superintendence of the many churches that are growing up so rapidly. Oh, friends of the London Missionary Society, let me enlist your sympathies and your prayers on behalf of the missionaries in Madagascar. Ask God to grant us more of the spirit of our Master, so that we may be able to say the right word at the right time to these people, feeling the perplexities that press upon them on every side."

CONTRASTS.

"And then there are not only these church questions, but how many social questions are there still to be influenced by the power of Christianity.

"Few things have so pleased me during the months I have been in England as to notice the influence of Christianity on the home life. In the culture, the kindliness, the purity, the wise control, the general order that we find in a Christian household

we have a beautiful illustration of the power of the Gospel. These are fruits that have sprung from a Christian root; and these things, dear friends, are too often conspicuous in Madagascar by their absence. These are fruits that have still to be cultivated

and matured. And, then, again, how many difficulties do we find arising from the relations of the sexes. We have such difficulty to make these Malagasy people understand the sacredness of marriage. In their old times the grossest licence prevailed, and even marriage itself, though acknowledged to some extent, was but little esteemed. You know that we in England speak of the marriage-tie. Well, to the Malagasy people there was no tie. They have an old proverb that says, 'Marriage is not tied in a fast knot, but in a slip-knot, so that it may be readily undone;' and most consistently do they carry this out. When a man in Madagascar—that is, a man not in a Christian church—wishes to divorce his wife, he has but to say a few words. He has no trouble to gather together a large body of evidence. He has not to go before the judge of the Divorce Court, or anything of that kind. He has simply to say to his wife, 'Madam, I thank you.' He politely thanks her for past services, and sends her about her business. Among a people holding marriage thus lightly, you will not wonder when I tell you that difficulties of this class are constantly occurring, and causing us no little trouble. I wish I could tell you that slavery had been swept away from Madagascar; but such is not the case. Only a little time ago, shortly before I left the island, there was great excitement among the people because it was said that Queen Victoria was coming with a large number of soldiers to set free the slaves. The passions of the people were strongly excited by the prevalence of these reports. Some of the people said they would rather that the streets of Antananarivo should run with blood than that the slaves should be set free. Thus far the conscience

of our native converts does not testify very strongly to the injustice and iniquity of slavery. While this great excitement was existing in the country one of our native preachers went out to preach on a Sunday morning; at the close of the service, a native woman rather well to do came to him and said, 'What is the meaning of these reports about slavery; are they correct?' He said, 'I am unable to state exactly what degree of truth attaches to them, but they are widely spread, and probably there is something in them.' 'Well,' said the old lady, 'there are two things I pray to God about every night of my life before I retire to my bed; they are first of all that I may obtain everlasting life, and secondly that there may be no abolition of slavery in my time.' You see the native conscience is not thus far thoroughly enlightened. One of the most intelligent young men in Madagascar, when speaking to me a few months ago, said he did not believe there were six people in the island who were ready for abolition. But now, as I have told you of one old lady, let me tell you of another. There was a Christian woman in one of our city congregations, who, at the close of one of the Sunday morning services, caused an announcement to be made that certain slaves, whose names were mentioned, were now set free. This was not a rich woman, not a noble woman, but she set a bright example to her fellow-countrywomen. She said these slaves had done her good service, that they had long been faithful to her, and that now, as a reward for their fidelity, she thus set them free. And so we believe that, though slavery has still power in Madagascar, there is a quiet influence at work that will by-and-by undermine the whole institution until it shall totter and fall."

PROSPECTS.

"These are some of the things that meet us in our work in Madagascar. But I should be sorry if I left upon your minds this morning the feeling that we are desponding about future results. No, while we are looking round about us, facing our difficulties and taking them all into account, we still feel that we have solid reasons for looking to the future hopefully.

"First of all I think we should take heart when we remember the large amount of Christian work now being quietly carried on in Madagascar. We believe in work; shall I say we believe in the omnipotence of Christian work, for are we not fellow-workers with Him to whom all power and might belong? We believe in work then, and because good, honest Christian work is being carried on so largely in Madagascar at the present time I think we have solid reasons why we should be hopeful. Let me tell you briefly the kind of work that is going on. We have in Antananarivo ten strong self-sustaining churches, and connected with these churches, in the suburbs and in the nearer districts, there are about 400 congregations. We have eleven country districts, each presided over by a missionary, and these districts comprise 426 congregations. We have our Betsileo missions with five missionaries, and about eighty or ninety churches. We have churches dotted here and there throughout the length and breadth of the land, but chiefly at the various seaports. These are not under direct missionary superintendence, but they are occasionally visited. They number about ninety or one hundred. Thus there are upwards of 1,000 Christian congregations in connection with our own mission in Madagascar at the present time. And who are at work superintending and caring for these churches? There are, first of all, some twenty of our own missionaries, and some forty or

fifty educated native evangelists and pastors, men who have passed through our Training Institution, and know what they are about. Then we have some 200 or 300 pastors, less educated, and we have also a large body of 2,000 or more who occasionally preach the Gospel on Sunday. Not only have we these large congregations, we have also a large number of schools. I am happy to say that education has made great strides in Madagascar during the past three or four years. We have at the present time 700 schools connected with our mission, in which are taught some 45,000 native children. Of course, the greater number of these are primary schools; but we have our high schools too. We have our normal school, superintended by Mr. Richardson, where about 120 young men are being trained to become native schoolmasters. We have also our girls' school; and then there are the two high schools so well maintained by the Society of Friends. Then, again, we have our presses at work, from which some 200,000 or 300,000 volumes issue every year. And, again, during the last two or three years, since the visit of our friends, Dr. Mullens and Mr. Pillans, a great impetus has been given to the work of exploration. New ground has been broken up in all directions: in the west among the Sakalava; in the south among the Ibara; and in the east among the Tanala and other tribes. In all these places the work of exploration has been going on, and thus we rejoice to think

that Christian truth is ever reaching a wider and still wider circle of hearers. We think, then, we have reason for hopefulness from the fact that so much

solid, quiet Christian work is at the present time being carried on in the island of Madagascar."

THE SEED OF THE CHURCH.

"And then, let us never forget it, the past history of Christ's Church in that land is all in our favour. Your hearts bled with sympathy with the suffering Christians during the time of persecution. But now as you look back to that time, you can see that out of that time of darkness, and sorrow, and trial, God has brought forth glorious results.

"This history of the martyr church has produced in the minds of the natives generally a readiness to accept Christian truth. They never argue much against the Gospel; they have had such an exhibition of its power in their very midst. And you have done something to render this story perpetual. You have there your memorial churches, a permanent witness to the whole history of the persecution. There is the church at Ambatonakanga, where one of the earliest congregations was gathered together. There is a church at Faravohitra, where some of the Christians were burnt to death. There is the beautiful church at Ambohipotsy, at the southern extremity of Antananarivo, and close below it is the ditch in which Rasalama, a young woman, the first of the martyrs, calmly knelt down to commend her spirit to God before her life was taken by the spear of the executioner. And then we have our beautiful building at Ampamarinana, just on the verge of the rock named the Rock of Hurling, and underneath

the wall of the churchyard is the very precipice over which fourteen of the Christians were cast in the year 1849. God has given us in this noble history an instrument that we may use for His glory; He has given us a mighty moral leverage that we may use in working upon the minds of people of the present generation. And then, to sum up all this, are not the promises of God on our side? Are we not servants of Him to whom all power belongs? Are we not soldiers in the army of one who goes forth conquering and to conquer? Yes, our missionary operations are in the line of the Divine purposes. We must succeed because Christ must reign; and not only in Madagascar but throughout the entire world He shall yet have His own. Let us, then, adopt this report, and as we adopt it, let us pledge ourselves to a new year of missionary exertion, to a year in which we shall show an ever-growing zeal, an unwearied patience in every good word and work, and a calm faith, believing firmly that in the end our efforts shall be crowned with success."

"The Rev. ROBERT ROBINSON:—I have to announce that two gentlemen have sent cheques which may serve, I think, as an example to many in connection with the present collection. One gentleman has sent a cheque for ten guineas for the Ujiji Mission, and another a cheque for £100 for the same object."

The collection was then made, and the Rev. R. ROBINSON gave out the hymn, commencing:—

"Salvation, oh! the joyful sound." Digitized by Google

THE SECOND RESOLUTION.

"That, while the members of this Society deeply regret to hear of the heavy losses in the New Guinea Mission, resulting from the unhealthy coasts of that island, they agree with the Directors that they furnish no reason for diminishing the staff of that mission, though they suggest the importance of selecting new stations in healthy localities. They rejoice to hear of the commencement of the new mission in Central Africa, and that it is undertaken in full co-operation with the schemes of the Presbyterian churches and of the Church Missionary Society. That J. Kemp-Welch, Esq., be Treasurer; that the Rev. Dr. Mullens be Foreign Secretary; the Rev. Robert Robinson be Home Secretary; and the Rev. Edward H. Jones be Deputation Secretary for the ensuing year. That the lists of Directors and of the Board Committee nominated by the annual meeting of Directors be approved, and that the gentlemen therein named be appointed Directors for the year."

The Rev. Dr. MACEWAN, of Clapham, said :—

"My lord,—A friend of mine used to say that he never walked the streets of London without feeling proud of it. If anything might tempt one to cherish this feeling it would not be its wealth, its science, or its industry, however great, but greatest of all, what may be learnt from such a meeting as this, that London is a mighty centre of Christian service and world-wide philanthropy. The London Missionary Society has, in my opinion, made all Christian denominations its debtor, and the kindly allusion in the resolution I have read to the work of other churches is in thorough accord with that broad catholicity of spirit to which you have just referred, which I trust the Society will ever maintain, and which has been from the beginning until now such a glorious feature of its work. While not despising denominational action when it is not soured by bigotry, and allowing that some good may

even be gained by controversy in religion, for

'Truth is like a torch,
The more 'tis shook—it shines;'

yet I feel that this Society has laid all our churches under obligation to give it most cordial sympathy and support. The first to undertake missions to the heathen on a scale, and with a breadth of charity worthy of the object, it has not only been the pioneer of Christianity to many of the darkest regions of heathenism, but by the munificence of its liberality and the splendour of its achievements it has become a living witness to the truth, a strong bulwark of the Christian faith, and a standing rebuke to the scorns and jeers of infidelity. And, therefore, in this aspect, as well as others, we ought all most heartily to rejoice that it still maintains its honoured name and place amongst the great missionary organisations of the world."

NEW GUINEA.

"Like the head of Janus, to use a Pagan expression, my resolution looks two ways.

"First, there is New Guinea. And here, it appears, the morning dawn of this mission has been darkened by a passing cloud. But an island which forms a connecting link between the Indian and Pacific Oceans, and which, next to Australia, is the largest in the world, abounding in material resources which are yet unwrought, and occupied by a population so degraded that the most common benefits of our civilisation have not reached them, is too important a mission to be abandoned from any temporary reverse. There is a kind of defeat in the beginning of a campaign which is really better for an army than an easily-won victory. Surely it is God's way at the beginning of such a mission of testing His people's faith, of stirring up more deeply their sympathy, of sending them to their knees in more earnest prayer, of bracing them up for mightier efforts, and of preparing them for larger triumphs. And if a cloud has been passing over this young mission, if Christ only be in that cloud, as I believe He is, it will break on the mission in showers of blessing, and leave the sun of his favour resting upon it, like 'a morning without clouds clear shining after rain.' I particularly regret, my lord, that one of your valued missionaries there, Mr. Turner, whom I well know as a dear friend, the son of a most worthy sire, whose name will be ever cherished as 'a household word' in the Christian homes of Polynesia—I regret that young Mr. Turner has had his health impaired, and his heart sore bruised by bitter bereavement in the death of his esteemed partner in life. We cannot set too high a value on the lives of our missionaries, and equally on those of their leal-hearted and heroic wives.

In serving Christ we must avoid the two extremes both of timidity and rashness. We are not to imagine in a good cause that there is safety in blindly rushing into danger, like that good Scotchwoman who used always to think that there was a special efficacy in the Sunday services when she got well drenched in rain in attending them. But after every precaution that prudence can dictate has been taken, we are not to be discouraged when difficulty or even something like disaster overtakes us. Avoiding the Scylla of presumption, we are to avoid equally the Charybdis of despair. You encountered worse evils, I am bold to say, in entering upon other missions; for instance, in Tahiti, Erromanga, Madagascar, and other places; and you know how through patience and prayerful waiting upon God you have been enabled to triumph over these. And I rejoice, therefore, that in this resolution you are invited, in connection with the present case, not to despair, but to look out for a more healthful climate, which, with God's help, will no doubt soon be found. It is through conflict with such difficulty and discouragement that the missionary enterprise has won its grandest victories, and brought into prominent exercise its noblest virtues. Just as it is through battling with angry tempests that the mariner gains his hardihood and courage, and through exposure to the ruffling winds and crashing billows that our great sea-cliffs have their present shapes of sublime and rugged grandeur. When Norman landed his troops he told them that for them there was no retreat, by sending away the ships that brought them. When Sir Thomas Trowbridge had both feet shot away by a cannon ball at the battle of the Alma, he refused to be taken out of the field,

by saying, 'No, no; not until the battle's won.' The true spirit of the British soldier is also the spirit of the Christian missionary. With such a Master to serve, and such promises to assure us of success, we must press

on without thought of surrender or retreat, in the spirit of the noble-hearted man who has just addressed you, and let our watchword be 'No surrender and no retreat,' assured that God will give us the victory."

MISSION ON LAKE TANGANYIKA.

"Then there is Central Africa. And in naming it I am happy to say that we have amongst us to receive that honour which is so justly due to him for his work's sake, his eye not dim, his natural force hardly abated, one who has probably done more than any man living to open up a way for the Gospel, and to promote Christianity in that vast continent, and whose heart is still so thoroughly there that were the shadow on the sundial to go back ten degrees, much as he loves his native land, I believe Dr. Moffat would be off from amongst us and away to spend his added years in seeking the good of Africa.

"Now you are asked, first of all, to rejoice in the commencement of this new mission, which will be all the dearer to you because with it will ever be associated the honoured name of his illustrious son-in-law. And then you are asked to rejoice because in this mission you are in full sympathy with the Presbyterian churches and the Church Missionary Society; as I am sure the Presbyterian churches and the Church Missionary Society heartily rejoice this day to be in full sympathy with you. There is no more important mission that you have ever undertaken than this to Central Africa—important to commerce, to science, to Christianity, to the cause of truth and freedom—a region that was marked blank on the map when I was at school, but which is now found to abound with flowing rivers and extensive lakes, waving forests, exuberant vegetation, and glorious mountain land. Your mission goes there with the sword of the Spirit in its hand, to fight the battle of the Lord against heathen ignorance and equally against European cruelty and

oppression—to proclaim liberty to the captive, and to deal out, as I trust, a final death-blow to slavery. It is too common to think that slavery is dead, that the battle has been fought and won, and that nothing remains of the horrors of that monstrous system now but the memory. But slavery is not dead. So long as it can drive its accursed traffic across the length and breadth of Central Africa, dragging its tens of thousands to the slave market annually, and causing hundreds of thousands to perish on the way, so that it is estimated that the tribes of that down-trodden continent suffer to the extent of one million of their population every year through this God-defying and man-degrading system—slavery is not dead. Who can forget the scenes depicted by Livingstone as enacted in that unhappy land where gangs of heavy-laden captives are dragged or driven for miles, from the centre to the sea-coast, under the lash of brutal traffickers in human flesh; the path of their journey echoing with their groans, watered with their tears, dyed with their blood, and

not seldom marked with their bones left bleaching in the sun, a ghastly witness before God to the wrong they have suffered at the hands of those who bear the same image with themselves. We have still a mighty work to do in putting an end to this unholy traffic; and one result which I trust will flow from this united mission—for we may call it a united mission—will be the cherishing of a strong anti-slavery sentiment in our own land. A great future, I believe, is yet in store for Africa, and loud and earnest is the appeal addressed to us in its behalf. There are certain scenes which, once contemplated, paint themselves on the memory in colours that are ineffaceable; and none who have read Livingstone's Last Journals can ever forget that kneeling form by that bedside in that lonely hut in the wilds of Africa, where, like a weary warrior with his armour on, the great traveller

had bowed himself down for the last time to pray before the gates of an opening paradise. It was night; darkness still overspread the land, emblem of those deeper shadows that rested on the heart of the people, and which he had laboured so earnestly to dispel; it was night, though nearing sunrise, and, therefore, the sun was on its way to dispel the night gloom. What visions of the future of Africa and of Africa's wrongs passed before the view of the departing spirit of Livingstone at that eventful moment, none can tell; but, oh, I feel as if the memory of that kneeling form by that lonely bedside should ever haunt us, should stir us to effort and prayer, and give us no rest until, through prayer and effort, all Africa's wrongs shall have been redressed, and the Sun of righteousness shall have arisen upon the whole land with healing and liberty in His beams."

WORK YET TO BE DONE.

"Beyond New Guinea, beyond Central Africa, I cannot forget there is still a great heathen world with its 600,000,000 of human beings who have never yet had the Gospel preached to them; and, in view of that astounding and appalling fact, I cannot but ask in closing, Have we not hitherto, much as we have been enabled to do, been playing with the work of missions?"

"We have been touching the mere fringe of the monster evil. We have been digging our trenches, rearing our forts, and drawing our parallels; but surely the time has now come for the united Church to take a step forwards to storm the entire citadel. Where is our faith? The pillar of cloud by day and of fire by night is not standing still; it is moving onwards; and if we had only eyes to see and hearts to follow it, neither the Red Sea, nor the Desert, nor the swellings of Jordan, nor the walls of Jericho, could keep us out of the full realisation of the Father's promise—

'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' With such facilities as we have now for progress; with a Bible translated into almost every language; with such enormous wealth poured, in God's Providence, into the treasury of Protestant nations—and He knows well why He has given that wealth to them—and with God working so wonderfully on every side, not by sending His angel as of old to break open the prison doors, and bid the prisoners go free, but by creating an omnipotent public opinion, no less truly an

angel of God, which is becoming stronger all over Europe and over Asia—an omnipotent public opinion that is demanding liberty for every man to worship God according to his conscience, none daring to make him afraid—the angel before which not the doors of a solitary prison, but the gates of the entire world are flying open, that we may enter in with the Gospel of Christ—surely the time has now come when the churches of our land should look the great question of the entire evangelisation of heathendom fully in the face? One says, ‘It is impracticable.’ If the estimate be correct that 50,000 missionaries and £150,000,000, extending over a period of ten years, would be sufficient in that time to send the Gospel of Jesus Christ to every man, woman, and child in the heathen world—50,000 men and £150,000,000 in ten years—who may say that the thing is impracticable? If Great Britain during the Crimean war could send as many men to take a single fort, and if America on each side, in the recent struggle, could sacrifice as many men in endeavouring to secure a victory, and if during the Crusades more than that number of men could be found to sacrifice their lives in the foolish project of taking the land of the Holy Sepulchre; if our country can spend half-a-million on a single ironclad which an accidental punch in the side or a torpedo from beneath may send to the bottom of the sea; if she can spend some £50,000 in the proclamation of a royal title in India, which can do no more to regenerate that empire than the placing of a gold collar round its neck could domesticate a lion; and if she spends £150,000,000 on the army and navy, in some six years, even in times of peace, not to speak of the millions that she lavishes every year on useless

luxuries or in strong drink—in the name of Christ and of humanity who can say the thing is impracticable? Men talk of British interests; they tell us that patriotism is a noble and a beautiful virtue, and that the man who does not love his country deserves to live an exile, and to die a slave. But *Christian* patriotism goes deeper than mere sentiment, and rests on the stern conviction that all nations under the sun exist for the good of man and the service and glory of the living God. Let them fulfil these ends—they stand. Let these ends be sacrificed or dishonoured, and, call them by what name you may, by an irreversible doom they *perish*. All national interests and all national stability worthy of the name, are bound up with His interests and honour to whom the right to reign belongs, and triumph with the extension of that kingdom, which is His own—the only kingdom for which the world exists, and which “can never be moved.” What possibilities await the heathen in a future world is not the question. The question is not their eternal responsibility to God, but our present responsibility to them and our loyalty to the Master whom we profess to serve, our obligation to fulfil whose command is to be measured only by the priceless ransom that He has paid for our redemption. Oh, His eyes are upon each of us; His heart is with each of us in this work. All honour to the brave Welsh miners! they have won their medals; let them wear them who lately crawled through that narrow passage fathoms underground where their life was every moment in jeopardy to save their comrades from a terrible doom! But of all the tints in the bright rainbow of mercy that spanned the dark cloud of the calamity, none to me were so beautiful or touching as the arrival,

just as the last of the rescued men was being borne away to safety, of a telegraphic message from our beloved Queen, thrilling with womanly tenderness, asking, 'Are they saved?' The King of kings looks down upon us, and the question trembling upon His lips, in view of perishing heathendom—perishing every moment,—is this, 'Are they saved?' What have you done to save them? What are you doing for this end? Have you done all that men can do to rescue the perishing?' Let us, then, with united efforts strive more than ever to bring

about the time predicted by the prophet, when the Church shall at length 'arise, shake herself from the dust, and put on her beautiful garments,' and the whole world breaking forth on every side in her praise, she shall appear unspeakably glorious—

'Clothed with the sun, and in her train the moon,
And on her head—a coronet of stars,
And girdling round her waist, with heavenly grace,
The bow of Mercy bright. And in her hand
Immanuel's cross, her sceptre, and her hope.'

H. H. FOWLER, Esq.

"Mr. H. H. FOWLER, of Wolverhampton, Director of the Wesleyan Missionary Society, seconded the resolution. He said: My lords, ladies and gentlemen,—I rise as the representative of a sister missionary society to second the resolution which has been so eloquently, so ably, and so exhaustively moved by Dr. MacEwan.

"I need hardly assure you that we sympathise with you in all your difficulties, and that we rejoice with you in all your success. Whatever other criticisms these May meetings may be open to, I think they evince a truer unity and oneness of aim than could be ensured by any prescribed or imagined uniformity. Wherever in the great mission field the devils of heathenism and idolatry are being cast out in the Master's name, there every true follower of Christ will meet any exhibition of narrow bigotry by that glorious 'Forbid them not,' which is the perpetual prohibition of ecclesiastical intolerance and sectarian selfishness. Now, a word or two with reference to the more immediate question which my resolution raises. We are apt upon these occasions sometimes to sound the notes of triumph, and sometimes to sound the notes of despondency. I listened with intense interest to the admirable speech of

your missionary from Madagascar, and I valued it all the more because the colours were not laid on too brilliantly. You felt, as he drew the picture of the difficulties and evils of those native churches, that it was like reading one of the chapters of the first epistle to the Corinthians. I do not know why we should expect from the native churches of the nineteenth century a more rapid and advanced Christianity, and a higher morality than that which we know prevailed in the first instance in the churches founded by the apostles. And I can tell my friend that when he feels it a matter of startling contrariety that some venerable saint should pray day by day for everlasting life, and at the same time to be protected from the abolition of slavery, that it was not till the year 1833 that both Houses of the British Parliament could be found to vote for the abolition of slavery."

THE EASTERN NATIONS.

"One cannot, with Lord Northbrook in the chair, forget what, after all, is the most perplexing, the most difficult, field of mission work. It is one thing to preach the Gospel to degraded and imbruted heathens, where you can hardly draw the border line, so to speak, between civilisation and Christianity; it is another thing to deal with the cultured and subtle professors of ancient faiths, deep-rooted in their national history and intertwined with their most hallowed associations. India is our difficulty.

"It is a great problem, the proclamation of the faith of Christ to the peoples of India, and if we rested our expectations and our hopes simply upon any fancied analogy between means and results, I am afraid we should often be found in a desponding gloom. But, after all, I cannot see why we should deal with this branch of history differently from what we deal with other branches of history. We estimate the progress of events at certain times by how similar events operated in other times, and the great missionary report, the great *Vade mecum* of missionary work in all time and in all ages, is the Acts of the Apostles. You cannot conceive of Europe apart from its Christianity. Its proud position, 'heir of all the ages, foremost in the files of time,' is the outcome of its Christian faith. Its civilisation, its laws, its liberties, its literature, its life, are founded on the Christian revelation; and in every department of its national and individual life you discern the influence, the power, and the supremacy of Christian teaching; and yet the first sermon ever preached in Europe—and remember that was a Europe of historic grandeur, of artistic pre-eminence, and imperial conquest—was preached to a few devoted women who had assembled for their weekly prayer-meeting at the banks of the river near Phillippi. We have the record, and

my Lord has alluded to one of them, of two other of the missionary sermons to Europe. You have the sermon of the great apostle addressed to the most cultured aristocracy of the most cultured city of ancient history, and you have his sermon preached in his own hired house in the obscure Jews' quarter of the empire city of the world. Now remember, no miracle attended his mission. He preached precisely the same Gospel of Jesus and the resurrection, man's sin and God's love, that your missionaries are preaching now, and I think it would be as absurd to pronounce a positive opinion upon the future of Christianity in India and China and Japan by the results of simply half-a-century's experience as it would, have been to predict what Christianity would do for Europe by the faith or the powers or the influences of the churches of Rome or of Philippi. I believe that our Gospel will uproot those ancient faiths and worships which have for centuries enthralled the vast populations of the East, because I know that it fought and conquered the far more powerful faiths which composed the religion of the ancient world; and if the banner of the Cross is to float triumphantly—as I believe it will—over Benares and Madras, over Delhi and Calcutta, it will be because it floated triumphantly over Athens and Antioch, over Corinth and Rome."

CENTRAL AFRICA.

"Was there ever such a providential opening set before the Church of Christ as is set before us in Africa at this moment?"

"Dr. MacEwan drew a touching picture of the last scene in the great missionary traveller's life. I think that history has few contrasts more suggestive, more sublime, than the contrast between that illustrious man lying down to die in that rude hut in that savage land, and the magnificent entombment in England's noblest mausoleum of those precious bones which his devoted African followers had, with more than Hebrew or Roman fidelity, brought safely through the wilderness to his native land; but I venture to think, my lord, that when the representatives of the Throne, the Parliament, the Churches, the people of England, placed the remains of David Livingstone in Westminster Abbey, they gave a tacit pledge that the work for which he lived and died should be carried on to its glorious consummation; and that work will not be finished until all the peoples of Africa, from the Nile to the Zambesi, from the Indian to the Atlantic Ocean, are brought in to the families of Christ. Your Society is the executor of Livingstone, and we rejoice to know that you directors have accepted the trust. The Anglo-Saxon Churches have at this moment set before them such opportunities of widespread, universal missionary enterprise as, I venture to say, have never been afforded either to the Church collectively or to any one section of it since the first great missionary command was given. And yet, with all this affluence of opportunity, there is one need which our Society feels, and I think, perhaps, in a limited degree—and I am glad to hear it is in a limited degree—your Society feels, and which all societies feel. What is it? It is not money.

You can always get money in this country for a good cause. What you want is men. The noblest monuments of missionary enterprise are the monuments of men, not of expenditure. A man with a sling and a stone has done more for the Lord's side than many of a well-disciplined host with the best equipped artillery. We want the churches to feel that the gift of a man is the grandest gift they can lay on the altar; we want the societies to recognise that a man is the most precious donation in their treasury. I think there are few scenes in modern biography more admonitory, more truly sublime, than that which is described in the life of the late Bishop Pattison, where, in the Devonshire country home, the grand old judge—one of the most learned, impartial, merciful, wise, Christian men that ever sat upon the English bench—gave up his son, his only son, the son of his old age, the heir of his honoured name, and, with a full consciousness that he would see his face on earth no more, devoted him to mission life. I think that noble father and that nobler son have left for all the sections of the Christian Church a grand example of missionary heroism which reached its true consummation when, following the example of his Nonconformist predecessor John Williams, of Erromanga, the sainted Bishop of Melanesia joined the noble army of martyrs. How are you to get the men? You cannot buy them; thank God for that that there is something in this age you cannot buy. There is no stipend that can compensate a missionary. You cannot reckon up what he is worth, and you cannot train them. How are you to get them? Our blessed Lord



Faithfully Yours.
J Thomas,

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JULY, 1877.

The Four Gospels;

ON WHAT GROUNDS DO WE ACCEPT THEM AS GENUINE
AND AUTHENTIC?

BY THE REV. JOHN KENNEDY, D.D.

I.

THIS is strictly a literary question, although its determination involves issues which have a far higher than a literary interest. As a literary question it is only one of many, or, we may say, a part of a larger and more general question. On what grounds do we accept any ancient books as genuine and authentic? We have in our hands books which bear the names of Herodotus, Plato, Aristotle, Xenophon, Livy, Cicero, Caesar, Virgil, Horace, and a multitude besides. The first of these writers is said to have been born 484 B.C.; the second, about 50 years later; the last two I have named—the poets Virgil and Horace—are said to have been born, the one 70 B.C., and the other 65 B.C. Now on what grounds do we accept the writings which bear the names of these men of the old world? There is a gulf of nearly 2000 years between us and the latest of them. With but few exceptions, the existing MS. copies of their writings belong to periods between the tenth and the fifteenth centuries of the Christian era. The oldest known manuscript of Herodotus—*a.g.*, of whose history only fifteen MS. copies are known to exist—is attributed to the tenth century; there being thus about 1500 years between the time of the historian and the date of the oldest copy of his history which has yet been discovered. Homer is supposed to have lived eight centuries before Christ, and we have no complete

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copy of his two great poems earlier than the thirteenth century. Some fragments of the Iliad have been discovered which may belong to the fifth or sixth century. How can we know, in these circumstances, that these books are genuine and not forgeries? This question is one of exceeding interest, and at first sight it may seem incapable of a satisfactory answer. But those to whom the subject is new will be surprised to find that the question may not only be answered, but answered conclusively, and with a degree of certainty which rises above all reasonable doubt. Isaac Taylor's book on "The History of the Transmission of Ancient Books to Modern Times," written popularly but with a thorough knowledge of the subject, will enable any one who reads it to understand how ancient books have been preserved and how their genuineness may be authenticated. While Dr. Scrivener's "Six Lectures on the Text of the New Testament and the Ancient Manuscripts which contain it," will supply to the "unlearned" all the information they need respecting the one precious book to which it relates.

We claim no exemption for our Four Gospels from the ordinary laws of historical criticism. On the contrary, we see Divine wisdom in the fact that our faith in them as genuine histories of Jesus of Nazareth depends on these laws. Somewhere about the ninth century a fable came into existence, characteristic of the age, to this effect: The Council of Nice wished to determine which of the immense number of gospels then in existence were genuine and which were spurious. To obtain a Divine decision of the question, all the Gospels were placed under the Communion table, and the Lord was besought that the inspired writings might get upon the table while the spurious ones remained underneath. In answer to this prayer, the four inspired Gospels were found on the table in the morning and were declared canonical; the rest were found *underneath* the table, and were ordered to be burned. This story, it will be observed, was first heard of five hundred years after the Council to which it refers; and its absurdity throws into bright relief the naturalness and credibleness of the true grounds of our faith in the genuineness of the Four Gospels.

Adverting for a moment to Councils; it is not on the authority of any Council or Councils that we accept the Four Gospels, or any other Scripture, as genuine. The first Council having any title to be considered general is that of Nice or Nicæa (A.D. 325), which was convened by the Emperor Constantine to determine the great questions about the person of our Lord, which were raised by the Arian controversy. And in this Council no decree or canon was passed indicating, far less determining with authority, what Gospels should be received as Divine and genuine.

But the discussions of the Council reveal the *fact* that the Four Gospels now in our hands were accepted as genuine and Divine by all parties, Athanasian and Arian. The appeal was made to them, and to other Scriptures, as the standard of Christian truth. Arius himself had written a letter to the Emperor, with a copy of his creed, in which he said : "This is the faith which we have received from the Holy Gospels, according to the Lord's words, as the Catholic Church and the Scriptures teach." And his followers repeated the assertion of their master. The term "Holy Gospels," used by Arius, conveyed as definite a reference to Matthew, Mark, Luke, and John, in the beginning of the fourth century, as we shall see, as it would in the nineteenth.

In the Council of Nicea there were assembled 315 bishops from all parts of Christendom, but chiefly from the Eastern Churches. And the fact of the universal acknowledgment of our Four Gospels by these representatives of the Christian Church, is conclusive evidence not only that they were in existence at that period, but that they had been in existence for a very long period before. The recent composition and publication of them is irreconcilable with the fact of their widespread diffusion among the Christian Churches, and their unquestioned acceptance by all the churches as of Apostolic origin. But of this argument I shall have more to say by-and-by. What I wish to remark now is that our faith in them does not rest on the authority of Councils, any more than it rests on such tales as were invented by the superstition of the ninth century. We fall back, not with regret but with satisfaction, on the ordinary laws and processes of historical evidence, and are more than content that the genuineness of our Gospels should be determined even as we determine the genuineness of the "orations" and "disputations" of Cicero, or that of Cæsar's "Commentary on the Gallic War."

Let us now take our stand at the end of the third and beginning of the fourth century, and observe an occurrence which has a most important bearing on our inquiry.

Diocletian, the Emperor, was aged and infirm. His son-in-law, Galerius, already a Cæsar, afterwards Augustus, was full of zeal for the gods whose existence was threatened by the progress of Christianity. About the year 295 he issued an order requiring every soldier to join in the sacrificial rites. Many Christians gave in their commissions, and soldiers of all ranks, from the highest to the lowest, quitted the service, that they might remain steadfast in their faith. A few were sentenced to death—ostensibly not so much on the ground of their faith, as because of the language in which they expressed their indignation, which was easily construed into treason.

Beyond this form of persecution, Diocletian could not be persuaded for several years to go. But in the winter of the year 303 Galerius visited his father-in-law at Nicomedia, in Bithynia, and employed every art of persuasion, seconded by many zealous Pagans among the State officers, to bring about a general persecution of the Christians. Diocletian finally yielded; and one of the great Pagan festivals, the *Terminalia*, which occurred on the 22nd of February, was selected for the onslaught. At the first dawn of day, the magnificent church in that city, then the imperial residence, was broken open; the copies of the Bible in it were burned; and the whole church abandoned to plunder and destruction. The next day was published an edict forbidding the assembling of the Christians for the purpose of religious worship, ordering the Christian churches to be demolished to their foundations, and *all manuscripts of the Bible to be burned*, with many other wrongs and cruelties. A Christian of noble rank, hurried by his zeal, tore down the edict and rent it contemptuously. And for this indiscretion he was condemned to death, as a violator of the Imperial Majesty.

The peculiarity of this Diocletian persecution is the assault which it directed against the Christian Scriptures. And on this Neander well remarks:—"It is quite evident that the plan now was, to extirpate Christianity from the root. There was something novel in the undertaking to deprive the Christians of their religious writings. It differed from the mode of proceeding in the former persecutions, when it was hoped to suppress the sect by removing their teachers and guides. The importance of these documents, as a means of preserving and propagating the Christian faith, must now have been understood. And there can be no doubt that the destruction of every copy of the Bible, had such a thing been possible, would have proved more effectual than the removal of those living witnesses of the faith, whose example served only to call forth a still greater number to supply their place. On the other hand, could the plan have been carried out, to destroy every existing copy of the Scriptures, the *very source* would have been cut off from which true Christianity and the life of the Church was ever freshly springing with unconquerable vigour. Let preachers of the Gospel, bishops and clergy, be executed; it was all to no purpose, so long as this book, by which new teachers could always be formed, remained in the hands of the Christians."

It is beyond the scope of this paper to recite the sad events which followed the Diocletian edict. My argument is concerned only with the books against which it was specially directed. Eusebius, himself a sufferer, was about forty years of age when the Diocletian persecution burst upon the Christian churches, and tells us—"I saw with my own

eyes the houses of prayer thrown down and razed to their foundations, and the inspired and sacred Scriptures consigned to the fire in the open market-place."

With reference to the events of A.D. 303, we are then entitled to say—

1. That there was at that time, two hundred years after the death of the last surviving apostle, a recognised body of Christian writings, which were known to both Christians and their persecutors, which were publicly read in the Christian assemblies, and guarded with most devoted care, and which, as Canon Westcott says, "were formed into a collection so well known that they could be described by a title scarcely less explicit than that by which it was afterwards called—'The Bible' (*τὰ βιβλία*)."

2. The great importance attached to "The Books" by Christians, is seen not only in the fact that many submitted willingly to the utterest sufferings which Roman governors could inflict, rather than surrender what they deemed their chiefest treasure, but in the controversies and divisions which were caused by the unfaithfulness of others. Those who yielded to the fear of torture and gave up their copies of "The Books," were called *Traditores*, and were excluded from the fellowship of the Church. There were others who tried to save both their lives and their consciences by giving books which were not sacred, and allowing the officers of government to receive the impression that they were submitting to the Imperial decree. There were merciful magistrates who encouraged the Christians to act this part. But those who "submitted to the semblance of guilt in order to avoid the trials of persecution," were branded as *Traditores*, equally with those who, to save their lives, gave up the true Scriptures. Long after the persecution was at an end, and when Constantine sat on the Imperial throne, the election of Cæcilian as Bishop of Carthage, was resolutely opposed on the one ground, that he had been ordained by Felix a "Traditor." This opposition was headed by Donatus, a Numidian bishop; and the division which followed, bearing his name as the "Donatist schism," was not healed for many years. In this "schism," and the circumstances which led to it, we have the strongest evidence of the importance which was attached to the "sacred" writings by the Churches of that age.

3. We have indubitable evidence that the Four Gospels which bear the names of Matthew, Mark, Luke, and John, formed a part of this "sacred" collection, which the Christians called "Divine." A better witness than Eusebius could not be. He survived the storm of the Diocletian persecution, and received a commission from Constantine to prepare fifty copies of the Divine Scriptures written on prepared skins, by the help of skilful artists, accurately acquainted with their craft, to

be used in the churches of his new capital. Authority was given to him to employ two public carriages for the speedy conveyance of the books to the Emperor when completed. Everything was done to give importance to the commission. And Eusebius remarks with evident satisfaction that if the predecessors of Constantine commanded the sacred oracles to be consumed in the flames, Constantine gave orders that they should be multiplied, and embellished magnificently, at the expense of the royal treasury. Now, among the books held by all Christians to be "divine," of which copies were thus prepared for the churches of Constantinople, we find our Four Gospels. In Book III. of his history, chapter xxiv, Eusebius writes of "the order of the Gospels," and mentions first of all the Gospel by John, "so well known in the churches throughout the world," and explains that "with good reason it is placed the fourth in order by the ancients." "Of all the disciples (apostles)," he tells us, "Matthew and John are the only ones that have left us recorded comments" of the life of our Lord; Mark and Luke are named as the authors of other gospels, and the four are so described as to identify them unmistakably with the gospels now in our possession.

Eusebius is not to be regarded as a single witness. *As a historian he gives us the witness of the age to which he belonged.* And that witness is that in that age our Four Gospels were known to, and universally received by, the Christian churches, as of apostolic origin, and "divine." And besides them there was no other so received. The Council of Nicæa, as we have seen, in the days of Eusebius, representative of many at least of the principal churches in the world, did not put its stamp of authority upon them, but acknowledged the authority which they already possessed through the historic evidence which certified their uncorrupted transmission from apostolic times. And from that period onwards, orthodox and heretics alike acknowledged the Four Gospels as the writings of those whose names they bear, and as a true history of the great founder of the Christian Faith.

The existence of the Four Gospels in the end of the third century and their acceptance as the only apostolic history of Jesus Christ by all Christians at that time, are admitted by the most hostile critics. But it is scarcely the less necessary thus to state the grounds on which the admission rests in order to a due impression of the importance of the fact.

We shall now trace the Gospels upwards from the days of the great Diocletian attempt to destroy them, to the days of the Apostles. But before doing so, it may be well to state the avowed ground on which the witnesses we shall call, based their acceptance of the gospels as of Apostolic origin and authority. This ground is briefly described by

Origen and Tertullian as being "tradition." Origen introduces his statement (a statement with which we shall deal by-and-by), that one gospel was written by Matthew, one by Mark, one by Luke, and one by John, with the words—"As I have understood by tradition." The fact that these Four Gospels, and these only, were received by the churches in many lands *in his own time*, he "understood" not "by tradition;" it was a present fact within the range of his own observation and knowledge. But it was "by tradition" he "understood" the authorship of these gospels and the circumstances of their origin. And that this "tradition" was not peculiar to him but common to the churches, is evident from the fact that we find it in the writings of Irenæus, who was born forty-five years before Origen, and who represents to us the churches not only of his native land, Asia Minor, but of the land of his adoption, Southern France, which Origen, so far as we know, never visited.

The acceptance of the Four Gospels by the churches in the second half of the second century as represented by Irenæus, and in the first half of the third century as represented by Origen, is thus ascribed to "tradition." And it is important that we should understand what this expression means. Negatively it means that it was not by concerted action, or as the result of united deliberation, that the churches in all parts arrived at a common conclusion in regard to these gospels. No such concert ever existed; no such deliberation ever took place. It was by a "tradition" common to all, whatever that means, that all, acting separately, acknowledged the Four Gospels as Divine Scriptures. This "tradition" excludes not only the idea of united or concerted action, but likewise the idea that it was on the strength of internal evidence that the churches accepted these gospels. That the external evidence was confirmed by the internal, we cannot doubt. That the superiority of the four over all others such as, Luke says, "Many had taken in hand to set forth," made itself felt, need not be doubted. But the primary ground of their acceptance was the "tradition" of the churches.

This term "tradition" is of ill-repute in modern controversy. It suggests to us at once the idea of a claimant to authority co-ordinate with the authority of the written word of God. The Church, so-called, or certain churches calling themselves Catholic, claim the right to interpret the Holy Scripture in the light of "tradition," or of traditionary doctrines which they say have come down to them from the Fathers. But we must entirely dissociate the term, as used by Origen, from this Catholic and Protestant controversy. It has no relation to the subject. It refers simply to the testimony to some fact transmitted, either orally, or in writing, from one generation to another. When Origen ascribes certain gospels to Matthew, Mark, Luke, and John,

on the strength of "tradition," and indicates that the churches universally did the same, the meaning is, that they did so on the strength of the historical evidence which had come down through successive generations from the beginning.

The genuineness and authority of the Four Gospels were maintained by Tertullian, who preceded Origen by thirty or forty years, likewise, on the express ground of a very sure and credible testimony of the churches from the time of writing them to his own age. "If it be certain," he says, "that that is most genuine which is most ancient, and that most ancient which is even from the beginning; in like manner it will be also certain that that has been delivered by the Apostles which has been held inviolate in the churches of the Apostles," meaning, evidently, the churches formed by the Apostles. "It may be depended upon," he says again, "that the gospels were written by the persons whose names they bear. The Apostles have truly preached and written the doctrine they received from Christ. The Apostolical men have also faithfully published in writing what they received from the Apostles. All the gospels are therefore supported by the authority of Apostles, yea, of Jesus Christ." Again, Tertullian says: "Well, if you be willing to exercise your curiosity profitably in the business of your salvation, visit the Apostolical Churches, in which the very chairs of the Apostles still preside; in which their very authentic letters are recited, sounding forth the voice, and representing the countenance of each one of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica. If you can go to Asia, you have Ephesus. But if you are near to Italy, you have Rome, from whence we also may be easily satisfied."

These passages are cited at present merely to illustrate the term "tradition" as used by Origen, and thus to show the ground on which the churches accepted the Gospels, namely, the uninterrupted historic evidence they had that they had been published in the beginning by Apostles and "Apostolical men."

IN order to render men benevolent, they must first be made tender; for benevolent affections are not the offspring of reasoning; they result from that culture of the heart, from those early impressions of tenderness, gratitude and sympathy, which the endearments of domestic life are sure to supply, and for the formation of which it is the best possible school.—*Robert Hall*.

God binds not up thy wounds, unless thou lay them open by confession, and bewail them. He covers not, unless thou first uncover. He pardons not, unless thou first acknowledge. He justifies not, unless thou first condemn thyself. He comforts not, unless thou first despair in thyself.—*Gerhard*, 1637.

The Claims of Ministerial and Mission Work

UPON EDUCATED YOUTHS IN THE CONGREGATIONAL CHURCHES.

BY REV. J. RADFORD THOMSON, M.A.

FROM a general knowledge of our Congregational colleges I can say without hesitation that few applications for admission to a course of theological study are made by youths from our educated families. I believe that a similar complaint is made by those interested in the ministry among other communions. As we lately heard that, by piercing the London clay and other deposits, an enterprising firm in the heart of the metropolis reached the greensand, and thus secured an abundant and perhaps inexhaustible supply of water;—so, I cannot but think, were proper means devised and used, a suitable supply of candidates for the service of the churches might be obtained.

Certain I am that the Congregational churches of England include multitudes of households which are well fitted to yield the class of students we need. They include a fair proportion of professional and commercial men, whose sons enjoy the advantages of a liberal education, and the equally precious advantages of an intellectual and refined family life. Yet, for some reason, we are not drawing more than a small proportion of our "rising ministry" from the youth of this class. Here and there, a minister's son is found following his father's steps; but the bulk of our students have come from behind the counter, from the clerk's desk, or from the workshop.

Now, since the strength of every church largely depends upon its sympathy with the "popular element," it is matter for satisfaction that the ranks of the ministry are recruited from the most numerous class. Some of the greatest dignitaries of the Roman and Anglican communions, many of the most laborious and devoted pastors and missionaries of all bodies of Christians have risen from obscure and lowly origin. The ability to influence men, self-denying consecration, are the foremost qualifications for the ministry, and they are sometimes found conjoined with educational and social disadvantages. Far from our churches be the disposition to repress or depreciate merit, because it is found in unfavourable circumstances. The religion whose first preachers were fishermen, toll-takers, and peasants, will ever welcome the service of those whom the world despises, when God chooses the weak things of the world to confound the mighty.

But whilst I have not the slightest sympathy with the view that men must be "scholars and gentlemen" if they are to be encouraged to enter the ministry,—I do think that, in the present state of society and of education in this country, we ought to be drawing more largely than we are from the superior classes. Here is the plain fact, that the young men of our educated families are, generally speaking, shy of a ministerial life. Notwithstanding

the immense progress made in education generally,—the liberalising of the grammar-schools,—the University local examinations, which have certainly raised the standard of school-teaching throughout the land,—the opening of Oxford and Cambridge to Dissenters,—notwithstanding all this, the proportion of educated youths applying for admission to our colleges is, I believe, smaller than it was twenty-five years ago. We are sending our sons to the grammar-schools, and the great public schools; they are matriculating at the London University; they are passing through the older Universities; they are entering the various professions. But there is one career very few of them are following—the Nonconforming ministry. Many of the names best known and most highly esteemed among us do not figure upon our college records.

All the while, the churches are needing the services of men of the highest order,—men capable of taking their stand and holding their own, in the world of literature, of politics, of society,—as well as of edifying cultured congregations, and commanding the respect of the public at large. While it is easy to fill up ordinary positions; when pulpits fall vacant which need ministers of the highest qualifications, it is often difficult to find the right men. Professors for our colleges are not easy to find; there are few young men who are in training for the chairs which must in course of time become vacant. As to public life, every large town in England wants Christian ministers fitted to be leaders in social, literary, and benevolent work.

Upon the growing claims of our times it is needless to enlarge. Each generation enjoys increased educational advantages. The capacity for appreciating intellectual power and merit in connection with spiritual work is vastly enlarged. Our young people of culture have the free *entrée* of the charmed circle of contemporary literature. Travel, social intercourse, scientific pursuits, public life and work, naturally make the laity exacting as to the accomplishments as well as the piety of the ministry. Ministers must be something more than theological expositors or rhetorical sermonizers. Congregational pastors, in prominent positions, at all events, have to appeal to the rich and varied life of the England of to-day. And there is no lack of warm and grateful appreciation when the demands are fairly and ably met.

It must be remembered that our churches contain a good proportion of the classes distinguished by intelligence, and by love of freedom and independence in thought generally and in religious thinking in particular. This fact is at once fatal to the success of an illiterate and superficial ministry, and confirmatory of the importance of a ministry capable of leading and influencing the intellectual class.

Now, there seem to me to be several reasons why the ministry of the Gospel among us should be specially attractive to thoughtful, devout, liberal-minded, and aspiring young men.

Among these reasons is the idea of the Christian ministry which is accepted amongst us. Much of the repugnance, prevailing among young Englishmen, to the "sacred office" is owing to the priestly conception of the ministry which, unfortunately, is fostered by the Book of Common Prayer. I do not wonder that the sacerdotal idea—an attraction to those who have no personal power or weight of character and ability—should be repulsive to the intel-

tual and spiritual. From this survival of the old paganism, to which as a nation we are committed, we as Congregationalists, are free. I ask educated and thoughtful young men who may read this appeal, what vocation in life can be compared in dignity, in interest, in attraction, for a benevolent and religious mind, with the ministry of Christ according to the New Testament conception of it? The brotherliness of the office and function is its great charm to the heart, as is its intellectual character to the understanding. To teach, on the highest of all themes; to persuade, to the most sacred of all duties; to lead, in the most blessed of all paths; to serve, from the highest of motives and the purest of aims:—surely, this is a career which is fitted to awaken the noblest ambition of consecrated youth!

Another recommendation of the Congregational ministry is the theological freedom it permits. In these days, when there is so much dissatisfaction with the ancient formulæ, and so general a yearning for liberty in conceiving and expressing religious doctrine, it is worth remembering that no requirement is made among us to assent to certain human creeds, to use certain prescribed forms, to profess agreement with certain theological teachers and leaders. While unity with regard to great vital facts and doctrines is justly deemed a condition of the mutual relationship between pastor and people;—a full amount of liberty is enjoyed, a fair scope is given for independent thinking, and individual character and gifts are likely to have abundant opportunity for their manifestation.

Men of high sentiment and aim will regard with sympathy the independence of ministerial position upon interest, favour, and friends. Personal qualifications alone have to be considered. The combination of these which is required is unusual. Piety and preaching power are not everything. Physical strength, a good voice, scholarship and studious habits, a social disposition, tact and wisdom in organising and governing;—all these—blended, of course, in different proportions—will have their own sphere of action and their own reward.

Yet the one supreme inducement to the ministerial life is that which is presented by Christ Himself. I almost feel as if, in this case, any other than the highest of all possible motives and principles were out of place. Heaven forbid that our young men should ever look upon the pastoral office, far less upon a missionary career, as an employment, a profession, a means of livelihood, of advancement! One would despise the man who should devote himself to education, to medicine, to literature, from motives merely selfish and mercenary. If we estimate these vocations so highly, how shall we aright appraise the “watching for souls?” Lofty and alluring to a spiritual mind is the life which is offered as a sacrifice to God,—in the impartation of Divine truth, and the inculcation of human duty, in the conduct and inspiration of Christian worship, in the extension of brotherly sympathy and the administration of spiritual consolation, in the origination and superintendence of useful, benevolent work. To the heart that has felt the love of Christ, that has known the sublime fascinations of Calvary, what can be more congenial and delightful than to follow Him who came “not to be ministered unto, but to minister?” It is no mean thing, during these few years of our earthly discipline and education, to be employed in the service

of souls, in the service of God,—to fling oneself into the thick of the great conflict between good and evil, between truth and error,—to stand in resolute and aggressive opposition to the degrading atheism and materialism, and the scarcely less degrading sacerdotalism and mechanical religion of our day,—to draw the sword of the Spirit, and strike a blow, at least, for the glorious faith of our forefathers in the spiritual and immortal nature of man, in the righteousness, the reign, the love and fatherhood, of God !

Opportunity.

BY REV. J. C. HARRISON.

JOHN IV. 6, 7.

OUR Lord's interview with the woman of Samaria affords one of the most remarkable instances of skill in seizing and using opportunity.

He was journeying from Judea to Galilee, and, as Samaria lay between these two provinces, it was necessary for Him to pass through it in going from the one to the other. He was oppressed by heat and fatigue, for the midday sun was pouring down upon Him its fiercest rays ; and therefore He was glad to find Himself at Jacob's well, the water of which was renowned for its sparkling clearness and its delicious coolness. Faint and weary, He seated Himself on the wall of the well, and sent His disciples to a neighbouring village to buy food. During their absence a woman came to draw water. She was a Samaritan, and therefore not likely to show much courtesy or kindness to a Jew ; but the solitary meeting afforded our Lord an *opportunity* of leading her mind to the great salvation which He wished to communicate to every child of man,—and that opportunity He did not let slip. With perfect ease and naturalness, He began a conversation which seemed to turn on so commonplace a point as a little water to quench His thirst, but which ended in His unfolding the gracious mysteries of His kingdom. It may be of some interest to us if we notice the promptitude and address with which our Lord availed Himself of this opportunity to do good.

OPPORTUNITY.—Every one knows how necessary this is to usefulness. However much we may love work, and however much we may wish to accomplish some cherished purpose, we cannot do it without opportunity. Our Lord might have heard of this woman, and have known that, under seeming hardness, and even immorality, she possessed real susceptibility of religious impression ; but if He had not met with her,—met with her in circumstances favourable to conversation and instruction,—He could not have imparted to her any spiritual good. But this meeting at a well, beneath the tall palm trees which in all probability overshadowed it, and where it was the fashion to stay and converse,—this absence of any other person, this perfect leisure,—afforded an opportunity of bringing truth directly before her mind. Our Lord recognised the need and the value of opportunities ; of

times which seem to invite religious conversation ; of places where objects at once suggest a line of interesting and impressive remark ; of circumstances which, without the temptation to a forced and clumsy introduction of an apparently unseasonable topic, or an obvious attempt at proselytism, lead easily and effectively to the desired subject ;—and such opportunities were always occurring to Him, and were always turned to the very best account—as on this occasion.

Opportunities form a part of that grand scheme of Providence in which God and man act in conjunction. The seed-time and the harvest-time, with the weather suited to both, are appointed by God ; then man comes, and, falling in with God's arrangement, sows the seed and reaps the golden ears. God gives the native capacity and the dependent leisure of childhood,—here is opportunity. Parent and child are to use the hour for the work of education. And precisely so is it in religious service. God opens "the wide door and effectual ;" the Christian labourer enters the vineyard and accomplishes the needful task. God's hand gives the opportunity,—brings teacher and learner together : Peter to Cornelius ; Ananias to Paul ; Christ to the woman of Samaria ; and then the instructor imparts knowledge to the ignorant, and thereby carries out the will of God. Christian men have always felt that it was not by chance that this meeting took place at the well,—that it was not by chance that the Lord met with *their* souls. They, too, seem to have been guided to His feet under the midday heat, and are ready to strike in with the author of the old Latin hymn :—

"Quærens me, sedisti lassus ;
Redemisti, crucem passus ;
Tantus labor non sit cassus."

Thus rendered in Dean Stanley's "Eastern Sermons" :—

"Thou, in search of me, didst sit,
Wearied with the noonday heat ;
Thou, to save my soul, hast borne
Cross, and grief, and hate, and scorn ;
O may all that toil and pain
Not be wholly spent in vain !"

Some opportunities are so manifestly divine and so unspeakably precious, that we ought most eagerly to improve them. They are transient, and, when once gone, never return. Waste the seed-time, and it comes not back that year. Squander the season of youth, and it never returns. Neglect the day of grace, and, however earnestly desired in the hour of sorrow, it shines no more. God-given opportunities !—the sin of disregarding these is only equalled by the folly ;—once despised they take their flight for ever. And it is so with opportunities for work. You let the favourable time slip by unimproved—the time when you had undisturbed, leisurely, friendly intercourse with the undecided, and you seek in vain for the means of renewing it. You had marvellous influence with a young friend, but you thought it better to wait till it was still more fully established before you pressed on him the one thing needful ; in the meanwhile, you

are separated from him by the urgencies of business, and your opportunity is lost. It was never so with our Lord. He was always on the alert. *He overlooked no opportunities—He never wasted any.* He always used them for the best. Let us notice a little more carefully

OUR LORD'S USE OF OPPORTUNITY.

1. The reason why He saw and used every opportunity which presented itself was that His heart was full of His work. He came on a great mission, and it entirely possessed Him. He clearly saw what it was that He sought; as clearly saw what it would cost Him to attain it. The consequence was that all His powers—thought, affection, activity, were given to it. I suppose that most of us have felt at times a disposition to throw up effort, and to allow the serious purpose of life to fall into abeyance. We may still acknowledge its importance, but we have lost interest in it, or, it may be, in the persons it was designed to benefit. It was not so with Him. His interest in His work was ever fresh,—indeed, it seemed, if possible, to grow in intensity as the work itself advanced towards completion. It was a thing that was ever present with Him. To reveal the glory of the Eternal God, to uphold and illustrate His holy law, to work out a means of reconciliation between man and God, to destroy the power of sin in the individual and in the world, to restore the human race to its primitive purity, to give to it a new Paradise, an Eden of undying blessedness—this was the object that filled His soul. In every person He met He saw an heir of bliss or of woe, it might be a soul tainted with sin, blinded by ignorance, and yet capable of rising into purity and light,—a creature of God mised by the evil one, and needing to be rescued, and restored to loyalty and happiness—a child of wrath who, by His grace and help, might be made an inheritor of the kingdom of heaven. To bring His influence to bear on such souls, to draw them into His fold, to inspire that faith which would be their salvation—this was the end which He had ever in view, and which grew upon Him as He prosecuted it. From the first He said, “My meat is to do the will of my Father, and to finish His work;” and as that work drew near to its fulfilment, and consequently grew in interest and responsibility, He added, “I have a baptism to be baptised with, and how am I straitened till it be accomplished.” Because He was so invariably earnest, opportunity found Him always ready, as it will also find us, if our ruling desire is to “win souls.”

2. It is instructive to observe that the opportunity we are contemplating occurred in the natural course of things. No doubt, as I have before said, nothing occurs by chance. Every opportunity is given by God, and so was this. Yet to our Lord it came as any common incident in His life might have come. He was on His way to Galilee; He was taking the direct and shortest road; without fetching a compass, “He must needs go through Samaria.” He had reached the hour of the day when it was customary to halt and take food. He had selected the particular spot because the well would supply water and the trees that surrounded it would furnish shade. His disciples had gone into the city, because it was necessary to purchase provisions for their meal. Then it was that being left alone He saw the woman approaching, and, in what the world would call the chance meeting

which followed, He found the opportunity of showing her the way of life. So it is that real opportunities occur. They come to us unsought, or at least with some loving outlook. We unexpectedly find hearts opened which are usually shut—minds which commonly show no interest in spiritual things, roused to thought; and then, if we are ourselves awake, we see our opportunity. To him who has a desire to work, who has really a thirst to execute the will of God, such opportunities as these will seldom be wanting. They will start up before him as he holds on his customary way, and he will not fail to use them. Sometimes a temporary pause in business will supply the opportunity; sometimes an accidental meeting with one who shows an inclination to touch on serious subjects of great passing moment; sometimes an hour of disappointment or of sorrow which has befallen a neighbour, when his heart has been made soft and susceptible; sometimes a request for advice or guidance in reference to secular matters. True we are to look for opportunities, and not to content ourselves with those only which fall in our way. The foreign missionary goes each day into the bazaar or place of public resort, in the hope of finding an opportunity of preaching the Gospel. The city missionary goes from house to house in the hope of finding an opportunity of speaking effectively to some poor, careless soul. The bush missionary rides for miles through the forest in hope of finding an opportunity of telling the old message to the scattered few who are cut off from the stated advantages of Christian teaching and worship. Still, though this is the case, it is nevertheless a fact that the very best opportunities of reaching certain minds and touching certain consciences, are those which have not been sought for, but which have sprung up amidst the ordinary engagements of the day.

3. Our Lord finds His opportunity when, as we are inclined to think, He might have been expected to care only for Himself. He had been toiling under an Eastern sun. He was worn and exhausted by His journey, and needed refreshment and repose. Too many of us under such circumstances would have felt that we could say and do nothing that would involve effort. We might have spoken a few easy, commonplace words which made no demand on our thought, but we should have looked on the hour as a season of repose, not of work. How different was it with Him. Just as on the occasion when He had retired with His disciples into the desert to rest awhile, the unexpected appearance of a multitude who had found out His place of resort and flocked to hear Him, became the signal for earnest work, so here the meeting with this woman at once impelled Him to speak to her of the great salvation. He lost all sense of fatigue and hunger in the prosecution of His object, and, when His astonished disciples on their return pressed Him to eat, He said, "I have meat to eat that ye know not of." He saw an opportunity of presenting the truth, and felt that He must be about his Father's business. With a spirit so ardent as His, bodily inconvenience was forgotten in the absorbing interest of such a moment, and the luxury of doing good brought sweeter refreshment than rest or food. How often do we lose opportunities of doing good through giving way to bodily weakness, or listening to the voice of self-indulgence. Well might our Master again and again say to us, as He did to Peter, James, and John,

"Could you not watch with Me one hour? Watch and pray, lest ye enter into temptation: Watch and pray lest you lose opportunities which can never be recalled. The spirit, indeed, is willing, but the flesh is weak." Let us strive to attain such fervour of spirit as will raise us above the weakness of the flesh, and find us, whenever opportunity of service presents itself, eager to seize it and to devote to it our best.

4. Our Lord did not think it an unworthy employment of His powers to use them for the instruction of one poor woman. We are so desirous to find some great work to do, or some large class of persons to benefit, that we are perhaps ready to think it a waste of time to devote hours to a solitary individual. But not so thought Christ. He studied the case of this one woman, and with patient care sought to break down her prejudice and lead her into the truth. So many of our opportunities are simply those in which we may influence individuals, that we can hardly doubt that there is a special advantage in this kind of labour. The all-wise God would not open up such opportunities if they did not offer some special facilities; and we know that, when we get alone with an individual, we ascertain by his answers how far he has understood or misunderstood us. We can correct his crude notions as they find expression; we can meet his prejudices, and by a wisely adapted manner can vanquish them. We can, by the interest we show in him, touch his heart and get his feelings on our side. We can discover unbelief not openly avowed, difficulties which he would not whisper in public, sins which he would wish generally to conceal, and we can deal discriminatingly with these things. We can find out where he is most easily assailable,—what class of remark repels and what impresses him. We then can lead him on step by step, and, by bringing concentrated effort to bear on him directly, may accomplish what we never should have accomplished by merely giving a general address to a congregation of which he formed a unit.

Then we must remember that every individual is a centre of influence, and that therefore the good we do never stops with the person who first receives it. This woman went into the city, told her tale, and the result was that many of the Samaritans believed through her word. And the like thing continually happens. Lead a father or mother to Christ, and all the household follow; lead a young, eager heart to Christ, and many of his circle are drawn after him. Lydia believes, and soon all her household are baptised. The unfeigned faith of Lois descends to her daughter Eunice, and to her grandson Timothy, and then through Timothy to whole churches which were gathered or strengthened by his care. Do good to an individual, and you set a power at work which travels on indefinitely, so that the Omniscient alone can say what it will at last achieve. Despise not then the day of small things, nor the opportunity of influencing an individual. The effect may appear insignificant at the beginning, but who can foretell what the end will be?

5. The last thing we would notice in our story is the skill with which our Lord used His opportunity: the address with which He opened up and pursued His conversation with the woman. If He had begun by attacking her Samaritan errors, or condemning her sinful life, He would in all probability have just aroused her animosity, and would have taught and

preached in vain. But He spoke to her first, not as a teacher but a traveller ; a possessor of the same humanity as herself with its weariness and its wants, —spoke with that touch of nature which makes the whole world kin. His request for a little water to allay His thirst was an appeal which her womanly heart would not be likely to resist, and was moreover an expression of faith in her kindness, which would awaken her prepossession. She indeed could not conceal her surprise that a Jew should bring himself to ask or receive a favour from her, a woman of Samaria ; but inwardly she was not the less gratified that it should be the case. Then her slight hesitation, her disposition to fence with His request, led our Lord to speak of water sweeter, purer, more satisfying which He possessed, and which a single request from her would have at once obtained from Him. Her curiosity was awakened—her desire to gain something new and unusual, some great but indefinite good, prompted her to seek eagerly for an explanation, and then for a participation in what He had to bestow ; her interest grew deeper and deeper, until she was brought to see that there is a sorer thirst than that of the body—the thirst of a soul that has felt its sin ; and that there are streams more precious and satisfying than could ever flow from Jacob's well,—the streams of the water of life, the influences of the Holy Spirit which He alone could impart. Thus from natural needs the Great Teacher led her up to spiritual, from care for her body to care for her soul. At last He told her plainly that He was the Christ, the Saviour of the World, and brought her in humble faith to His feet. Truly never man spake or taught like this man. He used every trifling event as a starting-point for the most profound and far-reaching instructions—every natural object as an illustration of some saving truth. He led the blind by a way they knew not, gradually opened their eyes, and showed them that they were in the path of life.

Happy will it be for us if we attain this holy skill—skill which will enable us, from the objects which lie around us, or from the passing events of the hour, to lead the minds of men to that which is central and eternal. There are souls that are all unconscious of this thirst ; there are others that begin to feel its intolerable anguish. Let us pray for grace to direct both classes with hand of love and words of wisdom to the well of living water that they may drink and thirst no more.

Cremation in China.

BY REV. EDWIN J. DUKES.

DURING a recent visit to Fuh-chow I seized the opportunity of going to see the Buddhist Monastery at Kushan, or Drum Mountain, in the neighbourhood of that city. There is, perhaps, no place where one can see Chinese Buddhism, as it prevails at the present day, to so much advantage as at Kushan. On returning at night, I felt that I had that day seen the strangest sights of my life ; but in this paper I shall confine myself to one experience by the way.

By the kindness of our brethren of the Methodist Episcopal Mission, myself, and two friends were allowed the use of the "Gospel boat," and we ran down the river with the tide for a distance of six miles to the foot of Kushan. The hill is just 3,000 feet high, and the "Monastery of the Bubbling Fountain" stands in a beautiful dell about half-way up. The ascent is gradual and winding, on a good paved road, some eight feet wide. Four archways as places of rest divide the hour's ascent into easy stages. Seats are provided for weary climbers, and idols to attract or repel them as the case may be. Sacrilegious Englishmen and Americans have of course defaced the walls of these alcoves with their names and sketches. The view from various points of the hill-side are very fine, extending over the valley of the Min towards Fuh-chow.

While we were ascending our curiosity was excited by a procession of unusual appearance in front of us, and being informed that the body of a Buddhist priest was about to be cremated, we hastened on in the hope of witnessing a ceremony which is not often to be seen. The coffin was borne on the shoulders of four men by the aid of poles, as in the case of a sedan chair, and was covered by a gorgeous pall, the groundwork of which was scarlet, worked with figures in blue, silver and gold. About a dozen priests accompanied it. In front there walked a man who, at short intervals, threw on the ground pieces of paper to imitate very large Chinese cash. These were to buy a passage to the grave for the spirit of the dead. As the doctrine is one of vanities and lies, it is but natural and appropriate that false cash should be used to deceive the spirits.

When about a quarter of a mile from the monastery the procession halted at a bye-path to await the arrival of the fraternity. They came down at their leisure to the number of one hundred and ten, and while waiting we had abundance of leisure to observe them and to converse with such as could speak our southern language. Like all Buddhist priests they had their heads completely shaven; they wore a long robe of lavender colour, with a yellow shawl or hood thrown loosely over the back, passing under the right arm and buckled on the left shoulder. The yellow hood is worn only at religious services. Some of the number constantly saluted new comers with the word "Omito," which is generally supposed to mean ascription of praise to "Amitabha Buddha," but which, as used in this connection by the monks, would simply seem to have the meaning of the word "Teng-an," "Peace be with you," which we as Christians in China use by way of salutation among ourselves.

The officiating priest having arrived, dressed in his robe of dark purple, we strolled down in a leisurely way and without order to the cremation-furnace. It is in a wild spot. The hill towers nearly eighteen hundred feet above it, while on the edge of the platform, formed by levelling part of the hill-side, there is a deep dell, dark with pine wood. Throughout the ceremony the wind howled and wailed through the trees, in harmony with the weird impression produced by the whole scene. It is a strange sight to see these hundred men—who have left the world and all human relationships—meet to bid farewell to one of their own brotherhood amidst these desolate

woods. Here stands a mild, blue-eyed, handsome youth, with cheerful features, who evidently ought not to be in such companionship; and there another intelligent-looking young man, whose sad face vividly recalls Doré's picture of "The Neophyte," and here again a tall man with firm lips and deep-set eyes, betokening a strong will, who, though a graduate of high degree, has fled from his home, and left the shame of his wife behind him, to nurse his bitter sorrow away from the gaze of the world, while by his side there totters a man of immense age, bent almost double, with long hair on head and beard, because it is a burden to him to be shaved as other monks are. For the rest, they are generally hard, unreligious, careless, unthinking, despairing faces, of men who seemed to have bidden farewell to hope here and hereafter.

The priests took up their station opposite the furnace, a narrow brick construction, like a very little house with a very large door, but the coffin was not put into it for some reason which I could not discover. Cash paper was again sprinkled round to make all right with the spirit world, while incense sticks were burned at the little shrine that looked towards the furnace. Then the service commenced. The officiating priest took his stand in front of the coffin, and was supported on each side by acolytes and singers. Bells tinkled, gongs resounded, and a monotonous but sweet chant was sung. The whole company prostrated themselves several times to worship the spirit of the departed man. The pall was then removed, and revealed a box like a section of the funnel of a steamship, five feet high, and two feet in diameter, tarred within and without. The priests stood up, closed their eyes, placed their hands as in prayer, the tips of the fingers touching, and recommenced singing. The words are Sanscrit, and the singers have no notion of their meaning, but they believe that there is some great merit in the use of the sounds. The chant is still a monotone, but very rapid. Let anyone take the middle G of a piano of ordinary pitch, and strike the note at a regular and rapid pace, occasionally touching B and A above and E and F \sharp below as grace notes, and he will reproduce the chant.

After a time the sexton came forward with a hatchet and knocked off the round lid of the coffin, and those in a favourable position could see the corpse sitting upright in its narrow tabernacle. A bamboo pole was then brought, and a quantity of long strips of pine wood bound round one end. Setting fire to this, the sexton presented the monstrous torch to the priest conducting the service. All again prostrated themselves, and the torch was waved a few times before the coffin, and returned to the sexton, who dropped the blazing mass into the coffin and heaped pieces of pine wood on it. Through a hole near the bottom of the box a strong draught fanned the flames until the corpse was completely cremated. The coffin must have been of great strength, for although the heat was so great that we could not venture close except when the wind blew the flames or heated air aside, it was not so consumed as to fall to pieces and expose the charred body.

From beginning to end there was nothing whatever that could be called disgusting about the performance. True, we saw the blackened corpse

sitting in the flames, but it was because we went to see it. I think the most sensitive nature would not have felt in the smallest degree offended.

The whole service and burning took about forty minutes. Then the ashes were collected, placed in an earthen pot, carried to a neighbouring shed, and ranged on the shelf. We visited this receptacle for the ashes of Buddhist devotees, and found it a disreputable hut, about five-and-a-half feet high. The door was held fast by an ingenious combination of chips of wood and broken tiles, and the interior was as dirty as any Chinaman could desire, and almost absolutely without order or arrangement.

The priests who came down from the monastery to assist at the ceremony did not wait to see the cremation through, but strolled away as they came, each man receiving the sum of forty *cash* (almost twopence) for the trouble of attending. This small sum would suggest that the whole affair must be inexpensive. On the contrary, it is as a rule the reverse, the numerous items of expenditure attending such a ceremony often reaching a total of 100,000 *cash* (say £18), an immense sum to a Chinaman.

German and English Missionaries.

A COMPARISON FROM A GERMAN POINT OF VIEW.

BY REV. PROFESSOR CHRISTLIEB, OF BONN.

(*Communicated by Professor Owen C. Whitehouse, M.A.*)

No. II.

THE German missionary takes with him to the heathen something of the quality of ready self-devotion to that which is *foreign*. It is a faculty which has its dangers, but, when kept within the limits of moderation, it has also its advantages. He is not so easily subject to the temptation of denationalising the natives, and, instead of trying simply to lead them to Christianity, of making them at the same time Germans. He does not attempt to force on them his own language and customs, but on the contrary teaches them rightly to understand their own tongue and to appreciate its structure and beauty. This result is generally brought about, when, by the translation of the Bible and other books, a spoken language is reduced to a written one. In rendering this service, the German is ready to preserve the peculiar written character of the nation, when such exists, instead of introducing the Roman letters wherever he can. Owing to the large variety of forms which prevail in his fatherland, he is habituated to a great diversity of customs. Of course he may be threatened by the opposite danger of going too far in his tender treatment of the foreigner; and perhaps may in some cases have done so and thus committed serious mistakes. For example, offence has been given to other Mission societies, by the fact that the Leipsic missionaries, in spite of some restriction of the evil of caste among their Christians in India, treat it on the whole so

leniently, that in the public opinion of India the policy of this Mission appears very like a formal toleration of the evil. Yet there still remains an important qualification in the general equipment of a missionary for his task, when he is so endowed by nature for his calling, that he can go to work among a foreign people with an intelligent appreciation of their peculiarities ; and consciously or unconsciously most Germans do this to a very large extent. So that it has even been easy to recognise in one who had long laboured among the negroes of West Africa, and in another who had worked for many years in China, how the one had strikingly caught the look and facial expression of the Negro, and the other that of the Chinaman. Yet this alteration has not been observed, at any rate not in the same degree, on English faces. One can hardly account for this from causes merely physiological.

It is also one consequence of this respect for foreign idiosyncrasy, and at the same time of an education which is as a whole more Evangelical and Biblical than strictly confessional, that the German missionary seeks to spread Scriptural Evangelical Christianity, rather than to extend his own Church and denomination. To him belongs more than to many others the gift of Christian broadheartedness combined with all the positive assertion of the Bible truths. Certainly he also takes with him his peculiar confessions, catechisms, forms and song-books, and introduces portions of them into his Heathen-Christian community. But most missionaries of other lands, as well as some of the German, in the process of evangelising the heathen, are at the pains of transferring the Church forms and specialties of their denomination, in doctrine, worship and organisation, into the newly-converted communities, in order to bestow on them the special Episcopal, Wesleyan-Methodist, Presbyterian, Congregationalist, or Baptist type ; and in this way, while using their earnest endeavours for the spread of Christ's kingdom, to increase their own denominations by the annual addition of so many members. German missionaries on the other hand do not ordinarily seek to form United Prussian Reformed, Lower Rhine, or Swiss Christians out of the heathen, but only Evangelical believers in Christ. Tolerably free scope is always allowed to missionaries by their societies according to each man's individual tendency, whether it be Lutheran or Reformed ; and this also is the practice of the London Missionary Society. Thus in order to work in unity and concord within one and the same society, (for example the Würtemberger and the Swiss in the Basle Mission,) they give the new communities only the simplest and most necessary forms of doctrine, worship, church government and discipline, till distinct national churches have grown up among the heathen themselves, possessing the ecclesiastical forms which are adapted to each type of race. It is their duty to be satisfied, if through their labour the kingdom of Christ, apart from their denomination, grows in the number of its members. Owing to the state of incompleteness of our own ecclesiastical constitution at home, not one of our Heathen-Christian communities, excepting those belonging to Herrnhut, could ever have been officially united, even when they have long become independent and self-supporting, with any German country or provincial church ; while this

is the prevailing plan with the Episcopal and Free Churches of English speech.

Due prominence must also be assigned to another external circumstance, important in its bearings on the position of the missionary as a whole. It is that the English and American missionaries are better paid than the Germans, and are thereby better able to preserve their previous modes and habits of life, and to keep up the style of the "Gentleman." This may have its advantages, but it also prevents the missionaries from *coming near enough to the lower classes of the people*. A native Hindoo pastor belonging to a Scotch Church once said to me that he was quite convinced that the external bearing, the somewhat aristocratic behaviour of many missionaries, compared with the popular simplicity of the Apostles, was a cause of hindrance to the speedy spread of the Gospel among his people; and in contrast to this he signalled the good effect of the *poverty of the German* missionaries in India. Of course this has also its dangers, and it cannot overstep certain limits without becoming a hindrance to mission work. But let us take the instances of those of our missionaries who are in reality the worst paid, and observe how cheerfully they take up manual labour even in the hottest countries—more cheerfully, I may add, than many English would do; but there are splendid exceptions, Livingstone, Moffat, and others who stand second to no Germans in this respect;—let us think of them as they are daily at work in their undress, wielding the hoe, the spade or the hatchet, constructing houses, cultivating gardens, planting fields, making roads, and digging wells. In this way they come into close relation with the heathen people, while the English missionary often appears unable to separate himself from his fine costume, which does not permit such work. Compare, for example, our Basle missionaries on the Gold Coast with the English. Bearing all this in mind, we may venture to say, and I have heard this confirmed from the lips of Englishmen, that this unassuming simplicity in general bearing, self-forgetfulness in every kind of labour, and this self-denial down to the barest necessities of life, is the special characteristic of the German messengers of the Gospel, and is of no small importance as a means of winning the confidence of the people and of becoming more thoroughly acquainted with them; it also qualifies our missionaries for work among the still barbarous heathen, no less than their talent for teaching qualifies them for labour among the cultured.

Combined with this unassuming exterior, and in close mutual relation, there is the plainness and sobriety in speeches and correspondence which characterises the German messengers of Christ when compared with his English and American brethren. The addresses given at the great annual celebrations in London, with their thousands of auditors, are involuntarily cast in a somewhat rhetorical mould, not that there is any untrue varnishing of facts. The hindrances and temporary pauses in the work are not passed over in silence; but we may venture to say that—the English and American public go to excess in applying arithmetic to the spiritual sphere. After a quickening sermon they at once count the conversions, and endeavour to estimate the effect in the definite form of numbers. In their missions also they look as soon as possible for palpable consequences, and register annually the numerical results of

their work, and this habit exercises a conspicuous influence on the communication of intelligence. Considerable successes are made known to the world with due dramatic effect, and with all the power of oratory. Nor ought we to criticise unfavourably this method of stimulating and maintaining the interest in Missions because it does not always exactly conform to our tastes. This style is natural to those nations, accustomed as they are to publicity in all such proceedings. They do it with perfect *naïveté* and there is some justification for a tendency towards impassioned language; inasmuch as it raises the hearers above the many tedious details and brings into prominence the greatness of the enterprise in which they are permitted to be fellow-workers.

Now this, which I venture to call Exeter Hall style, makes its influence felt far away in the most distant fields of labour, and in reply to the cry that goes forth comes the responsive echo. Even the style of the English evangelist assumes unconsciously a somewhat too high-flown strain. "How many such high-flown speeches," wrote a German missionary who had grown grey in service in India, "go far over the heads of the heathen and newly-converted Christians. They do not understand much of it; but in time they become accustomed to it and imitate it."

In contrast to this habit, there is born in the German a more sober and critical sense of truth, which often from mere apprehension of saying too much prefers to say too little, and allows no judgment to be formed where there is not firm ground beneath the feet. This instinctive caution does not at once seek to define and express in concrete numbers incalculable effects and conditions, or to approach immeasurable quantities with inch measure or carpenter's rule in order to make immediate entry of the net result for the kingdom of God. It rather shrinks from awakening sanguine hopes; and for fear of exaggerating, often undervalues even great events and regards them with cool tranquillity. This may at times weaken the impression which a fact would otherwise produce, and so become an error, yet it forms a wholesome counterpoise to that Anglo-American trait of high-coloured description.

Lastly, in close relation to their unassuming moderation, there exists in our messengers of the Gospel the capacity of giving place one to the other, a faculty of mutual accommodation. As in England and America everyone, even the very poorest, has a house of his own, so the English missionary must have his own sphere of work. It is seldom that English missionaries venture on the experiment of conducting their households together, or even of working with one another at the same station, in the same sphere, and for the same object. Still more rarely has the attempt, if made, been continued for years without any division of labour into separate departments. This has in many cases served a good purpose. Not a few stations owe their origin to the impossibility of two missionaries working together at the same centre. A missionary of the London Society once said to a German in India: "I am now on perfectly good terms with N. N. It was impossible for us to remain together; but since he has been living 100 miles away from me, we have been the best friends." The maxim, "Well apart, one at heart," is often a very necessary and sound principle for us all, and we cannot assert that German missionaries have not had their disagreements.

But the art of accommodating ourselves to others, so that, for the sake of the work, we may when it is needful, bear patiently with the peculiarities of a brother, is more often exemplified among the Germans. I call to mind how the missionaries of the brotherhood in Greenland and Labrador lived and worked together for 100 years at one station and under one roof; how frequently the Basle missionaries lived and organised their labour together in India. How often does the success of a mission essentially depend on work concentrated, and organisation united at a centre, or on the willingness of one to adapt himself to, and co-operate with, another! Where much disease and mortality prevail, no systematic progress is possible without old and young living together, so that every gap may be filled up as quickly as possible; otherwise what would have become of the institutions for native schoolmasters and preachers? Now the discipline which is indispensable for co-operation,—viz., humility, patience, and the power of giving place to others, is to Germans from their nature a somewhat easier task. They have by nature and early habit, as a missionary once graphically expressed it, "the art of stooping" to carry on a common work.

[We shall be surprised if the comparison thus instituted by our learned and valued contributor, between English and German missionaries does not induce those who are well acquainted with the vast and varied energies of the mission field, to discuss the same comparison from an English standpoint. We should welcome observation or criticism.—EDITOR.]

The Development of Primary Education in its Religious Bearings.

BY REV. WILLIAM GUEST, F.G.S.

It is scarcely possible, after the best mind and statesmanship of England have been occupied on the subject of Primary Education to say anything new. Moreover, Sunday-school Conferences sometimes hear papers read which would not be unworthy of the first literary societies in the land. Nevertheless, it is undoubtedly the fact that after current politics the two questions, which are uppermost, are the reconciliation of modern science with revealed religion, and national education. Quietly, but with a noble self-denial and persistence, School Boards and "School Attendance Committees" are pursuing their labours in hundreds of parishes. Men of sagacity and fine philanthropy are confronting a bigoted apathy, and a stolid parental indifference to education which nothing would induce them to grapple with but a high sense of duty to God and their country. The fiat has gone forth that while every child shall "do his duty in that station of life in which it has pleased God to call him," he shall be inspired with the ambition to make that station respected, and education shall be a ladder by which the poorest boy who has capacity and talent may rise to the best places society creates. The primary school is no longer regarded merely as a place for arresting crime, but as a powerful and fundamental method for adding to the ascen-

dancy of the nation. The social position of a public elementary school teacher has received a marked elevation during the last few years, and the remuneration is now what may be termed liberal. Already the results are appearing. Magistrates testify that juvenile crime is decreasing; and amidst the greatest depression of trade there has been in some manufacturing towns no corresponding increase of poor-rates. I was lately taken in Rochdale through a spacious library whose area and books on all subjects would compare favourably with any library in London, and which was founded, and is supported, entirely by operatives. The Church of Christ cannot look on these things indifferently. Protestants may rely upon it that the Roman conclave for which Catholics are now preparing will enter into a close alliance with the artisans and labourers of European States. One corollary from these facts may be indicated.

The effect of the social elevation of the office of teachers in public elementary schools, and of the extraordinary and remarkable advance in the methods of primary education, must be to re-create the whole system of Sunday-school education in England. The literary force which has been created, and which is destined to increase, must be guided by the action of the religious instruction and influence of Sunday-school teachers. It is perhaps trite to say, but it must be repeated, that the time is rapidly drawing nigh when the Christian Church must recognise that its best mind, its most cultured intelligence, and its deepest piety should be devoted to secure the controlling influence of religion in this educational uprising of the nation. Sunday-school teaching in many Churches has been left to be carried on by any persons, and in any manner, without general interest or sympathy. It must come now to be looked on as secondary to no claim, and as the most influential work which the Christian Church undertakes. If a boy or girl taught in a costly, high-class boarding-school should enter a Sunday-school, a place is found in the highest classes; but, mostly, no such consideration has been shown for a child taught in a public elementary school. Let it, however, not be forgotten that from this time the teaching in an elementary school will be scarcely inferior to that of the expensive private schools, excepting in foreign languages and accomplishments. In English the course of reading in public schools has been selected from the Civil Service Examination Papers. The historical, poetical, and useful knowledge lessons taught, are, if anything, in advance of the readings of private schools. Those whose estimate of elementary schools is that of the old dame schools of thirty years ago would be very much astonished if they should follow the daily order of lessons and witness the advanced teaching in these public schools. Moreover, private schools are not open to the same examinations as are the public ones. The inspectors of the Crown, who periodically visit primary schools, are scholars of the highest literary eminence, and some of whom have taken the best prizes in University examinations. Sunday-schools must understand this, as they are scarcely doing at present. Children who move in an atmosphere of intelligence and advanced culture during the week must not feel that the standard of culture is lowered when they come into Sunday-schools. The new aspect of

the times throws a heavy and serious responsibility upon Sunday-school teachers. It would be a cause for regret should pious and hardly-worked teachers find that their work is made heavier were it not that the times multiply for them aids to Biblical knowledge and general religious information of the most valuable nature. There needs but a realising sense of the new obligations of the age, and the bulk of Sunday-school teachers might easily keep abreast with the literary influences which surround their scholars. They have, moreover, to speak of spiritual themes, which are transcendently higher than those which are merely literary. But let there be time given to the study of these themes by means of the aids now provided. Let a teacher command respect on a Sunday by his intelligence and acquaintance with Biblical literature. Let us feel that if ever there was a period when we thought that anything would do for the Sunday-school, it would be treason to the whole system to carry this thought into our work now. I know how far piety will go in recommending the Sunday lesson. But I have found, after long observation, that the most pious teachers are the most careful in the preparation for their work. Certainly there can be nothing much more fatal to the cause of religion in our days than for the children of artisans to find the best literary teaching on the six days, and slovenly, unintelligent Bible teaching on the seventh. Should this be the case, it is very certain that the Bible would cease to maintain its ascendancy in England. The results would be serious to the last degree. My fear is that very much of the infidelity now found among working men is due to the fact that in hundreds of English parishes, children have been taught out of the Bible on a Sunday by teachers who did it mechanically; who, obviously, were not drawn to read the Bible for the growth of their own Christian life; who had no spiritual insight into its meaning; who had no literary knowledge of its development, its harmonies, coincidences, difficulties, and customs; who were often glad to fall back on a story book, not in illustration, but as a substitute for the Sunday-school lesson; and who never inspired their scholars with an apprehension of the wondrous, sublime, and magnificent contents of the Book of God. I am quite sure there are thousands of devout, earnest, cultivated, Sunday-school teachers in England who are realising this very painfully, and who feel that if there is one work to which the Christian Church is now summoned it is to perfect our Sunday-school system in the presence of the advanced literary and secular intelligence that marks our era.

The Gravest of European Dangers.

BY REV. BALDWIN BROWN, B.A.

THESE are anxious times enough in which we are living; but, grave as are the dangers which are always in the air when once the sword is drawn, and the martial passion is stirred by the blast of war, we fear that still graver mischief is growing to a head nearer home, and that there is more to deepen anxiety about the future at Paris than at Constantinople. We by no means blind ourselves to the prospect of serious difficulties in connection with the final

settlement of the Eastern Question, in which Europe may find itself involved when the war has run its course; and which wise and trustful concert with Russia might have averted, or at any rate reduced to less formidable proportions. But the clerical reaction in France, fomented and guided as it is by the Ultramontane Propaganda, opens to our mind a vista of possible—it would be hardly too much to say probable—trouble to the peaceful progress of society, which casts the danger which is threatening in the East into the shade. Remembering what France has suffered within the memory of this generation, not once only but again and again, from measures of stern repression, and how fearfully when the inevitable reaction set in, the wrongs and oppressions of the people have been avenged, it makes one tremble to hear of the high-handed autocracy which M. de Broglie, through his pitiless minister M. de Fourtou, is bringing to bear on everything that is free and that loves to breathe the air of freedom in France. The press is placed under a sterner censorship than that which disgraced the worst days of the Empire, and is insulted by menaces more difficult to bear than even stone walls and fines. The right of public meeting may be said to be suspended; even Deputies are forbidden to lecture to their constituents. Foreign journals are rigidly scanned before they are allowed to circulate; the professors of the universities and the teachers in the Lycées are to be carefully examined as to their political opinions, and even hawkers are not to be allowed to ply their trade, unless they can give satisfactory guarantees to the authorities that they will carry no literature but the “literature of order” in their packs; while a prosecution is directed against the President of the Municipal Council of the Metropolis for an inflammatory harangue at a meeting which in England we should have called private, and at which he absolutely denies having used anything like the language which has been deposed to by the single government spy who was called for the prosecution.

All this is terribly like screwing the safety-valve tightly down and waiting for the inevitable explosion. In a country like France, such measures as we have described can hardly escape being regarded by the people as a defiance which must be answered by Revolution. As a matter of fact, in the history of France such measures have never failed to be followed by Revolution; and there are wise men who believe that M. de Broglie has deliberately adopted them to drive the Republican party to armed resistance; in which case he thinks that the army would make him master of the situation, and enable him to impose some saviour of society on France. It is difficult to believe that he has not this possible issue clearly before him, though he is not a man to carry through bold and desperate enterprises, and to save society by a *coup d'état*. But he is the man to blunder into a great catastrophe, and that is what, it strikes us, he is in danger of accomplishing now. His whole political career has been a series of the most complete and almost ludicrous blunders. There is not a man or a party with which he has associated himself which his policy has not overthrown. The next victim of his restless ambition will probably be his own President, and it will be by a miracle if he escapes the guilt of plunging his country into civil war.

Nothing to the eye can appear more needless, more senseless, than the dismissal of the Republican Government. France under the honest Republican *régime* has enjoyed an interval of repose and contentment rare indeed in her stormy history. There was no sign of mischief anywhere, unless the steady determination of the electors to return honest Republican members could be regarded as menacing. The letter of the President, dismissing M. Jules Simon, was like a bolt out of a clear sky. As far as the peaceful and prosperous development of France was concerned, there seemed to be nothing which called for or justified the introduction of these so-called champions of order; and we are driven to look for the reason of the movement outside the domestic political sphere. The action of the Marshal and his advisers occurs in very close and suspicious connection with the recent attempt of the Ultramontane party, to get up a kind of crusading fervour on behalf of the prisoner of the Vatican, with a view to the restoration of the temporal dominion, as the fundamental condition of the free exercise of the spiritual functions of the Pope. Our readers will remember that shortly before the *coup d'état*—for such it really is—occurred in France, there had been a very resolute attempt on the part of the Papal journals, which drew their inspiration from the Vatican, to embroil Italy with France and Austria, and to represent that these Catholic Governments were only waiting their opportunity to restore the Pope to a temporal throne. The intention was at once disavowed; but it caused a considerable flutter, and it had an ominous relation to the opening of the Russo-Turkish war. It is difficult not to believe that the Papal statesmen—if we may call these reckless conspirators against the peace of Europe by so dignified a name—seeing that war was imminent, and not seeing that it would be rigidly limited by the good sense and self-control of the leading European Powers, sought to mix up the Roman question with the Eastern, and to give a wider area to the war; in the hope that in the general *mêlée*, Italy might be compelled to restore the provinces from which she has most righteously expelled the Pope. It is deeply significant that this attempt to embroil Italy with the other Catholic Powers, should have been made when war seemed to be imminent; and it does not need a great stretch of imagination to see behind the President of the Republic and M. de Broglie the Clerical conspirators, playing on their fears and exaggerating the natural anxiety of which a ruler of France can never divest himself, in the hope that in the confusion which is sure to follow something may turn up of advantage to the Papal cause.

We have no idea that either the Marshal or his adviser contemplates deliberately the end at which the Clericals are aiming, as possible or feasible, or that they are consciously playing the Ultramontane game. They are both "honest men," as things go in high places, and would shrink from a policy which would aim at reversing the whole movement of society during the last twenty years. We imagine that they are neither of them men capable of very large and far-reaching political schemes. They are both of them on the contrary apparently somewhat short-sighted politicians, and M. de Broglie never seems to have risen above a policy which may be curtly described as "from hand to mouth." But none the less are they really playing the Clerical

game. They may have the simplest desire to keep down rampant Radicalism, and may think it possible to keep France quiet and contented, an edifying spectacle of order and virtue, while they condemn every conviction, crush every instinct, and thwart every aspiration, of the natural heart. We say that it is quite possible that they may do all this, and think that they are assuring the stability and the peaceful progress of the country, for there seems to be no limit to the obtuseness of Conservative statesmen, when they take in hand the "order of society." But the Clerical party which is behind them is under no such delusion. Its leaders at any rate are astute and farsighted men. They see perfectly well the way in which things are tending; they know that absolutism in some shape or other is the inevitable outcome of a vigorously repressive policy, and it is absolutism which they distinctly desire. Their programme is Repression, Revolution, Restoration, under the auspices of some despotic Saviour of Society, who will find it to his account to lend himself to their plans of spiritual aggrandisement, for the sake of the support which they in turn can lend to his throne. The Ultramontanes have no pretence even of sympathy with the modern movements and tendencies of society. The Pope has cursed the Liberal movement everywhere root and branch, and has doomed it to destruction. The French statesmen cannot quite break with the Revolution. No French statesman could stand for an hour who should openly profess his desire to undo all that France has been attempting and has achieved since 1789. There is a decent cloak of acquiescence in the existence of a Republic, and in the passion of the French people for a Republic, thrown over all the schemes and hopes of the reactionary party in France. But at Rome, and in the Ultramontane camp everywhere, there is no cloak needed, for there is no acquiescence affected. The Roman Church desires nothing better than to get rid of everything which has grown out of the Revolution; and it openly confesses it—and it is this which makes the feud so deadly between the clerical and the popular parties in every country of the Roman Catholic world.

It seems at first sight incredible that a band of sane politicians, with their eyes fairly open to what is going on in Europe, and able to measure the forces which are competing for the rule of the future, can entertain the faintest hope of even temporary success for such a policy as it is believed that the Ultramontanes are bent on pursuing. It seems to quiet onlookers simply suicidal. To range any forces which can have the faintest hope of victory on the Papal side in a struggle to restore the temporal dominion, seems just as impossible an enterprise as to stay the swelling of the tides. If anything can be regarded as a thing of the past which can have no resurrection, surely it is such a political Rookery as the States of the Church. For ages their government has been the scandal of Europe, and when at last the babbling blatant tyranny of the Arch-Priest was overthrown, amid the universal exultation there was no joy so keen as that of the people who had been emancipated from the Papal yoke. The restoration of that dominion would be something like a cataclysm in Europe; and it is hard to understand how any intelligent politicians can conceive of the restoration as possible. But there is always, it must be understood, an unaccountable

element in the schemings of a priestly party. They have always in their minds the rams' horns and the walls of Jericho. They are so sure that their cause is the cause of God, that there is always the latent hope of a miracle to make it victorious. So they are always ready for mad enterprises, and impossible combinations; for there is always a suppressed hope that at the critical moment an Almighty arm will overrule everything, to fulfil their hopes and to confound the policy of their foes. So that the scheme, impracticable as it appears, may still be seriously entertained at Rome, and the Papal party is strong enough and reckless enough to disturb gravely the peace of society, if it is persuaded that the moment has come to strike a last blow for the temporal dominion of the Popes.

And we believe that the feeling is a very strong one in the Ultramontane camp that it is "now or never." The Pope cannot live much longer. A new Pope, elected under present conditions, could hardly pose, like Pío Nono, as the prisoner of the Vatican; and, if he were moved to affect the air of a captive, it is certain that his afflictions would not touch the sympathy of the Catholic world so deeply as the sorrows of the venerable Pontiff, who has known better days and may be supposed to feel acutely the loss of his temporal throne. The election of a new Pope would rather tend to settle the Papacy on its new basis, and to the acceptance of the verdict of Europe on the temporal dominion as final; and therefore it is earnestly desired that some opportunity of stirring up the question may be found at once. And the outbreak of the Russo-Turkish war seemed to afford it. When war is in the air none can tell how far it will spread or what nations may be drawn in. When once this Eastern question is settled, it may be long before a similar disturbance of the peace of Europe may occur, for nations are contracting a very wholesome dread of the fearful cost of war in these days. These considerations help us to understand the present raising again of the Roman question, and to interpret the exhortation of Cardinal Simeoni to the bishops in the European States to "keep the Roman question alive." We fear that it will keep itself alive, and trouble the world as of old till its hour is come. We are happy in the belief that "the hour" cannot be long delayed.

How things will work in France in the immediate future it is hard to foretell. The self-restraint of the Republican party is marvellous, and is a happy omen. But we doubt if it will bear the prolonged and extreme tension to which the Duc de Broglie seems determined to subject it. The dark, sad feature of the present state of affairs is the hopelessness of any permanent compromise between the contending parties. The Clericals and the Radicals know that the struggle must be a deadly one, for the Ultramontanes can rest with nothing short of the disavowal of the principles of the Revolution, and the absolute subjection of society to the authority of the Church. This the Republicans are prepared to resist to the death. Here then is the fatal legacy which the Syllabus has bequeathed—a hatred, a deadly antagonism between the two great parties which recalls the most furious strifes of the age of the Reformation. And here, however the strife in France may be composed for the moment, is the deadly danger of society in all the countries of Latin

Christendom ; and we venture to think that it is fraught with a far graver menace to the peace of Europe than anything which can occur in those distracted provinces where the Turk is courting his final overthrow, and his expulsion from the soil of European Christendom for ever.

Gentle Influence.

SOFTLY steals the light of dawn
Over the eastern sky ;
Tenderly the pearly dew
Moistens the daisy's eye ;
Gently falls the summer shower,
Reviving leaf and blade ;
Silently the golden beams
Illume the forest glade.
Ne'er to sweet influence from heaven
Does nature unresponsive prove :
Oh, let not man refuse to hear
God's "still, small voice" of pleading love !

F. S. M.

"It is more Blessed to Give than to Receive."

BY THE AUTHOR OF "THE SCHONBERG-COTTA FAMILY."

Is thy cruse of comfort wasting ? Rise and share it with another,
And through all the years of famine it shall serve thee and thy brother :
Love divine will fill thy storehouse, or thy handful still renew :
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving ; all its wealth is living grain ;
Seeds (which mildew in the garner) scattered, fill with gold the plain.
Is thy burden hard and heavy ? do thy steps drag wearily ?
Help to bear thy brother's burden—God will bear both it and thee.

Numb and weary on the mountain, wouldst thou sleep among the snow ?
Chafe that frozen form beside thee, and together both shall glow.
Art thou stricken in life's battle ? Many wounded round thee moan ;
Lavish on their wounds thy balsams, and that balm shall heal thine own.

Is thy heart a well left empty ? None but God its void can fill ;
Nothing but a ceaseless fountain can its ceaseless longings still.
Is thy heart a living power ? Self-entwined, its strength sinks low ;
It can only live by loving, and by serving love will grow.

Literary Notices.

The Hidden Life: Thoughts on Communion with God. By the Rev. ADOLPH SAPHIR. (John F. Shaw & Co.)

Many tones are here struck by a skilful hand from one string. The author of this work has treated one suggestive utterance of the Apostle James—"Draw nigh unto God and He will draw nigh unto you"—as the keynote of a rich and solemn music, as the solution of many a perplexing question, and the guide to Christians in the conduct of their inner life. There is variety and progress in these "thoughts." Mr. Saphir is singularly happy in his exposition of that "central transaction from which flow justification and sanctification distinct but inseparable," and in the dexterous and successful way in which he transfers Dr. Newman's lines on "The happy suffering soul consumed yet quickened by the glance of God" in the purifying fires of purgatory, to the experience which "happens on earth," when we are crucified with Christ by our faith in Him. We strongly commend his definition of the "outside and inside texts," the great principles and promises on the one side, and the methods of personal appropriation and realisation of them on the other. A flavour of deep and true Christian mysticism pervades several of these chapters, notably the first on "The Open Secret" and the last on "With Jesus now and for ever." Fervour and culture, so often disconnected, are here felicitously combined.

Undeceived; Roman or Anglican? A Story of English Ritualism. By the Author of "James Daryll." (Allingham.)

Ruth Elliott has introduced into the present "Story of English Ritualism" the character whose religious history and progress from philosophic liberalism to spiritual Christianity formed the chief interest of the tale called "James Daryll." Here he is the quiet unobtrusive influence which converts, directly or indirectly, half the characters in the story, including a Red-Hot Anglican Rector, his wife and daughter, to larger ideas of the love of God and of the Father's House. There is much more incident in the narrative than in previous stories, but it is all chosen with the "purpose" of illustrating some of the least lovely features of the High Church theory. The hard, cruel things done and said by the Rector should have been accompanied with some trace of humanity on his part, and the arguments advanced on both sides should have gone a little deeper into the reasons of things. The bluff country squire who hates Roman Catholicism and fights with the club and battle-axe of insular prejudice, is well portrayed, and some good points are made by the rough wit of the Overton peasant. Though we are kept too continuously in the smoke of the battle-field, the birds are carolling overhead.

FROM THE RELIGIOUS TRACT SOCIETY WE HAVE RECEIVED—

A New Companion to the Bible. An introduction to the study of the Scriptures for Bible Classes, Sunday Schools and Families, with maps.—This volume is an improvement upon the "Companion to the Bible," published by the Tract Society forty or fifty years ago. The maps and tables are more accurate, and a great deal of information is put within the reach of our Sunday scholars. Under the heading, the *Geography and Chronology* of the Old and New Testament, a very sketchy outline is given of the *History* of the Jews, and of the founding of the Christian Church

The brief "introductions" to the several books are not silent touching the existence of doubts as to their respective authenticity or integrity; but the ground of the doubt is hardly mentioned, and is generally dismissed as unworthy of consideration. The confident way in which "canonicity" is affirmed of books which raised doubts as to their origin in the earliest times, is somewhat misleading. Good as the volume is, we think in the present condition of Biblical science and the wide-spread popularity of very different views, it might have been better, and easily made more satisfactory to the inquiring young scholar. This seems to us to be particularly needful in dealing with the Pentateuch, the Great Prophets, and the Gospels.—*The Middletons; or, The Events of a Year*, tells the story of the struggles of a mother and four children who endeavour to support themselves in the absence of the head of the family, who has deserted them and gone to Australia. Honesty and faith carry them through their difficulties, until the father, who has been marvellously saved from shipwreck, returns an altered man, and we find them all happy together. There is more reality in the story and the characters than is often found in such books. It will be a favourite in village libraries.—*Osgood's Rebellion, and what came of it*. A story of school-boy life, with the usual bully, and the brave, good boy, who triumphs in the end, with some "half-lights" in the way of a sprinkling of medium characters which makes the tale more life-like.—*Rhoda Lyle; or, The Rose of the Home*, tells the sad tale of a girl suddenly deprived of excellent parents, and exposed to temptations which she was powerless to resist. Her remembrance of the past, and her struggles to follow the precepts of her mother, are touchingly told.—*Lottie Freeman's Work*. Another tale of a homeless orphan, contrasting with "Rhoda Lyle," for Lottie was never "brought up" at all, but, like Topsy, "grewed." After a neglected childhood, she heard and received the story of the Father's love, so new to her, and her simple faith resulted in such earnest work and entire self-renunciation as can be inspired only by the One Perfect Life. Written for boys and girls, the book contains lessons for all.—*Helen's Stewardship*. Another good little work, but decidedly inferior in style and matter to the former tales.

The Man after God's own Heart. Chapters on the Life of David. By the Rev. Claude Bosanquet, M.A., Vicar of Christ Church, Folkestone. (Hodder and Stoughton.) Thirty-three chapters on the realities of Christian life are introduced to the reader by successive scenes taken from the life of David. Not without ingenuity are the experiences of David represented as stages in the career of the Christian man. The story is not told, but salient scenes are successively drawn with a spirited touch. Our author attributes to the man after God's own heart ideas borrowed from later ages and from grander revelations; but he contrives to elicit a rich fund of practical exhortation. Twice, if not oftener, he brings out the immense importance of "prayer for the Prince of Wales!"—he mourns over the spread of Nonconformity with a generous recognition of some possible good effected by it, in spite of its principle. It was not the author's intention to state or refute historical difficulties, but the volume contains many pious reflections upon the memorable history of David.—*The Wines of the Bible: An Examination and Refutation of the Unfermented Wine Theory*. By the Rev. A. M. Wilson. (Hamilton, Adams and Co.) Mr. Wilson is a teetotaler of thirty years' standing; but he has been wearied with the unsatisfactory arguments and dubious facts advanced by some laborious, if over-

zealous, advocates of total abstinence. He has examined with great care and minuteness the customary assertions, that the wine whose use is not condemned in Holy Scripture was simply the unfermented juice of the grape. He has devoted nearly four hundred closely printed pages to the examination of this theory, and shown that the severe and terrible denunciations of excess which abound in both the Old Testament and the New, would fail to convey their true meaning on this hypothesis. It is to be regretted that so good a cause should have been injured by exaggeration and untenable arguments, but the plea of the total abstainer will be promoted by their refutation on the part of one who does not require them to justify his own life-long practice.—*What the Gospels Teach on the Divinity and Humanity of Jesus Christ*. By a Layman, (Elliot Stock.) This small volume is pretentious, but it reveals a poverty and feebleness of thought, an amusing ignorance of Biblical and theological subjects, and a mischievous incapacity for dealing with the matter in hand. Some writers seem to think that by putting on the garb of innocence of all theological learning, they prove their competency to deal with matters involving theological accuracy. Let them do the like with medical, legal, or scientific questions, and they would soon find their mistake. It would be difficult to set forth, upon the great theme here professed, anything more jejune than the treatise before us.—*The Glory of the Cross as manifested by the Last Words of Jesus*. By Rev. A. B. Mackay. (Hodder and Stoughton.) A second and cheaper edition of a volume of striking and forcible sermons, in which the successive scenes of the Crucifixion are vividly portrayed, the lessons of the Cross brought out with power and pathos, and the intensity, the extent and the claims of redeeming love are driven home to the heart and conscience. A book calculated for wide usefulness.—*A Manual of Prayers for Family Worship*. By C. C. P. (Elliot Stock.) This aid to the conduct of family devotion consists of a selection of two passages of Scripture, and one prayer for each day during a month. Two short passages of Scripture precede each prayer, the first of these being in the form of a question, with the view, as the compiler states, of arresting attention.—*Tossed on the Waves*. By Edwin Hodder. (Hodder and Stoughton.) 1877. A reprint of Mr. Hodder's well-written and telling story, which has long since achieved success.—*Addresses on Holy Communion*. By Francis Pigou, M.A. (London: James Nisbet and Co.) The substance of these addresses, delivered at several "Missions," is worthy of being put into this more enduring form for general circulation.—*New Lights upon Old Lines*. By Thomas Morick Mason, B.A., T.C.D. (London: James Nisbet and Co.) This work is not so much for the conviction of unbelievers, as for the guidance of those who believe. The author is a member of the Church of England, and many of the questions considered by him are determined by what he thinks to be unscriptural in some of the formularies and practices of that Church. Among the subjects treated in a manly, earnest, and courteous manner, are, "The Church," "Faith and Works," "The Gospel," "Baptism," and "Ministerial Absolution." It is curious that while much is made of the presence or absence of the Greek article, its presence is overlooked in Rom. vi. 4, and Col. ii. 12. Thus the Apostle Paul is represented as attributing to ritual baptism by water what belongs to the real baptism of the Holy Ghost.—*Robert Raikes: Journalist and Philanthropist*. By Alfred Gregory. (London: Hodder and Stoughton.) Robert Raikes, as the proprietor and editor, for forty-five years, of the Gloucester Journal, had peculiar facilities for advocating the establishment of Sunday Schools. He wisely employed his influence for this object, and the rapid spread of these institutions showed that they met an urgent want of the times. This narrative of a

beneficent life deserves to be widely circulated.—*The Best Wish; and other Sunday Readings.* By Rev. Charles Bullock, B.D. (London: "Heart and Hand" Office.) We cordially welcome these Sunday Readings for the Home, and desire for them a wide circulation. While they are all interesting and instructive, the one entitled "The Gospel of the Holy Ghost, or the Word received with joy," is especially good, and we think is calculated to be very useful, as it distinctly calls attention to an all-important subject too much overlooked. We entirely agree with what is said about the power of the Press, and rejoice to know that, by its means, Mr. Bullock is rendering no ordinary service in his day and generation.—*Remarkable Conversions.* By the Rev. James Fleming. (London: Haughton and Co., Paternoster Row.) These classified illustrations of the power of the truth, and the Spirit of God, are gathered from various sources. They are admirably adapted to strengthen faith in prayer to God for the unconverted, and in pleading with such to be reconciled to God. All Christian workers may be encouraged by their perusal.—*The Faith once delivered to the Saints.* By the late John Fox. (London: Elliot Stock.) It is doubtful whether any good will result from the publication of this posthumous work. It lacks the salt of Christian wisdom. Had the writer known more, his opinions about different evangelical communions and their ministers would have been less unfavourable.—*Calls to Christ.* By the Rev. W. R. Nicoll, M.A. (London: Morgan and Scott.) This is chiefly a reprint of addresses suited to lead sinners to Christ, and to encourage diligence in His service.—*The Lord's Offering; or, The Exchange of the Kingdom, and the Church's Exchequer.* (Edinburgh: Andrew Elliot.) These two prize essays upon systematic and proportionate giving, were called forth by the beneficence of three Elders in the United Presbyterian Church. With general resemblance, there is sufficient difference in the treatment of the subject to justify the publication of the essays together. We commend them to the prayerful study of those who desire, both in amount and in spirit, to give as "unto the Lord."—*Sermons on Gospel Themes.* By the Rev. Charles G. Finney. (London: R. D. Dickinson, Farringdon Street.) There is much in these sermons to produce in some and to deepen in others the conviction of individual responsibility; of the evil of sin; of the freeness of Divine Grace; and of the power of faith in Christ as the Saviour from sin.—*A Young Man's Difficulties with his Bible.* By the Author of "The Christian in the World." (London: Hodder and Stoughton.) Young men, whose minds are unsettled in their religious beliefs, may find this work useful in guiding them to the rest of intelligent faith.—*The Church in the Wilderness.* By J. George Rooke. (London: Simpkin and Marshall.) Whatever exception may be taken to a few statements in these sermons on the subject of baptism, the sermons themselves deserve to live, and to be widely read. Though preached at different times, they are, with one exception, arranged consecutively as to themes. The author's knowledge of the East, and of modern ideas in science and in theology, is turned to good account in the illustration and application of Israel's experiences in the wilderness.—*The Hymnal Companion to the Book of Common Prayer; with accompanying Tunes.* Under the Editorship of Joseph Thomas Cooper. (London: Sampson Low, Marsden, Searle, and Rivington.) This selection of Hymns and Tunes adapted for use more particularly in Church of England services, appears to have been made with much care and judgment.—*The Book of The Revelation of Jesus Christ.* By General H. Goodwyn. (London: Elliot Stock.) This professed explanation of the Apocalypse is a work of earnest and Christian thought. Every believer will go with the author in his confidence in the Church's final victory through Jesus Christ its

Head. There seems, however, to be a sad want of discrimination in the use of many of the Old Testament predictions, and various opinions, are advanced from which many readers will dissent; for instance, it is said, that the Seven Churches represent seven different spiritual eras in the history of the Church of Christ; that the seven seals relate to the remote history of the Jewish Commonwealth; that the rival cities are actually Rome and Jerusalem; that Jesus Christ will reign bodily upon the earth; and that the wicked will ultimately be annihilated.

Obituary.

THE REV. DR. ROBERT COTTON MATHER.

THE London Missionary Society has lately lost one of its most earnest and devoted labourers. From its establishment to the present time it has been highly favoured in the men who have been its agents, many of whom have been endowed with great intellectual gifts, and have been distinguished for the zeal and perseverance with which they have toiled, and for the wonderful sagacity which they have exhibited in prosecuting their benevolent enterprise. The Rev. Dr. Mather, whose death we now record, was one of the noblest and most talented missionaries of this honoured society. Of strong understanding, vigorous judgment, and indomitable will, of excellent scholarship in various departments of literature, of flaming enthusiasm for the work to which he had consecrated his life, and of that kind of heroism which led him often to face extraordinary obstacles and difficulties with smiling eagerness rather than with dissatisfaction and distress, he naturally rose to the front rank of intrepid and successful labourers in the mission field. He was alike remarkable as a preacher in the native languages of Northern India, as a writer and translator of works into those tongues, as an administrator in the important mission which he founded, and as a member of a large community of missionaries connected with many societies and associated together in India. His singular logical power was never more forcibly displayed than in reasoning with the Brahmins in the public bazaars, while his preaching ability in Hindustani was of a very high order. When delivering one of his great discourses, both natives and Europeans would hang on his lips with mingled pleasure and astonishment, as the speaker in lucid, felicitous, and idiomatic language unfolded the great thoughts working in his mind.

Dr. Mather was born at New Windsor, Manchester, November 8th, 1808, and was the son of the Rev. James Mather, formerly minister of a Congregational Church at Sheffield, and afterwards at Clapton. He was for some time a member of the church under the pastorate of the Rev. James Pridie. His education was sound, and extended over a period of seven years. He studied one year at the Edinburgh University, four years at the Glasgow University, and two years at Homerton College, where he listened to the lectures of the Rev. Dr. J. Pye Smith. Although he was an excellent English preacher, and received invitations from several churches to become their pastor, yet he promptly declined all such overtures, because he had set his heart on labouring in the Mission field, which he conceived to be for him a far more important sphere of usefulness than any to which he could be called at home. On June 1st, 1833, he was ordained to the Christian ministry at Lendal Chapel, York, and shortly after set sail for India as a missionary of the London Missionary

Society. Arriving in Calcutta on November 15th, 1833, he remained in that city a few months, performing the duties of pastor of Union Chapel, in succession to the Rev. James Hill, late of Clapham; and thence proceeded to Benares, where he resided till the month of May, 1838, when he left for Mirzapore, thirty miles off, on the southern bank of the Ganges, in order to establish a new Mission in that city. Here he spent the rest of his missionary life, and here the results of his immense industry and unwearied zeal are chiefly to be seen. He gathered from the heathen gradually a flourishing Christian community, of whom he was their pastor, as well also the pastor of an English-speaking congregation, consisting mostly of Government officials; he built churches, schools, and bungalows, and numerous houses for native Christians; he founded the Orphan School Press, for the publication of Christian and educational books, and for the support of the numerous orphans of the Mission, which excellent institution still exists; he started a monthly journal in Hindustani, for the benefit of the natives connected with the Missions throughout the North-Western Provinces, and was its editor for many years; and he was also at the same time a daily preacher in the bazaars and streets of the city. No man has done more—indeed, no man has done as much as he accomplished, in the translation of the Bible into Hindustani. Some years ago he revised and edited the entire Bible, and added marginal references and headings to the chapters, for which great undertaking the University of Glasgow conferred on him the title of LL.D., in the year 1862. He wrote tracts, theological treatises, and works of a varied character, both in Hindi and Urdu, numbering more than twenty; and the literature of India has been greatly enriched by the labours of Dr. Mather, and of his gifted wife, in this direction. On one occasion, it may be mentioned, the Government of the North-Western Provinces ordered no less than one hundred and fifty thousand copies of Mrs. Mather's little books for native women and children; and a short time ago she published a Dictionary of the Bible in Hindustani, a large volume in double columns, which is justly regarded as one of the most important and useful books yet published for the special welfare of the native church. After forty years of active labour in India, Dr. Mather retired to his native land; but his love of work was undiminished. Only last year the Tract Society published a commentary on the New Testament, which he had rendered into Hindustani; and up to the time of his death he was engaged in writing a commentary on the Old Testament, in the same tongue, and had proceeded as far as the First Book of Samuel. He has left his footprints behind him in India, where he was beloved and greatly admired by multitudes. He belonged to an old school of missionaries—of capacious heads, of liberal hearts, of thorough loyalty to Christ and the Gospel, true to the backbone in their love for Missions, hard workers, impatient of sloth in others, calm, determined, and heroic—a school we trust not yet dying out. M. A. S.

Home Chronicle.

WYCLIFFE'S COMMEMORATION.—In June, 1377, Pope Urban V. issued his Bull for the trial of the Great English Reformer. The Rev. Dean Stanley, and a few other clergymen preached commemorative sermons on Sunday, June 10th, and a public meeting was held on

the Monday evening following in Exeter Hall. The Bishop of Meath presided. Revs. Dr. Cather, Farrar, Angus, and Arthur Mursell, and Newman Hall, addressed the few persons who were assembled. The meeting was prematurely and hurriedly got up, and hence

proved a comparative failure. John de Wyliffe is worthy of more honour than was accorded him that evening.

THE NATIONAL COLPORTAGE ASSOCIATION.—This Association held its third anniversary on June 7th, in the Presbyterian Church, Hampstead. The chair was occupied by Joseph Hoare, Esq. R. Paton, Esq., Rev. Dr. Paterson, Mr. Denny and Mr. Brown addressed the meeting. The society employs 60 agents, and wishes to have 1,000 similarly engaged. A subscription of \$40 per annum is needed for each agent. With this stipend and the profits on the sales, he may obtain a tolerable livelihood, and be the means of doing incalculable good. Colportage is fast becoming a recognised institution of the Christian Church.

A GOOD EXAMPLE.—Miss E. Baxter, of Dundee, has generously devoted £10,000 to the endowment of a permanent theological chair in the Theological Hall of the Congregational churches of Scotland.

SCOTCH MEMORIAL OF DR. LIVINGSTONE.—The foundation-stone of a Medical Missionary Memorial Training Institution was laid in Cowgate, Edinburgh, on June 9th, by the venerable Dr. Moffat. The building will stand on the site of premises which have been occupied for nearly 20 years, as the centre of the Medical Missionary enterprise. The cost will be £10,000, and will be infinitely more worthy of the distinguished missionary and travel-

ler, than a mere granite column, however elaborately and exquisitely executed and adorned.

REV. R. W. McALL AND HIS MEDAL.—The "Société pour l'Encouragement du Bien" confers annually medals on such citizens and residents in France as have during the year been distinguished by their deeds of philanthropy or mercy. Mr. McAll has been awarded one of these medals for his disinterested and zealous efforts to do good among the "Ouvriers" of Paris. At a large gathering of Parisians at the "Cirque d'Hiver" a few days since, the President gave one of these medals to Mr. McAll, whose services were thus described in the programme: "Mr. McAll was a pastor: in his own country he enjoyed many comforts. He was determined to sacrifice his easy life there and come and establish himself in the Belleville district. By the assistance of his family and a few friends he founded first in Belleville and then in many other parts of Paris, evening meetings (now 20) at which interesting extracts are read, and lectures given, with a view to enlighten the mind and comfort the heart. The society joins in the affectionate welcome that has hailed the advent of this charitable foreigner, and offers him a medal in return for the good he is attempting to do, &c." A noble and impartial testimony! May his efforts be attended with abundant success! As the rentals of these 20 places for services entail great expense, the help of sympathising friends is earnestly solicited.

News of Our Churches.

MINISTERIAL CHANGES.

REV. J. GROSVENOR has resigned the pastorate of the church at Tetbury.

REV. W. E. ANDERTON, B.A., has accepted an invitation to the pastorate at Morley, near Leeds.

REV. J. SNELL, of Stratford-on-Avon, has received a call to Oheadle.

REV. T. J. KIGHTLY, of Woodbridge, is about to remove to Walls, Somerset.

REV. JOHN MORGAN, after eleven years' labour at Blackburn, has accepted an invitation to become pastor at the Whitefield Tabernacle, City Road.

REV. W. ROSE has resigned his church at Horncastle.

REV. EUSTACE E. LONG, late of East Grinstead, is about to settle at Oakhill, Bath.

REV. T. TOWNSEND, of Spring Hill College, is about to commence his ministry at Abbey Foregate Church, Shrewsbury.

REV. H. JOHNSON has resigned his charge at Wesley Place Church, Great Horton, Bradford.

REV. R. STRATTEN HOLMES has resigned his pastorate at Northampton, to undertake that of Bishopsgate Chapel, London.

REV. E. PAXTON HOOD is leaving Offord Road, Barnsbury, for Cavendish Street Chapel, Manchester.

REV. C. THOMPSON, of Rotherham College, has accepted a call to Honley, near Huddersfield.

REV. W. LINDSAY ALEXANDER, LL.D., has resigned the pastorate of Augustine Church, Edinburgh, and devotes himself to his Professorship in Edinburgh Theological Hall exclusively.

REV. R. A. CLIFF, late of Walpole, has become pastor of the Independent Chapel, Harleston.

REV. B. SACKETT, after five years' labour at Langford, has accepted the pastorate of the church at Witney.

ORDINATIONS.

REV. E. A. LAWRENCE was recently ordained pastor of the church at Ebenezer Chapel, Steelhouse Lane, Birmingham. Mr. R. W. Dale, M.A., gave the charge, and the Revs. Dr. Simon, Dr. Deane, F. W. Callaway, and J. H. Toms took part in the service.

REV. J. JEFFERIES, Stockbridge, Hants, was ordained June 4. The Revs. W. Robertson, E. J. Hartland, and J. E. Flower, M.A., took part in the service.

REV. J. J. NORTHAM was ordained at Madeley, Salop, June 4. The following ministers took part in the proceedings:—The Revs. D. D. Evans, S. Evans, T. Davies, J. Fox, B.A., D. Jones, and others.

NEW CHAPELS, CHURCHES, &c.

THE church at Lutterworth has been thoroughly renovated to celebrate its 100th anniversary. Sermons were preached by the Rev. J. P. Chown, and the public dinner was presided over by T. Grundy, Esq., whose father was pastor of the church in 1777.

THE memorial-stone of the new Finchley Congregational Church—to replace the one destroyed by fire—was laid on Saturday, May 12, by S. Morley, Esq., M.P. The dedicatory prayer was offered by Professor McAll, father of the pastor. The cost of the new church, site, and restoration of the hall will be £10,000.

THE memorial-stone of a new Gothic chapel at George Street, Croydon, was laid by James Spicer, Esq., J.P., on May 16. There will be a spacious school-room and eleven class-rooms. The estimated cost is £10,336.

New schools are being erected to commemorate the centenary of the Congregational Church, Poole, and the

memorial-stone was laid on May 22nd, by J. Kemp Welch, Esq.

THE foundation of a new church and schools in connection with the Headingley Hill Congregational Church, Leeds, was laid at Kirkstall, on May 23rd, by E. Baines, Esq.

A CHAPEL at Napton-on-the-Hill has been purchased by the church at Holly Walk, Leamington.

A NEW church was opened at Llanhilleth, Western Valley, Monmouthshire, on May 27th and 28th, when sermons were preached by various Welsh ministers.

THE centenary of the chapel at Devizes has been celebrated by the re-opening of the building after great improvements. The sermon was preached by the Rev. J. Baldwin Brown, B.A.

A NEW school building was opened at Belthorn, near Blackburn, on June 9th and 10th, when sermons were delivered by the Revs. J. McDougall, J. McEwan Scott, M.A., and Thomas Davies.

A PRETTY village chapel, which has been erected by S. P. Matthews, Esq., at Thresher's Bush, Harlow, was opened on May 30th, by sermons from the Revs. E. T. Egg and F. Edwards, B.A.

THE memorial-stone of a new church at Mansfield was laid May 29th, by S. Morley, Esq., M.P. The estimated cost is \$5,000.

THE memorial-stone of a new introductory church, to be followed later on by a larger structure, was laid at Watford, on June 7th, by S. Morley, Esq., M.P.

A NEW chapel at Dumfries, of which the Rev. James Strachan is pastor, was opened June 10th, by the Rev. Dr. Rutherford, of Newcastle.

MILTON MOUNT CONGREGATIONAL CHURCH.—The fifth anniversary of the opening of the above church was held on the 6th June. The Rev. J. Baldwin Brown, B.A., conducted divine service in the afternoon. In the evening a public meeting was held in the church. Samuel Morley, Esq., M.P., presided. After prayer by the Rev. J. Knaggs, the meeting was addressed by the Revs. Dr. Aveling, W. Roberts, B.A., J. H. Wilson, T. Blandford, A. Turner, J. Spaven; also by Rev. Wm. Guest, the pastor.

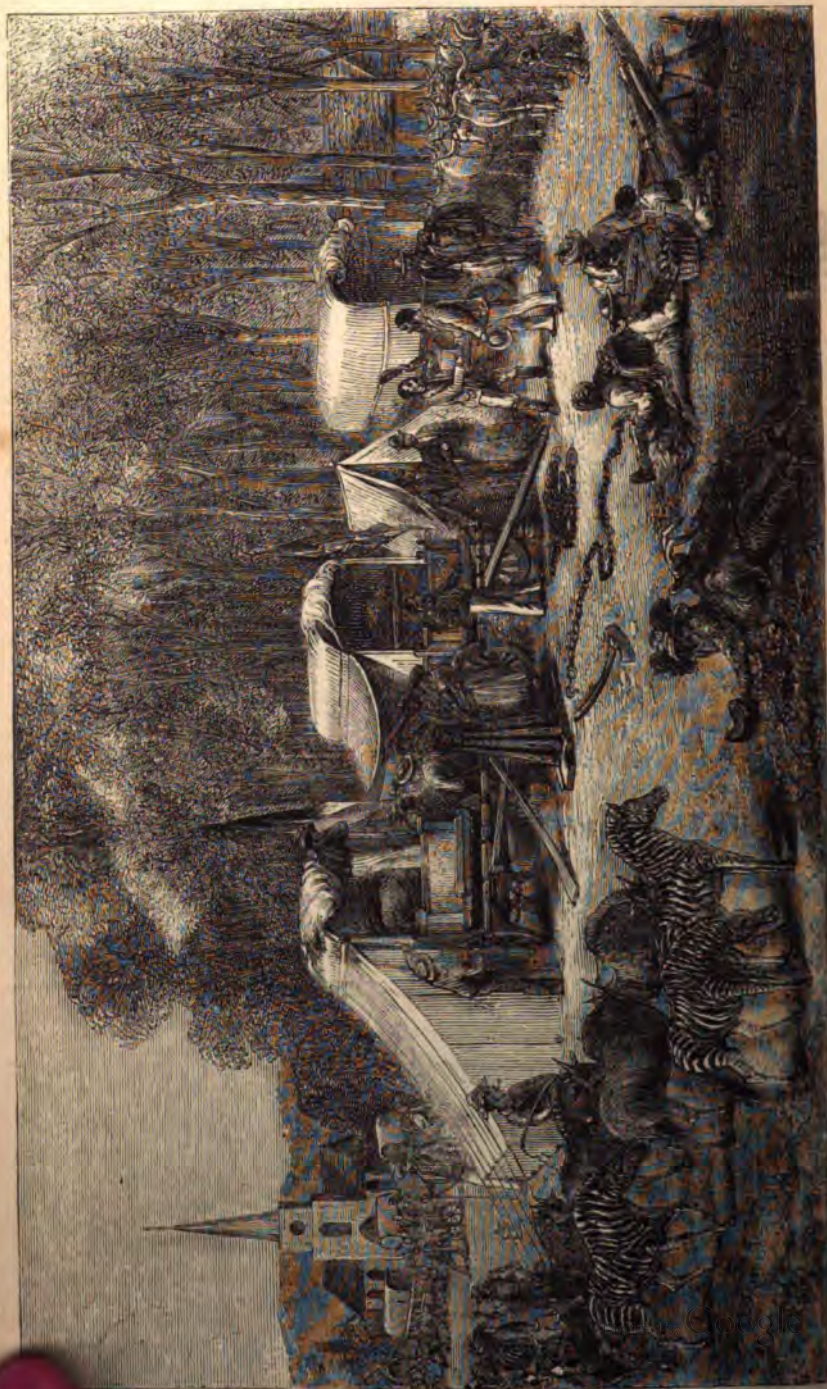
DEATHS.

THE REV. GEORGE NEWBURY, late of Cavendish, Suffolk, after fifteen months' affliction, fell asleep at Stanwell, on May 24th, in the 78th year of his age.

THE REV. SAMUEL JONES, of Nagcoil, South Travancore, died at Holloway, on May 29th, aged 46.

THE Half-yearly Meeting of the Managers of the EVANGELICAL MAGAZINE will be held at the Guildhall Coffee House, Gresham Street, on Tuesday, July 10th, at one o'clock precisely.

THE Managers acknowledge with thanks the following Sacramental Collections in aid of the Widows' Fund:—Bristol, Highbury Chapel, by Rev. U. R. Thomas, \$167; Bowdon, By Mr. W. A. Arnold, \$14 11s. 7d.; Huddersfield, Highfield, by Rev. R. Bruce, \$8; Tollington Park, by Rev. W. Park, \$6 12s. 0d.; Stoke Newington, by Mr. J. T. Fife, \$4 5s. 6d.; Clifton Down, by Rev. N. T. Langridge, £3 3s. 0d.; Newton Abbot, by Mr. Alsop, \$2 11s. 10d.; Leeds, Salem Chapel, by Rev. G. Hinds, £2 2s. 0d.; Booth, by Rev. D. Jones, £2 2s. 0d.; West Hartlepool, by Mr. J. Jackson, £2 2s. 0d.; Holt, by Rev. W. M. Blake, £1 4s. 0d.; Havant, by Rev. W. Meadows, £1 1s. 0d.; Northfleet, by Rev. T. Davey, 10s. 6d.; Pimlico, by Rev. R. Thomas, 10s.; Crondall, by Rev. S. Leete, 10s.; Upwey, by Rev. J. S. Butcher, 10s.; Byfield, by Rev. C. Brown, 6s.; St. Neot's, by Mr. W. Paine, 6s.



MARKET SQUARE, FINTAR MARITZBURG, NATAL.—(See page 440.)

[JULY, 1877.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—North China—Wu-Chang.

BY THE REV. THOMAS DRYSON.

↑ It is just one year since we arrived in Hankow, on our return from a
↓ visit to England. The mission in Wu-Chang was then considered to be in a very unsatisfactory condition. My colleagues had even under consideration the desirability of discontinuing the station as the residence of a foreign missionary. No doubt the necessity which had arisen of building a new dwelling-house had something to do with raising this question; but it was also greatly aided by the unproductiveness of the field and the comparatively small amount of success which had attended the labours of the Society's missionaries in the city. Not that the mission had been less successful than that of other societies working in the same place. The exact reverse is the case, but the Wu-Chang mission stood in painful contrast to the unprecedented success which had been achieved in Hankow.

At the time I speak of, after ten years' labour, the number of baptized adults in fellowship with the church was forty-seven. Of these, more than one-half had left the city for residence in other parts of the country, and a few, we fear, had lapsed from their Christian profession. The attendance at Divine service was consequently small, and the heart of those who remained faithful was greatly discouraged. Such was the state of the mission at the beginning of 1876.

It is therefore with feelings of devout gratitude to God that we are able to report a happier state of things at its close. Never has there been such a large increase to the church in one year since the commencement of the mission. The highest number added in any previous year was that in 1867—my first year in China—viz., eleven; while the total increase for the four years from 1872 to 1875 was only nineteen. But last year we have to record an increase of twenty-two new members.

INFLUENCE OF CHURCH MEMBERS.

The best evidence that can be given of the revived spiritual life of the church is that in nearly every instance the older Christians were the means of leading these new disciples to the knowledge of Christ. Many of them were members of families where one was already a believer. A son had the joy of seeing his father and wife joining him at the Lord's table during the year. The wife had come from the country to join her husband, and remarked one day, that, though her life in the city was much harder than at home, yet she had found something which more than compensated for all outward discomfort in the excellency of the knowledge of Christ Jesus her Lord. She is a bright and happy Christian. Family worship is regularly maintained in that household, and their little child, who would otherwise have been brought up as a heathen, is now taught to bend its knees to our Father who is in heaven.

In another family a son had the joy of seeing his father, brother, sister, sister-in-law, and father-in-law, all witness a good confession at their baptism. This man *Ko* is one of our most active members, and may at some future day become a successful evangelist. He is employed as a pedlar of small wares, and has generally helped other members out of employment into a share of his own business. Several of them expose their goods in one of the busy thoroughfares, where they are known by all the neighbours as Christians. This exposes them sometimes to the jests and insults of those who hate the truth, but it also gives them many an opportunity of preaching the kingdom of God. A druggist's assistant, who had often shown kindness to *Ko*, in the way of a friendly cup of tea, and had listened with much interest to the frequent discussions about Christianity *versus* Heathenism, was thus led to declare himself on the Lord's side. He observed that the stalls occupied by the Christians during the week were always vacated on Sundays. This induced him to come, and soon after he was baptized, and joined the company of Sabbath worshippers.

The attendance at the Sunday services throughout the year has been regular and good. It is a singular evidence of the migratory character of the Chinese, even of such a city as Wu-Chang, that exactly one-half of those baptized during the year have already removed to a distance. We are thankful, however, to have evidence that those scattered abroad maintain their Christian profession. In three instances during the year, missionaries, travelling in different parts of the province, encountered members of the church who gladly made themselves known, and appeared in nowise ashamed of confessing Christ before their countrymen.

THE SPIRIT OF PRAYER.

But that which has given me the most cause for thankfulness has been the attendance and interest manifested in the weekly Wednesday evening prayer-meeting. It has often been remarked that the life of a church can accurately be measured by its prayer-meeting; and this is true in China as in England. If the church be dead, the prayer-meeting will be neglected and become the most lifeless and uninteresting service of all. If a revival come, it will show itself first in the greater frequency and simplicity and earnestness of the prayers of believers. Such has been our experience here. We can truly say that there has hardly been one formal, poorly-attended, or uninteresting prayer-meeting held during the whole year. And, so long as God is pleased to bestow this spirit on the church, we shall not fear for the future.

In this connection let me repeat what has often, I believe, been observed by other missionaries, that the first year after their arrival in the mission field, or on their return from a visit to England, has very frequently been their best, happiest, and most successful year. The causes of decline in after years may possibly be largely due to the missionary's own failings; but it is, nevertheless, true that the missionary himself feels strongly that the success of his first year's labours are due, under God, to the increasing remembrance of him and his work in the prayers of friends at home. There has not been time for friends at home to forget us, and so long as their prayers ascend to God on our behalf, we prevail against the enemy; but just as surely as the church ceases to pray, so surely does Amalek prevail and the missionary is left to fight the battle alone.

THE NATIVE PREACHER.

I have also much pleasure in reporting that PAU, our native evangelist, is doing his work faithfully, and with more spirit than I can remember at any previous time. He was placed in his present position about twelve years ago, and was selected then, not for any peculiar fitness shown for the work of an evangelist, but on account of his entire trustworthiness of character and general business abilities. Since that time he has fully sustained his reputation for uprightness and fidelity. He bears an unblemished character both among Christians and heathens, and is much respected by all the missionaries of the Society. Still, we have often felt that he is not the preacher which such a city as Wu-Chang requires. His eyesight, also, has been failing him of late, and, through the infirmity of increasing years, he finds that he is unable to do the work that he once could. For these reasons, and with the view of equalizing the salaries of the native preachers, the committee determined in June last to reduce Pau's from 10,000 to

8,000 cash a month. This was a considerable trial, but it has in nowise injured his character or usefulness. It has also brought out, in a way that we little expected, the high estimation in which Pau is held by the native church. No sooner did they hear of this reduction in his salary than they resolved to make up the difference themselves, and immediately collected the first 2,000 cash for this purpose. The matter was fully talked over at a subsequent church meeting, and although Pau declined on account of the poverty of the members to receive their proffered assistance, yet it was very gratifying to him, as well as to us, to know that he was held in such high respect and affection by those who knew him best. He turned their generosity to good account by urging upon them a more liberal subscription to the funds of the church, the result of which is that the amount collected during 1876 is 16,791 cash as compared with 12,070 the highest sum subscribed in any previous year.

THE LITERARY CLASSES.

The daily preaching of the Gospel has been of a more encouraging nature than before. Though our audiences are not always large, yet we seldom fail to have a group of interested listeners every day. During the provincial examinations for the M.A. degree, which were attended by upwards of 10,000 graduates, in the month of September, we had our chapel constantly crowded. The Gospel was fully preached to these educated men, and many an interesting conversation was held with individuals about the difference between Confucianism and Christianity, the character and claims of Christ, the existence of the soul, and the reality of a future state of rewards and punishments. Much open-air preaching was done at that time by other missionaries, and it is the testimony of all who were engaged in this work that a great change has taken place in the outward demeanour of the *literati* towards the preaching of Christianity. Formerly these bigoted and anti-foreign students would hardly tolerate the proclamation of the Gospel in their midst. If they condescended ever to enter a church door it was only to insult the preacher and his message, and to cast contempt on the name of our ever-blessed Lord and Master. Now, however, we begin to reap the fruit of other years of toil. Increased intercourse and better knowledge of the foreigner has led to a more tolerant hearing of the foreigner's faith. They will listen now respectfully to the claims of Christ pressed upon their allegiance. Many, we believe, have had their faith shaken in the boasted superiority of their Sage over every teacher; and some, we believe, are even beginning dimly to perceive that the star of Confucius must ere long pale before the rising of the Sun of Righteousness.

The Christians also state that there is much less open hostility to the truth now than in previous years. Where, formerly, to profess faith in Christ was to invite annoyance, slander, and persecution, now there is a growing impression abroad that Christians lead a purer life than the followers of Confucius or Buddha, and they are becoming more and more respected accordingly. It will take a long time, however, before many of the deep-seated prejudices of the Chinese mind are entirely eradicated.

THE POPULACE.

Along with Mr. Hill, of the Wesleyan Mission, I undertook a few weeks' preaching tour during the month of October, and in many places where there is no resident missionary we were much struck by the improved attitude of the people, as compared with previous years. Curiosity to see and hear the foreigner, to ask the price of his boots, the cost of his coat, and the stuff his trousers are made of, is gradually giving way to quiet and thoughtful attention to his message. We met frequently with persons who had read portions of the New Testament, and who inquired of us the way of salvation, or urged some difficulty which stood in their way of accepting Christianity and confessing the Lord Jesus.

My wife accompanied me on this occasion, and we thus had many opportunities of speaking of Jesus to the women. We entered some cities where no foreign lady had ever been before, and throughout the whole journey of two hundred miles were received with the utmost kindness by the people.

EDUCATIONAL WORK.

The school, which had been closed during our absence in England, has not been re-opened, owing to a growing feeling among all the missionaries here that such institutions, unless conducted by a very earnest Christian teacher, and more thoroughly superintended by the foreign missionary than has hitherto been the case, do not yield a sufficient return for the outlay incurred. It is possible, however, that we may make another attempt in this direction as soon as our re-arrangements of the mission property have been completed.

One new feature has been added to our work during the year, viz., a women's weekly meeting for reading the Scriptures and prayer. My wife hopes soon to be able to conduct this meeting herself. At present I perform this duty, and find that the service has already stimulated among the female members a desire to be able to read the Word of God for themselves, in which some have made considerable progress. The native preacher's wife, Mrs. Pau, a very excellent woman, will be able to render much assistance in carrying on this weekly class.

II.—West Indies—Demerara.

ONE of the indications of the stage of progress which has been reached by the native churches of British Guiana is found in their readiness to contribute according to their ability towards the erection of suitable buildings in which the education of the young and the public worship of God may be carried on. The Directors have been much interested by information which reached England last month, of the commencement of a new house of prayer at a village named HYDE PARK, situated on the east bank of the Essequibo River, Demerara, a short distance above Parika Creek. The village has for some years formed an out-station of the West Coast mission, under the superintendence of the Rev. JOHN FOREMAN, and the church and congregation have been growing in numbers, strength, and liberality. Tuesday, the 8th of May, was the day fixed for laying the corner-stone of a new chapel. Favoured by the weather and other circumstances, the gathering was a complete success. The devotional part of the service was conducted by the Revs. J. Currie, of George Town; F. C. Glasgow, of Canal No. 1; J. S. Simon, of Buxton; and Mr. E. D. James, catechist at Hyde Park. The Rev. J. Foreman read the following historical review:—

“With devout gratitude to Almighty God for the blessings of the past, with thankfulness for the mercies of the present, and with earnest prayer for abundant success in the future—we this day lay the corner-stone of Mount Hebron Chapel, Hyde Park.

“The glorious Gospel of the ever-blessed God was first preached on the West Coast of Demerara, to its then enslaved inhabitants, in 1813, by the Rev. John Elliott, Missionary of the London Missionary Society. ‘At the time,’ in the words of one not long passed away, but known to many of us here to-day (I refer to William Trotz), ‘the slaves to whom the Gospel was preached knew not what the words Bible, Sabbath, God, Jesus Christ, heaven or hell, meant.’

“The Rev. J. Elliott was succeeded in 1832 by the Rev. James Scott, M.A., who for more than thirty-five years

instructed thousands in the doctrines of Christianity, and was amongst the people as ‘a father in the Gospel.’ He retired from his work in this colony in May, 1867, and died in London on 4th October, 1868, aged 73 years.

“On the retirement of the Rev. Jas. Scott, M.A., the Directors of the London Missionary Society appointed the Rev. John Foreman (then in England) to succeed Mr. Scott on the West Coast of Demerara, instead of returning to Berbice, where he had already laboured for twenty-one years, and he entered on the duties of his new field of labour on the first Sunday in December, 1867.

“For very many years, Divine service was conducted by the Revs. Elliott, Scott, Ketley, Lewis, Rattray, Murkland, and others in the lower story (fitted up as a place of worship) of the mission-house adjoining Ebenezer Chapel, Blakenburg. In the troublous

times which followed the insurrection of the slaves on the East Coast of Demerara, in 1823, the building just referred to, and at that time chapel and dwelling-house in one, was taken possession of by the Government of the colony, and handed over to the rector of Saint Swithin's parish; and was retained until 1829, when, on account of instructions sent out by Her Majesty's Secretary of State for the Colonies, this chapel on the West Coast, and another at Le Resouvenir on the East Coast were both restored to the London Missionary Society.

"In the years 1842 and 1843, Ebenezer Chapel, Blakenburg, was built, and was opened for divine worship in September, 1843. A year previously, viz., 1842, Freedom Chapel, Stewartville, was erected under the superintendence of the Rev. S. S. Murkland.

"About the year 1863, this place (Hyde Park) was purchased by persons, the greater number of whom were at that time communicants or attendants at Ebenezer and Freedom Chapels. A temporary chapel-school was subsequently built, in which the work of education and religion has been carried on, under the superintendence of the Rev. James Scott and others, until this day.

"Three years ago the adjoining mission-house was built; and last year a small meeting-house was erected at 'Salem' village, both of them entirely at the cost of those who worship in the temporary chapel-school here at Hyde Park.

"To-day another important event in connection with the labours of the London Missionary Society on the West Coast of Demerara, for the pro-

motion of the temporal and spiritual well-being of the inhabitants of this neighbourhood, is taking place. We again proceed 'to lengthen our cords and strengthen our stakes' by the erection of this 'House of Prayer;' for the building, the corner-stone of which is about to be laid, is intended for the worship of Almighty God, for the proclamation of God's unspeakable love to man in the gift of His Son, for the making known of our Lord and Saviour Jesus Christ as the only Saviour of sinners, and to invite all who may join therein in the public worship of Almighty God to believe on the Lord Jesus Christ for salvation. 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

"God's glory and man's well-being for time and eternity being our object, we devoutly implore the watchful Providence and constant blessing of the ever great and ever blessed Triune Jehovah.

"JOHN FOREMAN, Minister.

E. D. JAMES, Catechist.

THOMAS GRAY, .

ADONIS DRAKES,

PRINCE ALBERT,

CHARLES STEWART,

JOHN MCCORMICK,

} Deacons.

"The undersigned ministers present on this occasion earnestly desire the blessing of the 'Great Head of the Church' to rest upon this effort to advance His kingdom in this land.

"JOHN CURRIE, Georgetown.

J. S. SIMON, Buxton.

F. C. GLASGOW, Canal No. 1.

JOHN FOREMAN, West Coast.

"Tuesday, May 8, 1877."

A sealed bottle, containing a copy of the above address, having been placed in the cavity prepared for it, the ceremony of laying the stone was performed by the Rev. J. Foreman, after which the assembly joined in singing the Doxology.

"A very instructive and encouraging address followed, by the Rev. J. Currie, on the importance of the work which had thus been so auspiciously commenced.

"Mr. Foreman stated that the brick pillars on which the chapel is to stand were (as they could see) already erected, and were paid for; that greenheart timbers for a part of the frame had been ordered, and would be paid for as soon as delivered. They had nearly 500 dols. in hand, but he expected the chapel would cost 3,000 dols. before it was completed. The corner-stone had been most kindly given by R. Drysdale, Esq.,

who had also sent a donation towards the building fund. He (Mr. Foreman) had also received several other donations amounting altogether to 32 dols. 50 cents.

"With prayer and the benediction the proceedings were brought to a close.

"A large dish was placed on the stone to receive the free-will offerings of those who were present, and which amounted to 164 dols. 74 cents.

"There were many visitors present connected with Ebenezer and Freedom Chapels, and the English and Scotch Churches."

The native church and congregation who are to assemble in Mount Hebron Chapel are anxious to secure additional contributions towards the building fund. Should any of the Society's constituents, or friends of the English missionaries, be prepared to render them assistance, their gifts will be passed on without delay to the Rev. JOHN FOREMAN, in Demerara.

III.—Madagascar—The Sihanaka.

THE SIHANAKA province is situated in the north-east portion of the Island of Madagascar. It is surrounded by hills, and possesses a large lake named Aloatra. To this latter circumstance may probably be traced the unhealthiness of its climate. The area covered by the province has been estimated at two thousand square miles, and the population at forty thousand. In the Society's Annual Report reference is made to the labours of the resident missionary, the Rev. JOSEPH PEARSE, who, in addition to his other qualifications for the post, possesses a good knowledge of medicine. In a recent letter Mr. Pearse describes at some length a remarkable case, in which Christian humanity was needed as well as medical skill, and in which both were employed with the best effect:—

"The most trying, but, in some respects, the most interesting case we have had has been that of Rafiringa, now generally known as Lazarus. This man is a soldier in the native army, and formed one of the small garrison at Mahavelona. Having left his station, he was overtaken by sick-

ness on his way to the interior, and it was with some difficulty that he reached this town about a year before our arrival. His wife and a companion from the coast ferreted him soon after they reached here, and he was left a poor stranger among strangers. His disease got worse and

worse; the people were unwilling that he should receive the shelter of their houses; and he has told me how that once, for four days and nights, he lay in the open thoroughfare, and thought that he should have been devoured by the dogs. About two days after our arrival I noticed a poor fellow crawl up to the gate of our compound, where he sat, a crowd around him, and making begging motions to me. I was very busy at the time, going in and out, and here and there, opening and arranging our packages, and trying to make some sort of a home for ourselves, so that I did not approach him, or, in fact, take much notice of him; but, taking him to be a poor, neglected idiot, I sent a man to him with a small piece of money, and a message to go away, as he was gathering an unwelcome crowd about the premises. A few days after, in conversation with a native, I learned enough about his condition to lead me to say, 'I will go and see him.' Accordingly I went, and a more sad, more wretched, more distressing human object I have never seen, and hope I may never be called to look upon the like again. Refused the shelter of any house, he had crawled (he had not been able to walk for four months) under the shade of a mud wall, against which a native, not altogether destitute of human feeling, had leaned a few 'zozoro' rushes. Crouched beneath this frail shelter, with a cow-dung fire burning close to him, squatted poor Lazarus, in appearance a human skeleton, but with just sufficient strength to hold out his hand in an imploring manner, while his lips uttered the plea, 'Very aho! very aho!'—i.e., 'I am lost! I am lost!' The sight of a fellow-being so reduced was most distressing, while the stench from his filth and sores was almost overpowering. We felt

that we must, at least, try and do something for him, although he seemed almost beyond any human help. I got some of the people sufficiently roused to put up a temporary hut for him; and having, by the promise of a dollar or two, got a man to promise to act as a kind of nurse, we took poor Lazarus in hand. The case was greatly aggravated by neglect, dirt, and want. Day after day I went to the hut, washing and dressing his sores myself, a process which sometimes occupied more than an hour. We sent him cooked food several times daily, got him a mattress and some kind of clothing, and did all in our knowledge or power to save his life and restore him to health. For some time he wavered between living and dying, but at length I was rewarded by noticing marked improvement. His sores began to heal; his strength gradually returned; and now, by God's blessing, he seems quite recovered, being only a little lame with one leg, which, from the lengthened contraction, will, I fear, be permanent. He is the wonder of the place, and a walking advertisement for the missionary; while our treatment of him has been a practical lesson to the people of love to their neighbour, which, alas! they have all too much need to learn.

"A school for women has been carried on without interruption by Mrs. Pearse, four days every week, at which the attendance has varied from twenty to thirty. In connection with this, there has been much to encourage. The women have been interested and diligent, and some who commenced by learning the letters, and the first strokes of penmanship, can already read clearly and write distinctly. In addition to the school, various classes have been held throughout the year."

IV.—Recent Losses.

THE painful duty again devolves on the Directors of announcing the removal by death of brethren and sisters from the mission-field. Seldom have the Society's ranks been thinned in an equal degree within the brief space of three months. Especially has this been the case with our INDIAN mission, five members of which have passed away during the period just named.

REV. R. C. MATHER, A.M., LL.D.

An extended memoir of Dr. Mather appears in the pages of the *Evangelical Magazine* for the present month. The Directors content themselves, therefore, with giving simply an outline of their valued missionary's career. In doing so they desire to tender to all the members of Dr. Mather's family the expression of their affectionate sympathy in the loss which they have sustained. ROBERT COTTON MATHER was born at New Windsor, Manchester, on the 8th November, 1808. He studied at Edinburgh, Glasgow, and Homerton Colleges. Having been accepted by the Society and appointed to BENARES, North India, Mr. Mather was ordained on the 10th June, 1833, and sailed from England in the following month. On arriving at CALCUTTA in November, 1833, Mr. Mather was detained there for some months to supply at Union Chapel, and did not therefore reach BENARES until September, 1834. In May, 1838, he removed with his family to MIRZAPORE, where he commenced a new station. At the close of 1844, with his family, he left India for the benefit of his health to visit England. He re-embarked with Mrs. Mather in August, 1846, and resumed his work at Mirzapore by the new year (1847), where he engaged, as before, in evangelistic efforts in and around Mirzapore, in itinerating and in the production of Christian vernacular literature; while Mrs. Mather renewed her efforts to educate and improve native women. In 1857 he again visited England with Mrs. Mather, arriving May 23rd. During his stay in England, he was occupied at the request of the North India and British and Foreign Bible Societies, in the revision of the whole Bible in Urdu, and in carrying it through the press with marginal references, and also in reprinting the New Testament in English and Urdu, under a separate form. In November, 1860, he sailed for India with Mrs. Mather. In 1862 he received from the University of Glasgow the degree of LL.D. On March 17th, 1869, he, with Mrs. Mather, left Mirzapore to visit Almorah for the benefit of his health, arriving at Almorah, March 29th. He remained there for some months, during which he carried on literary work and aided in the Mission there. While at Almorah he completed a new edition of the entire Bible in the Urdu-Roman, and commenced an edition in Urdu-Arabic, with references. He returned to Mirzapore, January 26th, 1870. In 1873, he, accompanied by Mrs. Mather, returned to England, arriving April 17th. In the beginning of August, 1873, he undertook, at the request of the Religious Tract Societies of North India and London, to prepare and carry through the press a Hindustani version of the New Testament portion of the Tract Society's Annotated Paragraph Bible. This work he completed in two years. He subsequently undertook the preparation of a Hindustani version of the Old Testament portion of the same work. In

1875 it was deemed impracticable for him to resume foreign missionary efforts, but he continued to carry on in England literary labour for the benefit of the natives of North India. He died April 21st, 1877, at his residence at Finchley, from a somewhat sudden attack of bronchitis. Respecting the closing scene, his son-in-law, Mr. Sherring, writes:—"Early this morning Dr. Mather got rapidly worse, and passed calmly away in the presence of Mrs. Mather and my wife. On the two days during which I saw him, his mind was singularly tranquil. No cloud disturbed him, and it was delightful to us who were with him to witness the firmness of his trust in the Saviour. His soul was evidently at peace."

REV. FREDERIC BAYLIS.

Throughout his missionary career, extending over twenty-six years, Mr. BAYLIS was associated with the Society's mission in South India, both in the Presidency of MADRAS and the Province of TRAVANCORE. He left England September 14th, 1850, and twelve months afterwards took the superintendence of a school in MADRAS for the education of native youths in English. During part of 1853-54, Mrs. Baylis took charge of the girls' boarding school, in the absence of Mrs. W. Porter in England. In 1853, Mr. Baylis was appointed to reinforce the NEYOOR Mission, South Travancore; and in 1854 he proceeded to Neyoor, where he arrived July 1st. On the death of Mr. Leitch, in August, 1854, the charge of the entire mission devolved on Mr. Baylis, who also undertook the general oversight of the medical department, while the management of the girls' boarding-school was undertaken by Mrs. Baylis. From August, 1855, to April, 1857, Mr. Baylis took temporary charge of the western part of the SANTHAPURAM District. In August, 1861, he was relieved from some of the work of the District; and in the following November a medical missionary arrived at the station. Besides discharging the ordinary duties of the mission, Mr. Baylis contributed numerous works to Tamil Christian literature; and for several years was joint, and afterwards sole editor of an illustrated Tamil Magazine, "The Désopakári." The very last words he wrote were on a proof copy of the magazine—"Correct, and strike off." Mrs. Baylis died at Neyoor, February 25th, 1864. Mr. Baylis subsequently married the daughter of a Travancore missionary. By the departure of Mr. Lowe, in August, 1868, to return to England, the charge of the dispensary again devolved on Mr. Baylis. In 1872, Mr. and Mrs. Baylis visited England, and returned to India in 1874. In the spring of the present year, Mr. Baylis, having been suffering from an attack of dysentery, proceeded to MUTTAM, a sanitarium on the sea-coast, where he arrived on the 23rd of April. "For some days," writes the Rev. J. Duthie, "the change seemed to be doing him good; but, before he had been a week there, the old symptoms returned, aggravated by liver disorder and fever. Day by day he became weaker, notwithstanding the unremitting efforts of Dr. Thomson to arrest the progress of the disease. During these days many of the native Christians from all parts of the mission visited him, and earnestly prayed for his recovery. But it was otherwise determined, and we and they are now called to mourn over the loss of one singularly well-qualified for his post, and endowed with great capacity for labour in all manner of service in the mission." Mr. Baylis died on the 17th of May, in the fifty-second year of his age.

REV. SAMUEL JONES.

Like those of Mr. Baylis, the labours of Mr. JONES were divided between the two departments of the South India Mission. In the year '1858 our brother received his appointment to the COIMBATORE District, specially with the view of superintending the station at PULLACHY. In March, 1860, Mr. Addis, sen., on account of age and infirmity, and Mr. Addis, jun., on account of ill-health, retired from active service, and went to reside on the Neilgherry Hills. The sole charge of the COIMBATORE Station and District, therefore, devolved on Mr. Jones. In 1867 he visited England on sick certificate. Being appointed to the TRAVANCORE Mission he returned to India in December, 1870. In the following year he relieved Mr. Newport from the charge of the Seminary and District. At the beginning of 1872 Mr. Duthie returned from England and resumed the charge of the Seminary, but the superintendence of the Nagercoil and Kottarum Districts, and of the Girls' Boarding School remained with Mr. and Mrs. Jones. The first intimation of his illness reached the Directors from Mr. Jones himself at the end of March. Yielding to urgent medical advice, he hastened to this country, where he arrived on the 9th May. For three weeks our brother's life trembled in the balance. On the evening of Monday, May 28th, his dear wife and children reached London from India. Mr. Jones was quite conscious and able to speak, although but a few words. On the following morning (May 29th) he passed away a little after six o'clock.

REV. GEORGE PETTIGREW.

Mr. PETTIGREW was born on the 10th of August, 1810, at Dregham, Ayrshire. Early in life he was engaged in the capacity of town missionary in Manchester. Having offered his services to the London Missionary Society, he was appointed, as schoolmaster, to BERRICK, in the colony of British Guiana, whither he sailed, with Mrs. Pettigrew, in September, 1841. Mr. Pettigrew at once took charge of the schools at LONSDALE, and laboured as an Evangelist. Early in 1847 he succeeded Mr. Waddington in charge of the FEARN station. He was ordained at Lonsdale, May 28th, 1848, as pastor at Fearn. In March, 1852, Mr. Pettigrew removed from Fearn, and took charge of the ALBION CHAPEL station. In 1862 he visited England. During portions of 1866 and 1867 he took temporary charge of the station of NEW AMSTERDAM, in addition to his own. In the latter year he took oversight of the INDIAN MISSION and of the station of MARIA HENRIETTA, while still occupying the Albion Chapel station. Removing from Albion Chapel station, Mr. Pettigrew, in May, 1875, took charge at GEORGE TOWN and EBENEZER CHAPEL, Demerara, in the absence of Mr. Foreman. For some time past Mr. Pettigrew had been contemplating a visit to England, to which his long and faithful services fully entitled him. He left the colony by the May steamer of the present year, and landed at Plymouth on the 28th of that month, in a state of great prostration and pain. All that medical skill and the tender solicitude of his family and friends could devise was done to alleviate his sufferings. "As the end drew near," writes his son, "he became perfectly calm and peaceful, and at last passed away as if into a sweet sleep." Mr. Pettigrew died on Friday, the 1st of June.

REV. EDWIN MIDWINTER.

Intelligence has just come to hand of the death, on the 27th of May, from typhoid fever, of the Rev. E. MIDWINTER, of VIZAGAPATAM, who commenced his missionary career in South India so recently as the spring of last year.

MRS. INSHELL.

The subject of the present notice formed one of the first in the band of female missionaries which the Society is gathering for educational and evangelistic labour in the East. Miss TUBBS, having been appointed to MIRZAPORE, North India, left England in December, 1876. In January of the present year she became united in marriage with the Rev. T. INSHELL, the missionary at the station, with whom she looked forward to a long and useful career in the service of Christ. After four brief months, however, she has been called away to engage in higher service above. Mrs. Insell had already made considerable progress in the study of Hindustani, and by her character and disposition she had attached to herself a large circle of friends both native and European. She died from an attack of acute dysentery on the morning of the 13th of April, in the twenty-seventh year of her age. The Rev. J. Hewlett, writing under date April 14th, says:—"The funeral took place yesterday evening with every possible mark of respect. There was scarcely an English resident or a native Christian of Mirzapore who did not attend. A large number of heathen were also present. Never before did I witness in Mirzapore such a largely attended and deeply impressive service."


MRS. THORNE.

To another of their brethren the Directors have to express their loving sympathy in the removal of his helpmeet in Christian life and work. Mrs. THORNE, wife of Mr. J. C. THORNE, of MADAGASCAR, died on Wednesday afternoon, the 28th of March, having ten days previously given birth to an infant son. Mrs. Thorne was much beloved in the missionary circle, and the loss of her influence and labours will be greatly felt, especially by the Malagasy school children and young people, to whom she had been a kind teacher and friend. Twice within the same month were our brethren in the capital called to visit the mission cemetery. Referring to these events, the Rev. J. RICHARDSON writes:—"Mrs. Richardson and I are just now passing through the severest sorrow that has come upon us in our married life. Our dear little May was taken from us by a sudden stroke on Friday morning, March 16th. I now add a few lines to tell you how our sorrow has been increased by the death of Mrs. Thorne. The baby was born on the morning of the death of our little girl; and we were thinking that God had given to our brother what He had so mysteriously taken from us: and alas! he is far more bereaved."

MRS. BUZACOTT.

In a good old age Mrs. BUZACOTT, widow of the late Rev. AARON BUZACOTT, for many years the Society's missionary in the island of BAROTONGA, South Pacific, has passed from earth to heaven. Mrs. Bazacott maintained her missionary spirit to the last. Especially was she interested in the Home and School at Blackheath for the Sons and Orphans of Missionaries. She died at Peckham on the 8th of May.

V.—Natal.

 OUR frontispiece represents the South African Gold Fields Exploration Company's Expedition preparing to leave the Market Square, at PIETER MARITZBURG, Natal. It has been engraved from an oil painting by the late THOMAS BAINES, Esq., F.R.G.S., author of a work entitled "The Gold Regions of South-Eastern Africa.*" The original was executed by Mr. Baines in March, 1870, at Mr. Lee's Farm, Mangwe River, Matebele Land. In all its details the scene is very exact and circumstantial, the general surroundings of an African encampment being faithfully portrayed. In the foreground the beasts of burden, consisting of quaggas, blue-boks, and the like, are being offered for sale; while the necessary fitting out of the wagons belonging to the expedition is on the point of completion. In their build and furnishings the latter give a correct idea of the kind of conveyances used for the rough travelling of the interior. Of a similar character are the wagons supplied to the Directors' order by Messrs. CROSSKILL & SONS, BEVERLEY, Yorkshire, for the service of the Expedition to LAKE TANGANYIKA. From the volume above-mentioned we extract the following passage, where the writer describes an incident in which the Society's missionary, the Rev. J. B. THOMSON, now on his way to UJJI, took part:—

"We went down from the cold bleak heights, where the south-east fog-laden wind came keen and chilly from the Indian Ocean (three hundred miles away), down to the valley of the Inzingwaine River, where the king was building a new village in a milder climate. Here we were joined by the Rev. J. B. Thomson, the newly-arrived missionary of the London Society. On Sunday we were considering the best manner of proposing some observance of the day, when the king himself asked, 'Whether we were not going to make Sunday?' My tent was cleared out, its front spread open, and several of the Indunas and people having collected, Mr. Thomson, aided by Watson, as interpreter and Scripture reader,

held his first service in Matebele land. We remained about a week on the most friendly terms; Mrs. Thomson and her white cat being objects of almost equal admiration. The king supplied us freely with beef. The royal ladies called freely to our cook for coffee with sugar in it, signifying their readiness at any time to accept gifts. At parting, it was ludicrous enough to see all the high-born beauty of the land bedecked in such garments as we had to spare—white jackets, vests, blue striped shirts, and other habiliments being distributed among them; while the king, with really kind feeling, walked a mile out of the village, and told us his heart would be lonely now his white friends had left him."

* London: Edward Stanford, Charing Cross. Cape Colony: J. W. C. Mackay, Port Elizabeth.

VI.—Notes of the Month, and Extracts.

1. DEPARTURE OF MISSIONARIES.

The Rev. R. BARON, returning to MADAGASCAR, with Mrs. Baron, embarked at Marseilles, for Mauritius, per French Packet, May 4th.

The Rev. J. B. THOMSON, appointed to the new mission on LAKE TANGANYIKA, embarked at Brindisi for Zanzibar, per steamer *Cathay*, May 6th.

2. ARRIVALS IN ENGLAND.

The Rev. S. H. DAVIES and two children, from SAVAI, Samoan Islands, South Pacific, and Mrs. W. G. LAWES and child, from NEW GUINEA, per steamer *La Hogue*, April 24th.

Mrs. WALTON and family, from BANGALORE, South India, per steamer *Trinacria*, April 30th. The Rev. J. H. WALTON, June 17th.

The Rev. CHARLES WILLIAMS, Mrs. Williams, and family, from MOLEPOLOLE, Bechuana Country, South Africa, per steamer *Edinburgh Castle*, May 7th.

The Rev. W. Y. TURNER and child, from NEW GUINEA, per steamer *Nemesis*, May 8th.

The Rev. SAMUEL JONES, from NAGERCOIL, Travancore, per steamer *Chy-lasa*, May 9th.

Mrs. JONES and children, from NAGERCOIL, also Mrs. HAY and daughters, from VIZAGAPATAM, South India, per steamer *Sultan*, May 28th.

The Rev. JAMES SMITH, Mrs. Smith, and family, from BELGAUM, South India, per steamer *Europa*, May 20th.

The Rev. GEORGE PETTIGREW, from DEMERARA, per steamer *Nile*, May 28th.

The Rev. S. J. WHITMEE, Mrs. Whitmee, and family, from UPOLU, Samoan Islands, South Pacific, per *Sobraon*, June 7th.

3. THE JOHN WILLIAMS.

The Directors have much pleasure in announcing that the missionary ship, *John Williams*, has left Sydney in excellent condition, on her ninth series of voyages among the islands of the South Pacific, having on board the supplies and stores despatched from England last autumn. The vessel moved from the wharf on Tuesday, March 6th, and finally sailed on the Thursday morning following, with a good breeze.

4. THE MISSION ON LAKE TANGANYIKA.

Our readers will learn with interest that the intelligence received from the several members of the Society's Expedition to Central Africa is of the most hopeful and encouraging character. On the 5th of May, the Revs. ROGER PRICE and A. W. DODGSHUN arrived at ALGOA BAY, where twelve men of good character were engaged as wagon-drivers, and arrangements made with the Union Steamship Company's agent for the transport of bullocks from Natal. Mr. Price left for ZANZIBAR on Saturday, the 12th of May. The last advices from Messrs. THOMSON and HORE are dated from ADEN, May 19th. The Directors are happy to report that the Rev. E. S. CLARKE, of Natal, has consented to join the party as one of the Society's missionaries.

VII.—Acknowledgments.

The thanks of the Directors are respectfully presented to the following:—

- For Mr. Pool, Madagascar.—To Mrs. Beasley, St. Leonard's, for a Parcel of Useful Articles.—To D. Wood-Smith, Esq., for a Barometer.
- For Mr. G. A. Shaw, Madagascar.—To Glasgow Foundry Boys' Religious Society, per W. Martin, Esq., for two Boxes Haberdashery, value \$10, and two Boxes of Trinkets and Fribes.—To the Ladies of Dock Street Church, Newport; Monmouthshire, for a Box of Clothing, &c., value \$7 5s.—To Mr. Silves, for Sewing Materials, value \$8.
- For Rev. J. Richardson, Madagascar.—To the Friends at Crescent Road Chapel, Dukinfield, per Rev. J. T. Barker, for a Box of Clothing, value \$11.
- For Rev. T. Rogers, Madagascar.—To Mrs. Walker and Friends at Christchurch, for Parcel of School Materials, value \$3 14s. 6d.
- For Rev. J. Pearce, Madagascar.—To the Friends at City Temple, per Miss Harrison, for a Parcel of Clothing.—To Friends at Littlehampton, per Mr. T. S. Hayward, for two Parcels School Materials and Clothing.
- For Rev. P. G. and Mrs. Peake, Madagascar.—To Miss E. Laws, of Rotherham, for a Box of Clothing, value \$12.—To the Hare Court Chapel Missionary Working Society, per Mrs. Budden, for a Box of Clothing, &c., value \$29.
- For Rev. H. W. Grainge, Madagascar.—To Mr. Wilkes, of Arundel, for a Parcel of Clothing.
- For Rev. C. F. Moss, Madagascar.—To Friends at Gosport, per Mrs. O. H. Harcourt, for Case of Useful Articles.
- For Rev. T. Brookway, Madagascar.—To the Missionary Working Party, Sherwell Chapel, Plymouth, per Mrs. Shelly, for a Parcel of Clothing.
- For Rev. J. McKensie, Kuruman.—To the Ladies of the British and American Church at St. Petersburg, per Rev. B. J. Hall, for a Case of Clothing, value \$21.—To the Arley Working Society, Bristol, per Mrs. G. O. Whitwell, for a Case of Clothing.—To Mrs. J. Sommerville, Bristol, for a Parcel of Useful Articles.—To Miss E. Leonard, Bristol, for a Parcel of Clothing, Benda, &c.
- For Mrs. Taylor, Oradock, South Africa.—To the Mare Street and Ann's Place Sunday School, Hackney, per Miss Kemp, for a Box of Clothing, value \$10.—To the Ladies' Working Society Union Church, Putney, per Miss Rabbeth, for a Box of Clothing and Fancy Work, value \$30.—To the Ladies of Hanover Church, Peckham, for a Box of Useful and Fancy Articles, value \$28.—To the Ladies' Missionary Working Society, Beccles, per Miss E. M. Read, for a Case of Clothing, &c., value \$68.
- For Mrs. Kayser, Knapps Hope.—To the Ladies' Missionary Working Party, Sutton, per Mrs. Harrison, for a Case of Clothing and Useful Articles, value \$30.
- For Rev. J. Good, Kanye.—To the Ladies of the British and American Church, St. Petersburg, per Rev. B. J. Hall, for a Box of Medicine.
- For Rev. W. and Mrs. Sykes, Dnyuth.—To Mrs. Firth and Juvenile Dorcas Society at Forest Gate, for a Box of Clothing.—To the Ladies of the Stockwell Missionary Working Society, per Mrs. Harrison, for a Box of Clothing.
- For Molepolole Station, South Africa.—To Mr. Edmondson, Ventnor; for a Case of Wearing Apparel, value \$45.
- For Rev. J. H. Budden, Ahmora, North India.—To the Ladies of Dr. Raleigh's Congregation, Kensington, for a Case of Fancy and Useful Articles, value \$100.
- For Mrs. Rice, Bangalore.—To the Ladies' Working Society, Clapham Congregational Church, per Mrs. Southgate, for a Case of Useful Articles.
- For Mrs. Haines, Bellary.—To Friends and two Bible Classes conducted by Miss Claypole and Miss Bird, at Weston-super-Mare, for two Boxes of Toys, &c., value \$8.—To the Thetford Street Working Society, Ipswich, per Miss S. E. Hickman, for a Box of Clothing, value \$20.
- For Rev. S. J. Hill, Berhampore.—To a Working Party, Birmingham, per the Misses Hill, for a Case of Clothing, &c., value \$16.
- For Rev. T. H. Clark, Jamaica.—To the Stepney Ladies' Working Association, for Box of Children's Dresses.—To the Juvenile Missionary Society at Macclesfield-street Sunday School, per Mrs. Gill, for a Parcel of Clothing.—To High Lee Congregational Sunday School, for a Box of Clothing.
- To Thomas Jenner, Esq., for a Bell from an old Buddhist Temple, and for 30 copies of book—"That Goodly Mountain and Lebanon"; and to Mr. W. H. Hitchin, for a Bundle of Spears, &c., for the Museum.
- Also to W. Coperton, Esq., Leeds; Mrs. Wilson, Sheffield; Miss Wedd, Baywater; J. T. Norwood, Mr. E. Jolly, Huddersfield; Miss Pullen, Ventnor; Mrs. Berry, Barnsbury; Edw. Barnes, Esq.; and W. Halsey, Esq.; for Parcels of Books, Magazines, &c.
- The Rev. W. Wyatt Gill thankfully acknowledges the receipt of \$5 from the New Court Juvenile Missionary Society, for the purchase of Maps, Diagrams, &c., for the Harrogate Institution.

VIII.—Anniversary Collections in May.

ANNIVERSARY COLLECTIONS.

Earle Hall	66	17	4
Christ Church	182	5	7

COLLECTIONS, 18TH MAY (AS FAR AS REPORTED).

Abney Chapel	20	0	0
Acton	6	0	0
Adelphi, 1878	6	6	6
1877	7	6	0
Anerley	22	1	4
Arundel Square	12	2	6
Asylum Road, Peckham	7	12	9
Barbican Chapel	9	4	8
Bedford Chapel	12	10	2
Belvedere	4	14	7
Bethnal Green	8	3	3
Blackheath	52	17	1
Brentford	4	9	11
Brixton	55	7	3
Bromley, Kent	16	16	0
Buckhurst Hill	10	0	0
Buckingham Chapel	2	13	3
Burdett Road	6	17	6
Burnt Ash	9	5	6
Camberwell	25	8	0
Camberwell New Road	6	15	8
Cambridge Heath	33	0	7
City Road	11	8	6
City Temple	60	5	9
Clapham	46	5	11
Clayton, Upper	19	4	5
Clayton Park	55	18	1
Claremont Chapel	13	17	11
Coverdale Chapel	3	3	0
Craven Hill Chapel	27	18	8
Croydon, Broad Green	7	0	0
George Street	16	1	1
Thornton Heath	6	15	0
Trinity Church	15	10	9
Deodar	11	4	4
Docking, West-street	10	7	0
Dulwich	19	0	0
Eccleston Square	29	14	9
Edmonton, Lower	2	2	3
Eltham	9	0	1
Enfield, Baker Street	6	6	10
Essex	0	12	0
Erith	5	5	0
Essex Street	5	15	11
Finchley Chapel	12	7	3
Finchley Common	20	6	7
Finchley	60	0	0
Forest Hill, Queen's Road	8	4	10
Geborne Road Free Church	2	16	0
Grayswood, Prince's Street	25	4	4
Greenwich, Maline Hill	11	6	7
Graysville Place	8	15	1
Hackney, Old Grass Field	11	14	0
Hackney, South	2	0	0
Hammersmith, Broadway	10	0	0
Hampstead	10	0	0
Harrow Chapel	23	0	0
Hare Court	46	8	11
Hatch Street	32	1	9
Hewitt Chapel	26	7	0
Hewley Road	22	1	2
Hewley	5	0	0
Highbury	23	14	8
Holloway, Junction Road	16	6	4
Hornsey Chapel	28	0	0
Hounslow	2	14	2

Hoxton	7	16	2
Kensington	59	6	2
Kentish Town	26	9	0
Kingland	19	6	4
Kintiner Chapel	3	9	7
Lewisham Congregational Church	48	10	6
Lewisham High Road	27	11	11
Leytonstone	11	1	0
Loughborough Park	15	4	9
Lower Clapton	22	13	0
Maberley Chapel	10	5	2
Middleton Road	14	0	0
Mill End New Town	10	0	0
Mill End Road	5	0	0
Mill Hill	13	5	2
Milton Road	9	14	0
New College Chapel	14	12	0
New Kent Road, Colliers Rents	3	5	0
New Tabernacle	4	14	5
Northfleet	2	16	0
Norwood, Upper	19	12	0
Lower	8	7	7
Offord Road	10	15	8
Paddington Chapel	13	17	7
Park Chapel, Camden Town	22	10	1
Peckham Rye	10	10	0
Pentonville Road	6	10	0
Plaistow	6	17	9
Ponder's End	4	11	9
Pownall Road	4	1	6
Pulsey Union Chapel	13	14	9
Reigate	10	8	6
River Street Chapel, Islington	6	2	6
Robert Street	7	14	6
Sevenoaks	6	7	2
Sion Chapel	4	0	0
Southgate	5	16	6
Southgate Road	6	10	2
Staines	4	15	11
Stamford Hill	50	1	4
Stepney Meeting	23	6	6
Stockwell	7	13	19
Stratford Congregational Church	21	6	5
Streatham Hill	20	13	10
Surbiton	14	2	7
Sutherland Chapel	6	2	0
Sutton	7	3	6
Sydenham, Church-in-the-Grove	10	0	0
Tabernacle	9	10	1
Tollington Park, New Court Chapel	21	17	0
Tottenham Court Road	27	0	0
Tottenham, High Cross	5	12	6
Tottenham	6	3	2
Trevor Chapel	8	17	9
Trinity Church, Brixton	12	12	0
Trinity Church, Poplar	20	3	0
Union Chapel, Hornseydown	5	6	0
Union Chapel, Islington	63	15	11
Walthamstow, Marsh Street	18	0	0
Trinity Chapel	4	15	3
Wood Street (moist)	8	8	0
Waltham Road Chapel	2	6	6
Wandsworth	14	1	10
Wandsworth	29	6	2
Weigh House Chapel	22	5	0
West Brompton	11	12	9
Wimbledon	6	15	2
Woodford	20	5	2
Woolwich, Rectory Place	12	14	1
Wyke Chapel	25	0	0
York Street	8	8	5

IX.—Contributions.

From 17th April to 19th June, 1877.

LONDON.			
The Earl of Northbrook.....	50 0 0	Belvedere	6 1 4
C. E. Smith, Esq.	50 0 0	Bealy Heath	25 10 0
S. R. Scott, Esq.	30 0 0	For Widows' Fund	4 10 0
Ditto for Ujiji Mission	10 0 0	Bishopgate Chapel.....	32 16 11
Miss Scott	1 1 0	Blackheath	314 10 6
Miss E. Scott	1 1 0	Borough Road.....	3 3 0
Dr. Haberahon	10 10 0	Briston, for Widows' Fund	10 7 8
Mrs. C. Gray.....	10 0 0	Bromley (Kent). Auxiliary	130 15 6
A. Haldane, Esq., for Miss Sturrock, Feilton.....	10 0 0	Rev G. Verrall, for Ujiji Mission	10 0 0
M. Lethem, Esq.....	10 0 0	A Friend for do.....	10 10 0
Collected by Miss Mullens and Mrs. H. Spicer, for Bhowanpere and Mirzapore	9 16 6	Buckhurst Hill. Ladies' Auxiliary	16 1 11
Messrs. Filby and Co.	5 5 0	Buckhurst Hill, King's Place	5 0 4
A Friend	5 0 0	Camden New Road, for Widows' Fund	3 0 0
H. Henderson, Esq.....	5 0 0	Cambridge Heath. Rev E. J. and Mrs. Newton, for Native Child	3 0 0
E. Whitshire, Esq.....	5 0 0	Camden Town. Park Chapel	66 12 2
Miss Bennett	5 0 0	Chelsea, Markham Square ..	20 6 2
J. H. Cuff and H. R. Webb, Esqs., for Child in school, Quilon ..	3 10 0	Cheshunt	5 1 2
W. H. C.	5 0 0	City Road.....	8 8 6
A. B. for medals received..	3 0 0	City Temple	64 6 8
Miss Eve	3 0 0	Clapham	343 7 4
Harrison Hayter, Esq.....	3 2 0	Young Men's Branch	17 2 0
D. E.	3 0 0	Mrs. Long	1 1 0
Readers of "The Christian," per Messrs. Morgan and Scott	3 0 0	Clapton, Lower	65 9 7
M. A. B.	3 0 0	Clapton Upper, balance	1 1 0
J. Wright, Esq.	3 0 0	Clapton Park	137 7 8
P. Lefever, Esq.....	1 1 0	Claremont Chapel	10 10 0
R. Mackay, Esq.	1 1 0	Claylands Chapel	25 1 7
Rev. W. P. Lyon, B.A.	1 1 0	Craven Hill	42 3 1
Miss M. L. Page, for Mrs. Insell, Mirzapore	1 1 0	Mrs. Lea	5 0 0
H. W. Smithers, Esq.....	1 1 0	Croydon, Broad Green	38 15 6
B. C. Mummery, Esq.	1 1 0	Belhurst	6 0 0
Mrs. Lampart	1 1 0	Dalston, Middleton Road ..	8 7 0
A Friend	1 0 0	Deptford	12 0 2
Rev. F. Neller	1 0 0	Ecceleston Square	60 16 5
A. D.	0 2 0	Rev. J. H. Hitchens, for Ujiji Mission	1 1 0
Subscriptions by the Collector	61 7 0	Edmonton and Tottenham ..	69 4 10
Alney Chapel	30 0 0	Eltham	24 10 6
Adelphi	3 0 0	Enfield, Baker Street	34 6 3
Anarley	25 9 9	Chase Side	68 3 10
Arundel Square	10 10 0	Baker Street.....	8 16 1
Barbican	7 8 6	Greenwich, Malze Hill	2 4 0
Belford Chapel.....	6 19 0	Hammermith, Albion Ch.	2 4 8
		Horse Court Chapel.....	26 8 10
		For Zenana Mission.....	3 10 6
		Harley Street	15 4 10
		Highbury	16 0 4
		Holloway	30 10 6
		Ditto, Junction Road.....	11 2 0
		Hornsey. Park Chapel	3 3 0
		Hendon. Academy Chapel..	26 0 10
		Isleworth. Miss L'insler's Box.....	1 1 10
		Islington. Union Chapel ..	105 4 0
		W. H. Williams, Esq.	10 10 0
		Kensington	230 13 3
		Kentish Town.....	26 16 9
		Kingland.	23 15 8
		Kingston.	4 9 6
		E. Phillips, Esq.	3 2 0
		Latimer Chapel.....	0 7 4
		Levensham.	15 0 5
		Levensham High Road. Rev. R. and Miss Robinson....	3 0 0
		Leightonstone.....	4 4 0
		W. T. Allen, Esq.	1 1 0
		Little End New Town	6 11 2
		Morden Hall. Farewell Offerings of the late Missionary Association	16 10 10
		New Tabernacle	2 11 6
		Norwood. Lower	21 6 4
		Upper	20 1 0
		Park Crescent Chapel	2 0 0
		Peckham Bye	7 2 0
		Pleistow. Union Chapel	11 0 0
		Ponders End.....	0 10 0
		Poplar. Trinity Chapel.....	10 1 2
		Richmond.....	26 0 0
		Romford	27 3 3
		St. John's Wood	27 7 4
		Shadwell. Ebenezer Chapel ..	2 5 10
		Silver Street.....	30 15 2
		Stamford Hill.....	63 1 0
		Stockwell	8 2 10
		Streatham Hill	10 10 0
		Sutherland Chapel	1 14 7
		Sutton	6 11 8
		Tottenham	2 2 0
		Walthamstow. Marsh Street.	44 5 5
		Weigh House	29 0 0
		West Ham. Brickfields Ch.	10 0 0
		Rev. E. Stallyhran	1 0 0
		Westminster Chapel	170 10 6
		Whitefield Tabernacle	3 0 0
		Winchmore Hill.....	20 3 4
		Woodford	60 11 0
		Mr. Collins	1 1 0
		Woodford Union Chapel	16 0 2
		Wycliffe Chapel	67 10 0

York Road	44 13 11	Spem. Church Street	11 14 10	Malton	4 10 0
York Street	29 14 10	Ston Auxiliary	10 17 4	Malvern	5 13 7
COUNTRY.		Swindon	13 8 0	Manchester Auxiliary	336 7 3
Abingdon	38 8 8	Swansea	5 9 2	Chapel Street, Salford	30 0 0
Ashen-in-Mackerfield, for Widows' Fund	1 10 0	Tringwell	1 16 0	E. Holt, Esq., for Ujiji Mission	30 0 0
Ashen-under-Lyne	330 7 6	Frome. For Ujiji Mission, P. Le Gros, Esq.	30 0 0	A Minor	0 2 6
Barnard Castle	19 10 0	Thos. Green, Esq.	30 0 0	Market Harborough	18 4 5
Basingstoke	23 10 0	Jos. Tanner, Jun., Esq. ..	30 0 0	Melbourne. For Widows' Fund	0 12 6
Batley	21 7 0	A Friend	10 0 0	Mess. Charles Jupp, Esq., for Ujiji Mission (on account of £250)	100 0 0
Bosminster	5 7 8	Gloucester	71 8 11	Milton-by-Grovesend	30 8 6
Bulford. Bunyan Meeting	36 2 0	Grovesend. Princes Street ..	69 18 1	Milton-near-Sittingbourne ..	21 1 10
Howard Chapel	28 7 8	Great Harwood. For Rev. J. E. Bacon	1 0 0	Monmouthshire. Welsh Chchs. Brynawr, Hahoboth Ch. ..	11 0 0
Burhamstead	14 15 6	Great Yarmouth. For China Famine Fund	2 0 0	Machen, &c.	5 16 7
Bishop Auckland. The late Mrs. Redmayne	2 0 0	For Native Teacher, Jno. Palmer	10 0 0	Nantwich	7 15 6
Bucknell	13 2 8	Guernsey Auxiliary	54 3 0	Newport (Gloucestershire) ..	5 7 0
Burford	155 3 11	Legacy of the late Mrs Anna le Provost	95 12 10	Newport (Monmouthshire) Tabernacle	2 1 2
Bristol. Highbury Chapel, W. H. Wills, Esq., for Ujiji Mission	100 0 0	Guildford	30 14 8	Norfolk and Norwich Auxil- iary	543 9 1
Bucklow Hill	7 0 0	Halifax District	46 0 10	North Shields	25 12 4
Burnley	173 9 6	Hamsworth	25 8 0	Nottingham. Jno. Langham, Esq.	5 0 0
Burton-on-Trent	10 4 2	Hanley. Tabernacle, for Widows' Fund	5 0 0	Ditto, for Widows' Fund ..	3 0 0
Bury	69 0 0	Harleston	1 2 11	Nottinghamshire Auxiliary	108 19 2
Cambridge (Glaston)	1 19 7	Harrogate	18 8 6	Oakhill	53 19 2
Catsham	28 16 4	Hawes and Bainbridge	10 12 8	Olney	3 9 6
Caversham Hill and Binfield Heath	6 4 4	Henley-on-Thames	108 0 0	Oncostrey District	49 11 0
Chatham	67 5 6	Horne Bay	26 18 9	Ottery St. Mary	4 15 0
Cheshamford. Miss Perry for Ujiji Mission	2 10 0	Horsham	1 0 0	Oundle	6 19 0
Chettam	181 2 3	Hitchin	19 8 8	Oxford. George Street	33 13 9
Churton Fitzpaine	2 0 0	Holy Morvise. For Widows' Fund	1 0 0	Peterborough. Westgate Chapel	19 12 8
Chesham	17 12 0	Hypton	47 14 11	Petersworth. Rev. E. Gould, for Ujiji Mission	100 0 0
Cheshamfield	0 10 0	Huddersfield District	230 1 6	Portsmouth	95 18 7
Chisleigh. For Hindoo Child ..	0 4 4	Ipswich. Tacket Street	2 19 0	Poyls	7 1 4
Oppenhall	0 6 0	Kendal	114 1 2	Ramegate	23 7 2
Cornwall Auxiliary	123 15 6	Kettering	80 17 4	Reading	109 19 0
Cventry. Vicar Lane	55 0 8	Leamshire Mid. Auxiliary ..	6 16 7	Reckdale	78 5 10
" Well Street	11 6 3	West Auxiliary	798 15 11	Repton District	20 14 9
Creston	4 7 4	Leamington. Holly Walk ..	26 4 6	Rugby. For Native Teachers, care of Rev. J. Bacon ..	6 0 0
Crickton and Warmminster Common	17 14 1	Leatherhead	2 0 0	Byde. Miss M. Young	2 0 0
Cuckfield District	14 17 6	Leeds Auxiliary	18 8 6	St. Leonard's Auxiliary	22 1 2
Derby. Miss Challinor	3 0 0	Isaac & James Dodgahan, Esqs., for Ujiji	72 19 0	H. Trencher, Esq.	1 1 0
Donbury District	72 8 8	Leicestershire Auxiliary	150 0 0	Sawston, &c.	8 4 6
Doncaster	24 8 4	Leominster	3 0 0	Sevenoaks. St. John's Church	1 19 0
Dursley. Tabernacle	18 10 7	Lincoln	94 6 8	Sheffield and Attercliffe Aus.	345 1 8
" A Friend	5 0 0	Liverpool. Great Mersey St., Welsh	2 6 2	Shepton Mallet	24 1 6
East Boldon	2 0 0	Park Road, Welsh	2 18 10	Smethwick	20 16 6
East Grinstead. C. H. Gatty, Esq.	10 10 0	Miss Kelly, for the Female School, Southampton	4 0 0	Somerleyton	12 16 0
Exham	16 2 0	Legacy of the late Daniel James, Esq.	2000 0 0	Southampton. Mr. H. Fisher	0 10 0
		Lowestoft	3 2 2	South Cheriton	2 11 0
		Macclesfield. Roe Street ..	20 13 5		

Stafford	36 16 2	Cardiff. Charles Street....	80 13 8	Dorset. Legacy of the late Mr A. McTurk	10 10 0
Stockport.....	70 17 4	Cardiganshire. Auxiliary.....	270 12 1	Dumfries. Mrs Barton.....	100 0 0
Stockton-on-Tees	27 3 6	Cardiganshire. Auxiliary.....	265 15 8	Do. for Widows Fund.....	10 0 0
Stroud. Old Chapel.....	1 1 0	Cardiganshire. Northern District.....	129 1 0	Mrs Barker.....	20 0 0
Suffolk Auxiliary.....	221 14 7	Corvick.....	3 12 10	Do. for Mission Buildings at Badoochah	10 0 0
Sussex Auxiliary.....	105 3 10	Cornwall. Zion Chapel. Additional.....	0 2 6	Dunfermline.....	5 4 11
Taunton. Paul's Meeting ..	50 3 7	Dorset, &c.	20 0 8	Edinburgh. Auxiliary.....	263 12 2
A Friend, for Ujiji Mission	5 0 0	Mrs and Miss Williams....	2 0 0	The late Mrs Miller.....	1 0 0
Tonkeshire	11 15 6	Dorsetshire. Auxiliary ..	64 18 0	For China Famine Fund.	
Thames. For child in Neyoor School	3 10 0	Dorsetshire. Auxiliary ..	77 12 4	Dr J. Muir	15 0 0
Theddington.....	17 12 3	Dorsetshire. Gwernwryn Chapel	6 14 0	Mrs Bethune	1 0 0
Thetford	12 5 0	Glamorganshire. Eastern District.....	16 4 2	Mrs M.	1 0 0
Thornhill. New Road	14 7 2	Western District.....	115 2 0	Miss Louisa Scott.....	1 0 0
Tiverton	27 2 8	Gower, Newton, & Mumbles	4 12 6	Anonymous	0 7 0
Toucester. For Widows Fund	1 0 0	Herefordshire. Albany Chapel	5 0 0	Fenwick. Female Society..	5 0 0
Tring (Mon.).....	3 6 4	Hirwaia. Nebo Church....	16 11 7	Glasgow. Auxiliary.....	121 2 8
Unbridge	49 6 6	Llandilo District	7 2 8	Robert Noyes, Esq.....	10 0 0
Wakefield. Zion Chapel....	103 0 8	Llanelli District.....	23 15 0	Robert MacLachlan, Esq., and the Misses MacLachlan	3 0 0
Do. for Evangelist, Neyoor	18 0 0	Llangynidr, &c.....	7 2 6	Hawick	10 0 2
Watfield. Trustees of the late Jno. Dyer, Esq.....	180 1 9	Llong, and Ponty Boethia....	1 7 6	Kidderminster. Messrs. Oth- bertson and Taylor	1 0 0
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Westbury. Upper Chapel ..	9 17 3	Holmroth. Siloh	0 17 1	Kinross, Zelay	9 10 0
Weybridge.....	2 19 0	Morionethshire. Eastern Dis- trict	29 10 8	Kirkcaldy. Annuit of Mr. E. Philip	4 0 0
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Whitstable	16 15 11	Mold	80 0 0	For Rev. E. A. Warham.	
Wigan. St. Paul's Church	25 8 6	Montgomeryshire. Addl.	6 16 20	Aberfeldy	5 0 0
Wimslow. Falschaw Chapel	24 9 10	Moriah Amen	4 14 6	Alles	14 19 7
Wimborne	7 2 6	Nymyddbach, &c.....	13 0 0	Ayr	5 15 0
Wincanton	19 10 1	Pembrokeshire. Welsh Aux.	67 0 10	Cupar Fife	3 11 0
Wooliscroft	8 17 9	Pentre, Swansea. Siloh Ch.	20 12 4	Dumfries	7 15 0
Wotton-under-Edge. District	63 0 0	Pentlicyn.....	1 12 4	Dunfermline	2 0 0
T. S. Child, Esq.....	10 0 0	Pontypridd District	23 17 0	Hamilton	2 17 0
Worthing.....	25 12 4	Solon	5 14 5	Hawick	3 8 0
Worke	227 1 2	Swale. Legacy of the late David Thomas, Esq., of Llandover	10 0 0	Kirkwall	0 5 0
WYLES.		Wroes	5 2 6	Moffat	0 14 8
Aberdare Ebenezer Chapel	18 3 0	Swydd	1 1 3	Pennarth	4 16 0
Siloh	22 6 0	Wrexham. Chester St.	25 7 7	Penfryn	10 9 9
Zoar Chapel.....	8 4 5	Penyryn Church	12 8 0	Belkirk	12 10 11
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Bethania, &c.	17 16 11			For Rev. E. A. Warham.	
Blaenau, &c.	1 9 6			Glenties	7 15 0
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Bridgend. Welsh Congrega- tional Chapel	6 9 5			Dublin	20 15 0
Cannan	1 8 7			Katharine	8 0 0

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Bentley. Independent Chapel	1 1 4	Brecon	5 3 8	For Rev. E. A. Wachen.		
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Blaenau, &c.	1 9 6	Wrexham. Chester St.	35 7 7	Cork	16 13 10	
Breconshire	6 11 3	Panbrya Church	13 0 0	Dublin	30 12 0	
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Caernarfon	1 8 7	Aberdeen	39 11 4	ETIES AND MISSION STATIONS.		
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Yours very truly
John Edmond

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THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

AUGUST, 1877.

Apostles to the Indians.

BY THE REV. JOHN STOUGHTON, D.D.

No. II.—DAVID BRAINERD.

NEXT to John Eliot there is no one who has such claim to be called an Apostle to the Indians as David Brainerd. He was born on the 20th of April, 1718, at Haddam, in the county of Hartford, and state of Connecticut. He says in his diary, that from his youth he was inclined to be melancholy, a fact which that diary proves from end to end. The secrets of his inmost experience are revealed in that curious work, which carries with it irresistible proof of sincerity, while it betrays morbid self-consciousness to a distressing degree. A holy, devoted, self-sacrificing man, he must have been; but it is painful to witness the processes of self-introspection through which he passed; and as from day to day he minutely notes his changes of emotion, he convinces us that he must have been at times the subject and victim of a gloomy temperament which tinged his views of religion, and of his own character in relation to it. Yet Brainerd was no inactive mystic, no spiritual self-absorbed recluse. A course of greater labour and pain-taking there could not be, and his active labours were probably the safeguard of what in other men would have degenerated into dark and withering sentimentalism. But clouds did not constantly rest upon his soul; there came "clear shining after rain," and we find him, by a rapid transition, passing from the depths of spiritual agony to the heights of holy rapture. Jonathan Edwards, who edits Brainerd's life, says in reference to certain entries in the month of August, 1742: "It appears

by his diary that he continued through the *three next days* engaged with all his might in the business of religion, and in almost constant enjoyment of the comforts of it." This is very significant and instructive, if we rightly understand what he means here by the word "business."

Brainerd had early longings for missionary work. But first he engaged in a course of study at New Haven, abruptly terminated by an unfortunate circumstance, which may be attributed to the intensity of his emotions, and his want of a wise control over them. Then he entered on a brief ministry at Fairfield, Connecticut; afterwards into an engagement with a society in Scotland for propagating Christian Knowledge; and then he proceeded to labour among the Indians in the woods of Kaunaumuck—a place in the province of New York, situated between Stockbridge and Albany. Here he lived "in a lonesome wilderness," where no one could converse with him in his mother tongue,—sometimes losing himself in forests and sleeping in the open air,—and recording an experience of sorrow such as led him to long that nobody might ever see or hear of him again. He was occasionally distressed for want of food, and had to send ten or fifteen miles for bread, which became mouldy and sour before he could receive it. He made cakes of Indian meal and baked them himself. He was exposed to cold and hunger, and had by night to ride through districts where he lost his way.

An invitation to return to his friends in New England could not divert him from his missionary purpose, and from Kaunaumuck he proceeded, under the direction of the Scotch Society, to a district on the Delaware, and the banks of the Susquehanna. The glimpses which it was our privilege to catch of the scenery by those rivers were of a most delightful description; and as we beheld the waters sparkling in the sunlight, and the autumnal tints of the woods bathed in radiance, like that which Turner diffuses over some of his pictures, we could only think of the land of Beulah. But we discover no allusions in Brainerd's Diary to the charms in which the God of nature has clothed that region; and we recognise here an absorbing devotedness to his mission, such as shut out all other thoughts; in this respect he reminds us of the one purpose of John Howard's life, which rendered him insensible to the attractions of art, a fact noticed, with consummate effect, in the eulogium pronounced on the philanthropist, by Edmund Burke. After all, a keen relish for the beauties of creation now so common is comparatively of recent experience. Mountain scenes only of late have captivated the hearts of travellers; and David Brainerd, when he speaks of a "hideous mountain," only uses language like that of many others who made pretensions to taste such as he never dreamt of

setting up. We dare say had David Brainerd's attention been directed by a poet, or painter, or lover of the picturesque to bits of road and water, he would have pointed to the Indians and said, "Wist ye not that I must be about my Father's business."

His labours were incessant. As soon as he reached his mission field, after enduring much on the way, he travelled a hundred miles on the river, and visited many native towns and settlements, becoming acquainted with several distinct tribes, and preaching to them through interpreters. His sufferings were as great as his labours; for, not to speak of privations, which he repeatedly recounts, he mentions in connection with this very journey, how he was seized with ague, fever, and dysentery. Such incidents are only specimens of what he endured, month after month, and year after year, without any cheering results.

Frequently he was distressed by what he saw, and he tells us of the powwows or conjurers, who played juggling tricks, and "acted distracted postures," in order to detect and heal the diseases of their people. "These monstrous rites tended to create ideas of horror, and seemed to have something, as I thought, peculiarly suited to raise the devil, if he could be raised by anything odd, ridiculous, and frightful. I sat at a small distance, not more than thirty feet from them (though undiscovered) with my Bible in my hand; resolving, if possible, to spoil their sport and prevent their receiving any answer from the infernal world. After they had done *powwowing* I attempted to discourse with them about Christianity; but they soon scattered and gave me no opportunity for anything of that nature."

He prepared for his work by living with one of the Indians in a wigwam, and then by living alone studying the language through the help of a neighbouring interpreter. When sufficiently versed in their uncouth dialect, he read and explained to them the Gospel of Matthew; nor did he fail to visit very often a school kept by his interpreter, and to give the children addresses suited to their years. When he had awakened in the people a sense of sin, and a desire to be instructed in the Gospel, he led them on, step by step, into the knowledge of our Lord and Saviour Jesus Christ.

At last there arrived a time of refreshing. In 1745, he describes an influence coming on the Indians, which produced no boisterous commotion, but "seemed like the gentle but steady showers, that effectually water the earth, without violently beating upon the surface." It appeared to be a season of divine power in the whole assembly, so that most were in some measure affected. He speaks of many as having "an affectionate concern for their souls," and as melting "into tears and unaffected sobs," "some" with a sense of divine love, and some for

want of it." And he did not let the excitement evaporate, for he was careful to instruct his converts in the truths of Christianity, and proposed to them "questions agreeable to the Reverend Assembly's Shorter Catechism."

Like Eliot, he gathered the Indians into settlements, where they might attend the worship of God, and have their children taught in schools, and trained up in habits of agricultural industry. After one year's labour in a certain spot, he records this animating passage:—"What amazing things has God wrought in this space of time for these poor people. What a surprising change appears in their temper and behaviour. How are morose and savage pagans in this short space of time transformed into agreeable, affectionate, and humble Christians; and their drunken and pagan howlings turned into devout and fervent prayers and praises to God."

Brainerd's course was soon run. The seeds of consumption early sown, shortly bore deadly fruits. When he had reached his thirtieth year it became evident that his end was approaching.

He relinquished his missionary work and returned to New England. On Sunday, September 27, 1746, he said, "I was born on a Sabbath day; and I have reason to think I was new born on a Sabbath day, and I hope I shall die on this Sabbath day. I shall look upon it as a favour, if it may be the will of God that it should be so. I long for the time. Oh! why is His chariot so long in coming? Why tarry the wheels of His chariot? I am willing to part with all—to go to be for ever with the Lord. Oh! when I go there, how will God's dear Church on earth be upon my mind." As he waked out of sleep—"I was led," he remarked, "to cry for the pouring out of God's Spirit, and the advancement of Christ's kingdom, which the dear Redeemer died and suffered so much for. It is that especially makes me long for it." "Dear Jerusha," he exclaimed to a young lady, his betrothed, who nursed him in his illness, "are you willing to part with me? I am quite willing to part with you. I am willing to part with all my friends." "Though, if I thought I should not see you, and be happy with you in another world, I could not bear to part with you. But we shall spend a happy eternity together."

His bodily agonies were very great, but his mind was fixed on spiritual things, especially on the interests of the Church of Christ. He could say, "He will come! He will not tarry. I shall soon be in glory. I shall soon glorify God with the angels;" but it was still more characteristic of his peculiar state of mind, that the night before he died he had much discourse with his brother "concerning his congregation in New Jersey, and the interests of religion among the Indians." The last

struggle seems to have been terrible. "It was another thing to die than people imagined," he told his friends. Towards day "his eyes fixed,"—sure harbinger of the end. He expired on the 9th of October, 1747, at Northampton, in Connecticut.

It is very melancholy, as we traverse the shores of the Charles River, the Delaware, and the Susquehannah, to think that the tribes among whom Eliot and Brainerd laboured, and who once peopled the forest and meadows, have wholly disappeared, that the red men have completely vanished from the presence of their pale-faced brethren, that the place which knew them once, shall know them no more for ever.

"We are driven back," said an old warrior, "until we can retreat no further. Our hatchets are broken, our bows are snapped, our fires are extinguished; a little longer, and the white will cease to persecute us, for we shall cease to exist."

The cities of Eastern America, Boston, New York, Philadelphia, with other cities less eastern, have by degrees driven back the remains of the old Indians, and their descendants are now found only in more westerly districts. As to the sentimental view of the question, one would suppose there must be perfect harmony amongst all persons whose sensibilities are not crushed by selfishness. But the social, moral, political and practical aspects of the subject are very different, and present a problem by no means easy of solution. The ineffaceable distinction between race and race comes before us, so as to cause the greatest perplexity; and we are persuaded that these distinctions lie at the bottom of many questions beside this, to an extent which we wonder is not more generally recognised. The indelible marks dividing men from men, mind from mind, come before deep thinkers in connection with great metaphysical and theological inquiries; and they involve some of the profoundest mysteries of the universe, of providence, and of God. These diversities in the condition of humanity *force* themselves on our notice in the study of colonial masses, when aborigines remain side by side with the civilised Anglo-Saxon.

We are glad to know that the American Board of Indian Commissioners have conscientiously grappled with the *practical* difficulties of the question, and have—at the cost of much time and a considerable amount of self-sacrifice, and in the very spirit of Eliot and Brainerd—sought to preserve the national rights, and promote the temporal and spiritual welfare of these unfortunate people. Admirable reports bear witness to their benevolence, ability, and wisdom. May God crown their efforts with His blessing!

The Grace of Brevity.

BY REV. J. S. BRIGHT.

It is usual to name certain excellences of character and action as graces, which seems to intimate their beauty and acceptableness. The graces of the Spirit are well known in religious circles, and have often been represented to the mind in the forms of allegory, sculpture and painting. Though we cannot recollect any symbol of brevity, it is almost impossible to find one who has had much to do with hearing, reading, and society, who has not often felt that it deserves to be ranked among the fair sisterhood of graces. It is with the conviction that everything written or said should be adapted to persons and circumstances; and that extreme condensation should be shunned, that we shall endeavour to show how desirable and beneficial it is to avoid lengthiness in many of the sacred and secular concerns of life. There are some occasions which justify considerable expansion; as when a statesman expounds his policy, or a distinguished minister of the Gospel defends some vital truth; but such instances are infrequent and stand outside the range of our observations.

1. *Brevity arises often from wise consideration for others.* It must be confessed that our present type of life is sufficiently urgent and fervid. The haste with which we move, the number of things we have to do, and the general excitement of which many complain, unfit us to hear with patience some of the lengthy and wearisome operations by which we find ourselves afflicted. The population of our country is, from the spread of education, more apt to receive suggestion, and therefore less needs the rudimentary instruction and iteration of former days. There are times when sermons and addresses are too long; and while intended to benefit, produce a silent dissatisfaction which has set the hearers against both the subject and the speaker. When a brother "dwells on" some topic, and solemn common-places follow each other with dreary uniformity, the audience sit like the patient victims of some unnecessary discipline, and feel some tincture of the pains of martyrdom without its glory and recompense.

After Dr. Owen had spread his argument for the Sabbath over nearly two hundred octavo pages, he observes that "Duties drawn out into such a length as to beget wearisomeness and satiety tend not unto edification, nor do any way promote the sanctification of the name of

God in the worship itself." "Better a great number should complain of the shortness of some duties who have strength and desires for a longer continuance in them, than that a few who are sincere should be really discouraged by being overburdened, and have the service thereby made useless unto them.

There is another circle to which this subject is applicable. This is the prayer-meeting, and devotion at the family-altar. Bishop Burnet said of his uncle Wariston, "that he could pray two hours with his family, and had an unexhausted copiousness that way." In former days prayers were so long, especially in the days of Howe, that we must believe the congregation had some passages of intellectual coma, and only occasionally concurred in the petitions for spiritual blessing. Prayer-meetings have become very unpopular through the want of some attention to the feelings of others. Good men have prayed who seem to have lost the sense of time without gaining any just impression of eternity. Brief and burning petitions turn the prayer-meeting into the very "gate of heaven."

Some attention to this subject is very necessary in the visitation of the sick. This part of Christian service requires tact, sensibility, and tenderness to make it acceptable and successful. A sufferer may be quite exhausted by prolonged endeavours to do him good. Attention is difficult in health; but is more so when the forces of the soul are impaired by disease. There is another sphere in which brevity is desirable. Many make calls on ministers and others which are sometimes the expressions of neighbourly kindness; and at others are visits which relate to the affairs of church-life. These should be short, unless there is a friendly urgency to protract the interview. It is sometimes productive of a scarcely concealed dissatisfaction when a visit is lengthened, topics are exhausted, and there is restraint from other urgent duties. Some ministers feel great difficulty here, and scarcely know how, in such cases, to blend the courtesies of society with a regard to the claims of pastoral life. The venerable George Burder had a brass plate on the mantelpiece of his study on which was boldly engraved the words "Be Short." In this way he reminded his visitors of the need of brevity. Few men in active life can afford themselves the indulgence which Johnson enjoyed. Wesley, the fervent and untiring preacher of the Gospel, called upon the moralist, who complained of the shortness of his visits, and said, "John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs, and have his talk out as I do."

2. *Brevity best expresses settled conviction and force of will.* There are

times in the course of life when the results of wide experience, extensive reading, and ardent study may be most fitly expressed in condensed and energetic phrase. It is as if immense thought had been distilled, like some vast mass of fragrant flowers, into a precious essence, which could be contained in a vessel of extremely small size. When thoughts are delivered in this form, they appear endowed with a regal force and authority; because they represent convictions which, having passed through the fire of experience, appear to gain the hardness and brilliance of enamel. When such words are uttered, they show that the intellectual and spiritual nature of the speaker is firm and compact; and that it will be a waste of time to attempt to change his firm determination. When the French ambassador called upon Lord John Russell to ask how much of Australia the English government intended to take, he quickly replied, "The whole." His Lordship expressed the sentiment of the English people, and the question was settled with two syllables. Among the glories of the life of Christ we find this subject illustrated with the highest beauty and completeness. The Herodians came with a plausible question about the payment of tribute, as if their souls had been conscientiously distressed by the demands of the Roman power. Their approach to him was smooth and flattering. They anticipated a complete victory whereby our Lord would become an object of hatred to the Jews, or an object of suspicion to the Roman government. He said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." His adversaries retreated with shame and confusion of face, and were awed into silence by the divine wisdom and righteousness of the reply, which, though uttered many centuries ago, is still a "light to the feet and a lamp to the path" of believers in every age.

3. *Brevity is the best method of repelling temptation.* With the appearance of man upon the earth there is the presence of incitements to the indulgence of self-will and to the gratification of the desire of pleasure. This seems to create an impassable gulf between Adam and Eve and the whole animal world of life around them. We have, in our yielding to temptation, "borne the image of the earthy." Exposure to trial in this form appears inevitable; and our wisdom consists in adopting the best and most expeditious way of overcoming the evil which solicits us in so many forms, and offers immediate gratification. There is the forbidden fruit, with its lovely shape, its alluring colour, and convenient nearness; and the hand sometimes feels strange and almost convulsive impulses to pluck and eat. It will be dangerous to reason and speculate, since the subject of moral probation is profoundly mysterious, and we may feel ourselves like an unskilful oarsman in his small boat, on a wide and dangerous sea, in whose cold and gloomy depths are found the remains

of many presumptuous adventurers who trusted rather to their own understanding than to the beneficent authority and counsel of God. The Scriptures were designed to furnish us with fixed principles, in the application of which we may, without research, experiment and venture, repel the fiercest enemies of our souls. "The sword of the Spirit is the word of God." Our Lord teaches us how to act in the critical periods of our experience. There is a glimpse, and only a glimpse, of the vast and tremendous warfare which He waged against the implacable enemy of Himself and His people. He might have reasoned with Satan, and overwhelmed him by arguments of irresistible cogency; but He preferred to silence the foe by the citation of inspired truth. He did not honour the Devil with any discussion; but smote him with the sword of the Spirit and he was ignominiously foiled. The battle was brief, and the victory such as to encourage all the followers of the "Captain of salvation."

4. *Brevity of speech and address should awaken caution and produce encouragement.* At the present day in the sphere of commerce there is constant use of hints, abbreviations, cyphers, and condensed telegraphic messages. Thoughts are now expressed in the most compact form. The old proverb, "A word to the wise is sufficient" receives illustrations every day. In social intercourse the same process goes on, and brevity is considered "the soul of wit." It should make us somewhat attentive to the occasional dangers which attend the bright and sententious sayings of gifted men; and the solemn proverbs which are uttered in our hearing. Even Scripture proverbs, with their breadth of meaning, frequently require the light of other parts of the Word of God to give an orb-like completeness to their sense. The proverbs which are found in most thoughtful nations require to be well pondered; because they are mostly narrow and partial, and were used before the world was so well known, and life had become so complex as it is now. Above all, we must keep a strict watch over epigrams, many of which are somewhat untrue and misleading. They are so brilliant, and have such an air of wisdom and authority, that they dazzle and deceive at once. Life is, however, too varied, facts too numerous, and experience too wide, to be safely compressed within such narrow and sharply defined limits.

In conclusion, it may be observed that this subject presents an aspect of encouragement to those who are engaged in sincere endeavours to communicate the gospel of the grace of God to others. The times are greatly changed from those in which our predecessors drew their instruction from majestic folios and heavy quartos; from the "Critici Sacri" and "Poli Synopsis"; venerable volumes which to the present generation appear like the mammoths of earlier geological formations; and the sermons partook of the same massive and lengthy character. It is true

that in the Acts of the Apostles there is an account of Paul's "long preaching"; but the circumstances attending that service do not appear to justify imitation (Acts xx). By prayer and painstaking, without which no virtue can flourish, we may become, if not popular, at least acceptable. Few can electrify an assembly by outbursts of impassioned appeal; few can by pathos fuse large numbers into one living mass of tremulous emotion; but all may spare their fellow-men some weariness, and procure themselves respect and influence by judicious and welcome brevity of address. We must conclude: and do so with some fear lest we have already trespassed upon the patience of the honoured Editor, whose space is limited, while his contributors, having all Nature, Providence and Grace before them, would do well to remember that as they abound in "faith, and utterance and knowledge, and in all diligence," so they should "abound in this grace also."

Of the Use of Things Temporal.

A LAY SERMON.

BY A BARRISTER-AT-LAW.

WHAT may be the right or wise use of this life is one of the two or three questions which must most anxiously employ every reflecting mind. This must be the case with one who has accepted the dreary conclusion that beyond this life there is no other. Much more must the inquiry exercise the thought of every one who has embraced and strives to hold fast the blessed hope of eternal life. For the class of which such an one is a member—and it is only to members of that class that the following observations are addressed—an ancient prayer yields a formula which may for the present be accepted as the first general canon for their guidance in pursuit of the inquiry: "So to pass through things temporal that we finally lose not the things eternal."

Many, both of those who have professed and called themselves Christians, and of others who, though they have not received the Gospel, have yet been awed by the unseen, have supposed that things temporal are not for use, but for rejection by all who would rise to higher things. They have not inquired how they ought to enjoy the blessings of this life, and how they ought to mingle in the effort and occupation of the world. To refrain from such delights, and to withdraw from the throng,—to end life here as quickly and as painfully as may be,—to deaden all desire,—to avert the thought and affection wholly from any object of sense, and to occupy the whole life in meditation on the unseen, and in thanksgiving, prayer and praise,—such have been some of the ways in which many have disposed of the questions to be considered in this paper.

The readers of this magazine, however, have for the most part been taught another doctrine. They have learned that things secular and things divine, though distinguishable, are not divided ; and, indeed, that the classification of things into secular and divine is faulty, because things secular are by origin and redemption divine. They may admit that for persons specially called to such a course of life, seclusion from the world for a time, or even perhaps permanently, may be right and profitable, and that there may be many occasions on which it is necessary for spiritual health, or the service of God in that of our fellows to refrain from certain earthly enjoyments—occasions for fasting—occasions for plucking out the right eye, or cutting off the right hand—occasions for not eating meat lest it cause our brother to offend. But they do not understand such seclusion or rejection of pleasure to be in itself virtuous. Its obligation and its worth depend on the persons, the circumstances and the purposes by, in, and with which such seclusion and rejection is practised. By other persons, in other circumstances, for other purposes, it may not only be permissible but obligatory to mingle in the world and to enjoy the pleasures incident to our course through it.

Now to those who thus think of life and holiness there appear some special difficulties in applying this theory to the practice of life. If things temporal are for use, how ought they to be used ?

In treating of this question, things temporal may be more usefully regarded as consisting in human occupations, than as the physical matter, in and with which men are occupied. It is the acts of manufacture, rather than the raw material which must be considered.

Before going further, two classes of occupation may be distinguished and struck out of our consideration. The first is that of those who are called to minister to their fellows in things divine. That high function, when undertaken in obedience to a true behest, and exercised holily, is not exposed to the objections to which merely secular occupations are open. The other class is that of those who, by occupations which transgress some law of God, minister to themselves and others in things infernal. We are not now concerned with the work of the priests of either God or the devil. That of the one is intrinsically good, that of the other intrinsically bad. Our inquiry, then, is concerning that *tertium quid indifferens*—secular life, which is in itself neither good nor evil, but must be made one or the other by those who live it. Before leaving this point, let us guard against the supposition, that in thus distinguishing occupations into three classes, of which one is holy, another neither holy nor unholy, and the third wicked, it is intended to suggest that mankind are to be divided into corresponding classes. The prophet of God must needs frequently be occupied with things secular. The man of business may often be called to minister in things holy. The man of evil life may be visited by gleams of true light and yield to holy motions—and men of every class, and occupations of every class may so vary among themselves, and from time to time, and may be so intermingled as to make impossible a division of them into classes morally distinguished from each other. The wheat and the tares must grow together till the harvest.

The secular occupations under our consideration, although indescribably

various, fall into four great classes, respectively exemplified by the manufacturer, the merchant, the physician, and the lawyer. The first class comprises all the producers of wealth, the hunter and the fisherman, the herdsman, the shepherd, the tiller of the land, and the delver in the mine, as well as the spinner, the weaver and the smith. The second class includes all who distribute commodities, from the pedlar to the merchant prince. The third is made up not only of the physicians and surgeons, but of all who investigate and regulate the relations of men to the material world in which they live. The fourth consists of those who are engaged in studying, forming or ruling the relations of men to each other, either those of persons with persons or those of groups, such as corporations, parishes or states, with each other. The soldier and the constable are in this class, as well as the magistrate and the legislator.

Among human employments it is observable that mankind has commonly recognised differences in dignity, the ranks of which are at least partially determined by the facts on which the above given classification is based. Official precedence and the respect accorded to the professions of law and medicine, in successive order of descent from that given to divinity, are instances.

That which is common to all these occupations—and what distinguishes the secular work we are treating of, on the one side from divinity, and on the other from things forbidden—is that they are all in their natures concerned with the affairs of time and space only, and that they all subserve the common weal.

Before leaving the discussion of secular avocations, it may be well to remark on the function of the poet, or artist. His work appears to cross and extend beyond the whole sphere of temporal life. Pure art is indeed outside of secular life, and is a ministry of things divine or things evil. In so far as it is mingled with grosser work, it too is simply a form of manufacture—a production of certain commodities—pictures, statues, or books.

Now the following passage from the fragment of an autobiography of the late Earl Spencer, more famous as Lord Althorp, will serve to show that the difficulty this paper seeks to deal with is not imaginary, but has been felt by one of the simplest and most honest of men whose worldly business was of the class deemed noblest :—

“I have long known, and often endeavoured to impress upon my mind, that there is only one object which is worthy of the ambition of a man of sense, and that is to obtain the favour of God. Political pursuits and political rivalships are not the means to conduce to this end. I do not say that politicians may not obtain the favour of God; on the contrary, I am confident that many of them have and many of them will continue to do so; but the occupations and the compliances which necessarily belong to a political man must, at least as far as my experience teaches me, have a tendency to diminish religious feelings.” *

The interest of this passage consists in its expressing the thought of one who was occupied indeed in secular work of a very noble kind, but was pro-

* *Memoir of Viscount Althorp, third Earl Spencer, by the late Sir Denis le Marchant, Bart. London, 1876. p. 1.*

bably not counted a member of what is aptly called the religious world ; and of one who was apparently moved by ambition, less than any other man of equal political rank,—one whose great strength lay, whose secret of power consisted, not in any pre-eminent faculty of thought, or speech, or craft, but in his simple honesty, his irreproachable uprightness.

It has been and must continue to be a principal function of the preacher to warn men of the worthlessness of the earthly objects of desire, and to exhort them to seek a treasure in the heavens. Yet when, and in so far as that lesson has been learnt, the primary difficulty in the way of him who would rightly use things temporal is that worthlessness of which he has been warned. This difficulty is not removed by saying, although it is true, that a game need not and should not “ be played for the sake of pelf.” If it be true that a man should do what he does with his might,—or as Mr. Browning puts it :

“ Let a man contend to the uttermost
For his life's set prize, be it what it will ; ”

the work in which he is engaged must at least appear to him to be worth doing—the prize for which he is contending worth the effort to gain it. Though running the race may be more useful than reaching the goal, the race cannot be properly run unless the runner sufficiently desire success. The thought : “ *Le jeu ne vaut pas la chandelle*,” effectually quenches that desire.

The fact, however, is, that the difficulty arises from a misconception. It does not need to be either surmounted or removed. Its reality is to be denied. Secular work has a purpose sufficiently worthy to stimulate our greatest efforts, if we consider the common characteristic of all the different sorts of work which have been described above, in the light afforded by the first article of the Apostles' Creed and the first portion of the Lord's Prayer. The several kinds of work all conduce to the sustenance, not only of the individual worker, but of the common life of humanity. If we believe in God the Father Almighty, our Father in heaven, and that He made not only heaven but earth, earth and the things of it can no longer be to us common or unclean ; and though the fashion of this world must pass away, and the life we live here be transitory, we shall feel that as its origin has been so its issues will be in the unseen and eternal. The prayer of our hearts—“ Thy kingdom come, Thy will be done in earth as it is in heaven,” will be uttered not in words only, but in incessant effort to do rightly our appointed task, whether that task be in a lowly or an exalted rank of labour. The course of all things temporal—as well the physical universe—so inconceivably vast in the space it occupies and in the time during which it has and apparently will run—the course of humanity, so tiny and ephemeral in comparison with the universe and its countless ages—the course of national life, or of that of any smaller society, of which any particular man may be a member, will be felt by him to have an importance beyond that of its own existence, to be a constituent part of the Divine creation, the growth of which he is permitted to promote by the zealous performance of his duty.

“ The trivial round, the common task,” of the lowliest worker will be felt to be of infinite importance. Though the degrees of dignity in human occupa-

tions, when compared with each other, will be as obvious as ever, they will be felt to be equally co-operative with God. The humblest will be perceived to be noble, and every man may be conscious that his work may not merely profit himself by giving him some external reward now—may not merely profit himself spiritually and hereafter by the manner of his doing it and its acceptance by his Master, but that its accomplishment has an intrinsic worth—that it is important to the Divine purpose not only that he should perform his task, but that the task should be performed.

"There may be," say the authors of "The Unseen Universe," Art. 240, "an action of the invisible world upon the individual mind, and there is no reason why there should not also be an action upon the visible universe." Similarly, it is reasonable to believe that the seen may act on the unseen, and works in matter which shall pass away have an operation in a sphere with which we can have no acquaintance so long as it is veiled from us by the world of sense we live in. "The living man," say the same writers, "ought to live for the unseen—to carry into it something which may not be wholly unacceptable. But, in order to enable him to do this, the unseen must also work upon him, and its influences pervade his spiritual nature." Yet this life which has the unseen for its object must be passed in the seen.

Moreover, it follows that if this world be of God's creation, and if we rightly pray that God's will may be done on earth as in heaven, we must believe that the conduct of temporal affairs, according to what by most careful study have been found to be its true laws—physical, rational, and moral—must be the means by which the course of earthly affairs shall rightly work in the unseen universe. To promote health, knowledge, and morality, and, with certain qualifications, to produce and wisely distribute wealth—the world's stock of commodities,—is to use means for the accomplishment of the Divine kingdom.

The difficulty already considered relates to the *worth* of temporal objects of effort. Another concerns the *method* of endeavour. Mr. Darwin has drawn attention to the competition observable throughout organic life; and long before he wrote, the universal competition of human social life had been pointed out by political economists as one of its most important phenomena. For our present purpose we need not inquire whether the hypotheses of physical science, which rest on the observation of the struggle of individuals for existence and the survival of the fittest, are sound, or how far the doctrines of free trade and *laissez faire* will serve to guide the legislator. That throughout all the regions of physical life the individuals of the multifarious class endowed with that mysterious gift exert it in a struggle for its maintenance and development; and, except to some extent among human beings, that they do so reckless of consequences to other individuals, and, if convenient for their use, at the expense of others, is obvious to every one. But, among human beings, that struggle may be, and to a great extent is, controlled, so as that man, in his effort for self-advancement, shall not be reckless. Christ, indeed, in showing forth the true method of human life, has wholly traversed this course of natural order by His law

of self-sacrifice. But all human law is in restraint of the natural impulse, and one of its maxims is *Sic utere tuo ut alienum non ledas*.

Thus, then, as participants of the natural order, we are impelled, each of us, to struggle for the sustenance and development of his own life; but as members of Christ's Church we are bound so to curb and vary the direction of that impulse as that we may seek the things of others rather than our own. Yet we are bid to use the talents committed to us. The innate, ineradicable desire and will to live our own life is not prohibited by any word of God, and the tastes and faculties with which a man is endowed are guides to him in his choice at the partings of the ways.

It is not only natural but right that a man should desire and strive to succeed in the work of his life, yet in doing so he will probably disappoint and hinder others. The more useful manufacture of one who is skilful, depreciates the wares and saddens the heart of the less efficient workman. The prudent bargain which enriches one of the parties to it, often impoverishes the other. The success of the first man in a competitive examination, consists in the defeat of those examined with him, and the abler advocate or debater wins his fame at the expense of those with whom his contest is conducted; while to the soldier victory means the very death of his foe.

How can a Christian man seek or desire success on such conditions? How may he exercise his powers, if thereby others will be worsted?

What has been stated of the objects of temporal work shows the answer. All legitimate work is for the good not of the worker only, mainly or even primarily. He may, and in most cases must needs, have a wage for his work. The wage is for himself, and not the work. Now, what is sought to be shown is, that a man may rightly spend his might in efforts to accomplish temporal ends. But if he does with his might what his hands find to do, his mind and desire will be bent to his work and not to his wage; and, by our hypothesis, his work is for others. His motive will not be selfish; and, though in his striving he may push aside, hinder, or hurt some others, he will not do so for his own profit or even recklessly. He will not do so unless the worth, not to himself but to others, of the act which does this mischief seems to him to outweigh that evil.

If these views be sound, we may believe things temporal to be worthy of use, not merely as a game which educates the skill of the players, but as essential factors in the divine problem which will remain to be wrought further when the fashion of this world shall have passed away; and we may rightly play our parts in the drama of human life, strenuously exerting all our might in the kind of labour to which we may, by choice or circumstance, be called, and notwithstanding that by our effort others may suffer. But we must beware that our work is one which is of profit to the world—that our heart is in our work and not in its wage—that we are not reckless of the hindrance or hurt to others which we may perhaps be compelled to cause, but are careful and prompt to guard against such consequences if we can,—and that we anxiously take care not to be misled into such an estimate of the importance of our own work as shall tempt us to pursue it to the hindrance of that of others which the world could less easily spare. Finally, though

we may thus live thoroughly our life on earth, it must be with a constant gaze forward to that which is in the heavens. Living in the seen, our life must find its ultimate object in the unseen. So we may pass through things temporal as finally not to lose those that be eternal. J. S. V.

The Four Gospels :

ON WHAT GROUNDS DO WE ACCEPT THEM AS GENUINE AND AUTHENTIC ?

BY THE REV. JOHN KENNEDY, D.D.

H.

IN the end of the third century, i.e. before A.D. 300, our Four Gospels were universally accepted by the churches of the then Christendom as of Apostolic origin and "Divine." And the ground on which they were so accepted was avowed to be "tradition," or the testimony of successive generations that they had been received from the beginning as the writings of Apostles and Apostolic men. These are the positions which were maintained and illustrated in our first paper. Our task now is to trace the historic stream upwards to its fountain.

Fifty years before the Diocletian persecution (A.D. 253) there died a man who knew the beliefs of the earlier part of the third century as well as Eusebius knew those of its end.

"Among all the Fathers of the first three centuries," (says Canon Westcott,) "Origen—the Adamantine—stands out with the noblest individuality. Unsurpassed in Christian zeal, unrivalled in universal learning, he devoted a long life to the study of the Scriptures. He believed that the Bible contained all the treasures of wisdom, and so he often appears to see mysteries in it which the critic refuses to recognise. He believed that Christianity contained the answer to every human instinct, and so often presses with unchastened boldness to offer an explanation in its name for that which must as yet be hidden from men. His faults, as of every great man, were themselves great, but his genius is yet powerful to warm and to enlighten. No canonization has hallowed his name, but none the less his influence on after ages has been equal to that of the greatest saints—Augustine, Athanasius, and Jerome."

This Origen writes respecting the Four Gospels, thus : "As I have understood by tradition, respecting the Four Gospels, which are *the only undisputed ones in the whole Church of God throughout the world*. The first is written according to Matthew, the same that was once a publican, but afterwards an Apostle of Jesus Christ, who having published it for the Jewish converts, wrote it in the Hebrew. The second is according to Mark, who composed it as Peter explained to him, whom he also acknowledges as his son in his

general Epistle, saying, 'The elect church in Babylon salutes you, as also Mark my son.' And the third according to Luke, the gospel commended by Paul, which was written for the converts from the Gentiles. And last of all the gospel by John." On all these gospels Origen wrote commentaries. The gospel by John—"the John," as he says, "who reclined on the breast of Jesus,"—was his especial delight. "He rejoiced to trace St. John in his calm and royal flight into the sublimities of Christian metaphysics; he would fain follow him, who has been so well called the Eagle of the Gospel, in his soarings towards the Sun of the moral world."

The value of the testimony of Origen does not depend on the greatness and goodness of the man himself, nor is it lessened in anywise by aught that may be urged against his system of allegorical interpretation. What we have said of Eusebius is true of him, that he is not to be regarded as a single witness. He gives us the testimony of thousands of witnesses, and not of individual witnesses merely, but of churches throughout the world, which in the middle of the third century accepted the four gospels of Matthew, Mark, Luke and John, as the writings of these men, and therefore as authentic records of the life of Jesus Christ.

Origen had a right which perhaps few, if any other men, ever possessed, to speak in the name of "the whole Church of God throughout the world." He visited personally almost all parts of the then Christendom, became acquainted with their bishops and presbyters, taught in many of their churches, took part in their controversies, wrote in defence of their common faith, and at last died in prison, the martyr of Jesus. Born in Alexandria, and educated in what was certainly the most literate, perhaps the most influential, church in the world, he was introduced to the knowledge of the Gospel by his father. Under his father's tuition he committed a portion of the Gospel to memory every day. When that father was thrown into prison for his faith, the son's deepest concern was that he should be steadfast and immovable in his fidelity. He sent to him a most encouraging letter on martyrdom, and addressed to him these heroic words, "My father, flinch not because of us." And Leonides, the father, was faithful unto death.

The personal history of Origen, full of deep and tragic interest as it is, does not belong to our argument. Enough to indicate the opportunities he had of acquaintance with the chief churches of his age. When the death of Septimius Severus brought rest to the suffering church, Origen undertook the first of his great journeys. The Church of Rome had a special interest for him on account both of its position and its history. It was at that time the oldest of the great churches of the west. The most eminent and the most dangerous heretics had all visited it; Rome was also the capital of the world, the imperial city, the western Babylon. But Origen does not seem to have made a long sojourn there. On his return to Alexandria he resumed the work of teaching. And his fame spread far and wide. A Roman soldier, from the depths of Arabia, arrived one day at Alexandria with a strange message. His general had sent him to ask the Bishop Demetrius and the Governor of Egypt, to send Origen to him that he might confer with him on the Christian doctrine. Origen set out at once on the long journey across the

desert, "assuredly gathering," like Paul, that the Lord had sent for him. Some years later he was sent for to Antioch by Mammea, the mother of Alexander Severus, who desired to know the Christian religion.

The better to prepare himself for the interpretation of the sacred Scriptures, Origen gave himself to the study of the Hebrew tongue, and while prosecuting his studies, formed a friendship which was of great service to him. Ambrose, a rich inhabitant of Alexandria, was reclaimed from Gnosticism by the instructions of Origen, and placed his whole fortune at the service which in his view found its mightiest advocate in the learned doctor of Alexandria. Origen, who was not only unselfish, but held ascetic views on the subject of poverty as a Christian grace, would not accept one coin for himself, but found in his friend's wealth the means of putting his thoughts into circulation. Ambrose gave to Origen seven secretaries, who took it in turn to write without pause or interruption from his dictation; and besides these he had in his employ a number of copyists. He himself was the most zealous fellow-worker with his illustrious master. All this was done from "love to the sacred Scriptures." "We never cease comparing texts," Origen wrote: "we discuss them during meals, and after meals allow ourselves no time for walking or rest; we return at once to our studies, and diligently correct the manuscripts."

When the Emperor Caracalla was filling the city of Alexandria with terror and blood, Origen made a journey into Asia Minor, and in passing through Palestine he was invited at Cæsarea to take part in the public worship, although he was neither a bishop nor a presbyter. At Ephesus he had a conference with a Gnostic heretic. In Achaia he held conferences with the false teachers who were troubling the churches of that country. He made a long sojourn at Athens. He returned to Alexandria by way of Ephesus, where he encountered fresh heretics, and "wherever he went" (as De Pressensac remarks) "he left the luminous traces of his great genius." His influence in the Eastern church was such that he was sent for from all quarters to defend the faith against the encroachments of error. When wronged and persecuted by the jealousy of the Bishop of Alexandria, he left his native city to visit, and see with his own eyes, those towns and villages of Galilee where the Divine words were spoken which were the subject of his commentaries. He delivered several of his homilies at Jerusalem before Bishop Alexander. After a brief sojourn in Palestine he settled at Cæsarea, and there recommenced his labours as a teacher. "Once again, wealth, intellectual and moral power, and earnest piety, acknowledged the attraction of his teaching. But quiet studies could not be long pursued in this period of conflict." Fresh persecution drove him from Cæsarea, and now he found a place of refuge in Cappadocia, first with Bishop Firmilianus, then in the house of a rich lady named Juliana, who had inherited the library of Symmachus, the Syrian translator of the Old Testament. The Emperor Maximinus died in A.D. 238, and Origen returned to Cæsarea. We find him soon after at Nicomedia, where he had a conference with a heretic named Bassus. At a later period we find him at Bostra in Arabia, where he was successful in rescuing the Bishop of that city from serious error. During the calm which the

church enjoyed under the rule of Philip the Arabian, Origen wrote his great work "*Contra Celsum*"—"the masterpiece of ancient apology, for solidity of basis, vigour of argument, and breadth of eloquent exposition." But in the following reign his life and labours came to an end. He was one of the many victims of the terrible persecution which overtook the Church under the Emperor Decius. "The persecutors spent all their fury upon the venerable man, whose body was worn and wasted by asceticism, and by the vast and incessant labours of his life. In Tyre he was not only loaded with chains, but exposed to divers tortures. He was cast into the deepest dungeon, an iron collar was hung about his neck, and his feet were crushed for four days in the stocks. He was constantly reminded of the fiery death which awaited him, but he stood firm under all agonies and threats. His persecutors, however, by a last refinement of cruelty, did not send him to the stake, imagining that they could thus deprive him of the crown of martyrdom. Spent as he was by so much suffering, Origen had still strength to address words of consolation to his brethren. His last thought was for them, and he died as he had lived, as ardent for the cross of Christ, under his crown of hoary hairs, as he had been in his early youth."

It is only in the light of this history that we see the full force of his statement that the four gospels of Matthew, Mark, Luke and John, and they only, were accepted by the whole church of God throughout the world. He might have confirmed his statement by saying, "I speak that which I do know, and testify that I have seen." This almost "universal traveller" within the limits of Christendom, this lifelong student and interpreter of the Gospels, this great disputer with heretics and unbelievers, this martyr for Christ's sake, writes calmly and in the tone of a man to whom it does not occur that his words would be questioned, and tells us that these four gospels were universally accepted as the writings respectively of two Apostles, and two friends of Apostles. His testimony is that of the universal Church before the middle of the third century.

Origen was connected with the past not only through his Christian father who instructed him in the knowledge of the gospels, but through Clement, at whose feet he sat, and who died in A.D. 220. Clement had travelled both in Asia and Africa, and had the opportunity of hearing many eminent representatives of Christianity in Italy, Greece, and Asia. Clement does not give us anywhere a catalogue of the scriptures which he regarded as Apostolic, but there were few portions of the New Testament to which he had not occasion to refer. And so far as concerns the gospels, we find all of them owned and received by Clement, with a tradition concerning the order in which they were written, which he had received from presbyters of more ancient times. This tradition, as Lardner says, "affords a proof of the curiosity and inquisitiveness of the ancient Christians concerning the sacred books of the New Testament, which they had received."

In A.D. 180 there came to Alexandria a Christian philosopher, Pantænus, the founder of the school of Catechists or Teachers, of whom Clement and Origen were the most eminent. It was this Pantænus that exercised the most decisive influence over Clement. Of him we know that he carried the

Gospel into the far East, whether before or after his first visit to Alexandria is uncertain, and that he proclaimed the name of Christ to barbarous tribes to whom it was but little known. We thus connect the testimony of Origen with predecessors who had the very best means of information, and in whose time, reaching back to the middle of the second century, the Four Gospels already occupied the place which we find them occupying a century later.

To the same age belongs Tertullian, whose writings probably date from about A.D. 190 to A.D. 220. He was born at Carthage somewhere about the middle of the second century. And he stands in somewhat the same relation to the North African Churches that Origen sustains to the Alexandrian or Egyptian. "Restless, impatient of control, glowing with unmeasured zeal, bearing down all opposition with the force of impetuous rhetoric, carried even to the heresy of Montanism by his aspirations after a stricter life, he has left writings which will charm as long as the Latin tongue is read, and a name which will live while courage is a Christian virtue." Our concern with him at present is in the character of a witness. And of his competency and honesty as such, there can be no manner of doubt. The North African Churches were one with the churches of other lands in their acceptance of the Four Gospels, and of these alone, as genuine and authentic histories of the great founder of the Christian Faith.

The mention of Tertullian and of the African Churches introduces us to a witness of another order—the old Latin translation of the Greek Scriptures. We cannot with certainty determine the date of this translation, but it was in existence in the time of Tertullian, and was habitually used by him. Its birthplace was not Italy, as might be supposed, but Africa. The Epistle of Paul to the Romans was written, it will be remembered, not in the native language of the Romans, the Latin, but in Greek. And stranger still, the Epistle from the Romans, the Roman Christians, commonly known as the Epistle of Clement to the Corinthians, some forty or fifty years later, was written not in their native Latin, but in Greek. And at a later date we find the bishop of the church in Corinth writing to a successor of Clement in Greek. Proofs these of the prevalence of Greek as the language at least of Christian literature in the first age in Rome. "Rome itself under the emperors was well described as a 'Greek city;' and Greek was its second language. As far as we can judge, the mass of the poorer population—to which the great bulk of the early Christians everywhere belonged—was Greek either in descent or by speech." Justin and Hermas published their Greek treatises at Rome, and the Apologies to the Roman Emperors were in Greek.

It is then not to the city of Rome but to the descendants of the Roman colonists in Northern Africa that we have to look for the origin of the old Latin version of the Scriptures. The church in Carthage becomes first known to us in the last years of the second century through Tertullian. But it was then in a condition of prosperity which indicates that it was not of recent origin. It was a matter of complaint that Christianity continued to spread in town and country, among all ranks, even in the highest. They who were but of yesterday, Tertullian said somewhat rhetorically, already fill the palace, the

senate, the forum and the camp, and leave to the heathen their temples only. "These fresh conquests of the Roman church preserved their distinct nationality by the retention of their proper language." And Canon Westcott regards it as conclusively proved that Tertullian recognises a current Latin version of the New Testament, "marked by a peculiar character, and in some cases unsatisfactory to one conversant with the original text." He considers it a fact beyond doubt that a Latin translation of some of the books of the New Testament was current in Africa in Tertullian's time, and sufficiently authorised by general use to form the popular dialect of the country. From Africa we go to the East and find another translation of the New Testament—including our Gospels—as ancient as the Latin, if not older. This is the Peshito or Syriac. This version is almost universally assigned to the most remote Christian antiquity. And the very obscurity which hangs over its origin, is, as Westcott says, proof of its antiquity, because it shows that it grew up spontaneously among Christian congregations, and was not the result of any public labour. Had it been a work of late date, of the third or fourth century, it is scarcely possible that its history should have been so uncertain as it is. The Syriac Christians of Malabar—I quote from Westcott—even now claim for it the right to be considered as an Eastern original of the New Testament; and though their tradition is wholly unsupported by external evidence, it is not to a certain extent destitute of all plausibility. There can be no doubt that the so-called Syro-Chaldaic (Aramean) was the vernacular language of the Jews of Palestine in the time of our Lord, however much it may have been superseded by Greek in the common business of life. It was in this dialect, the "Hebrew" of the New Testament, that the Gospel of St. Matthew was originally written, if we believe the unanimous testimony of the fathers; and it is not unnatural to look at the Peshito as likely to contain some traces of its first form. The dialect of the Peshito, even as it stands now, represents in part at least that form of Aramaic which was current in Palestine. In this respect it is like the Latin Vulgate, which, though revised, is marked by the provincialism of Africa. "If a conjecture may be allowed," Westcott says, "I think that the various facts of the case are adequately explained by supposing the versions of separate books of the New Testament were first made and used in Palestine, perhaps within the Apostolic age, and that shortly afterwards these were collected, revised and completed at Edessa." "Meanwhile," he adds, "there is no sufficient reason to desert the opinion which has obtained the sanction of the most competent scholars, that the formation of the Peshito is to be fixed within the first half of the second century." The bearing of these facts on our argument remains to be shown.

A Word to the Busy.

BY REV. J. JACKSON GOADBY.

THERE is a memorable saying of Christ which the Evangelist Mark alone has preserved. Like all the words of the Great Teacher, it has a value for all time. Upon those who first heard it a duty was pressed home which they were in some danger of neglecting; and it touches very closely upon one of the crying needs of our age. Deprived of it, the universal Church, at any period of its history, would have been so much the poorer; but the busy men of our day would have lacked a gracious and much-needed invitation, if this helpful word had been lost. On many accounts, therefore, it will be well for all of us to listen to His invitation, "Come ye yourselves apart into a desert place and rest awhile."

The disciples were invited to rest after a period of unusual activity. They had gone, zealously and cheerfully, upon their Master's business. Two and two, they had taught and healed in many Jewish towns and villages; and while teaching they had been learners also. They had been schooled, by this mission, to work apart from the bodily presence of their Master. In publishing to others "the good knowledge of the Lord," they had themselves gathered much instruction—the power of the word they spoke, its grace, its wide range of appeal, its adaptation to men's various needs;—these, and much more, was learned whilst they were teaching. Their own hearts were also opened to themselves. New and strange were the things revealed to them: weaknesses they little suspected; deficiencies of which they little dreamed; errors in their methods, in their conceptions, in their spirit. This experimental teaching was wholesome, even though it was humbling to their pride; but there had been on that account no slackening in their work. They had now returned to their Master, and "told Him all things, both what they had done and what they had taught." Their recital bore evident traces of excitement and weariness. The knowledge they had gained, the experience they had gathered, of the precise nature of their mission, did not prevent their growing weary in their work. They were not raised above the sense of fatigue by the value they perceived in their calling, or by their ever-deepening love for it; and in all this they were but humble followers of their Master and Lord. None knew so well as He the work He came to do. None knew so well as He the value of His work for all the ages. None possessed—none could fathom—His consuming love for His work. And yet even the Master grew weary in it. Very precious to us are those pictures of His weariness which the Evangelists have preserved. By their aid, although with no artistic setting, we see the Great Teacher, "now the eventide was come," turning His back upon the city, and going forth unto Bethany with the Twelve. We can follow Him across the Mount of Olives, and we know, when He has reached the rural spot that lies in the hollow over the brow of the hill, the happy home to which their steps and His will tend. We need no explanation, therefore, when the same Evangelist

tells us in the same chapter [that "when the even was come," of the next day, "He went out of the city." It is the same quiet and restful scene which will draw Him to His much-needed repose. By the aid of another Evangelist we can see Him sitting on Jacob's well, after His toilsome walk in the hot glare of the Syrian sunshine. We see Him, by the help of three Evangelists, as He sleeps in Peter's boat, resting after the fatigues of a day crowded with work ; and sleeping so soundly that neither the hard pillow on which he rested, nor the splash of the angry waves against the sides of the boat, nor the hiss and roar of the breaking tempest disturbed His repose.

Nor is it an uncommon thing for us to grow weary in our work, however we may love it, or however we may be convinced that its value is beyond all appraisement. It is one of the most ordinary facts of our lives. Our fingers are busy ; our brain is busy ; our whole nature is brought under the stress and strain of work, of one kind or other. Competition has increased this strain, both for masters and men. Hand-workers and brain-workers, but especially brain-workers, are often overtaxing their powers. Excessive toil, or toil under conditions unfavourable for health, are lamentably common ; and all classes, in a greater or less degree, feel something of this universal pressure. In the old and leisurely days—days which can never more return—when men travelled slowly and travelled rarely ; when men were contented with fewer luxuries ; when social ambition was less rife ; and when all work was done at a pace which would now be regarded as intolerably slow, there may have been less need to ask men "to come apart and rest ;" but in the present day this is one of the most urgent duties. Pious zeal is apt to despise the body in its eagerness to accomplish certain work, until the body vigorously resents the strain and leaves men with prostrate nerves and diminished powers. The fierce strain upon the mind in the hurry to be first, blinds men to the mischief which comes of excessive mental effort. Brain diseases are distressingly common, especially among our professional classes, owing to this overwork. "The world is too much with us ; late and early, getting and spending, we lay waste our powers." The one great need of our day is—rest ; rest for the body, rest for the mind—REST. "The present truth," which would sweeten the lives of thousands, to heed which would increase and not merely lengthen their service is the—"Come ye yourselves apart and rest awhile."

The invitation to rest was given to the disciples by their Master. He called them to their work ; He called them to "come apart from it," and the disciples accepted the call without a moment's hesitation. Now this "coming apart" from our work, literally and absolutely for a time *leaving it*, is one of the hardest things for some busy men to do. They WILL take their work with them wherever they go. The shop, the warehouse, the mill, the farm, the chambers, the surgery, the pulpit, travel with them into all their retirements. No place is free from their invasion. Men appear, if one may judge by their talk, flatly to refuse the invitation to "come apart," to leave their work and worry, and simply to REST. They mistake the purpose of the invitation. They begrudge the time of rest as if it were time wasted. They curtail, with something of a miser's greed, their daily rest. They protest against

every inroad upon their working hours. Even the Sabbath, from the spirit in which they enter upon it, becomes a burden. But the penalty for all this comes sooner or later; and He who gave the invitation to "come apart" will not deliver us from the sad and bitter issues of our refusal.

The Master and Lord accompanied the disciples "into a desert place," whither He had invited them—a desert, but not a waste, barren and unwholesome; rather an open, pleasant, grassy common, where the air was sweet, and where the mind and eye could rest. This desert, or common, "belonged," as the Evangelist Luke tells us, "to the city called Bethsaida." It was near enough to that town to be within easy reach, yet it was far enough away to offer them the solitude which they needed, at least for a time. When the invitation was given the crowd was thick about them. The disciples of John had added to the excitement of the crowd by the news of his beheading in the palace-fortress of Machærus. A restless, worldly spirit was beginning to show itself among the people. The approaching feast had drawn an unusual number of persons together, and the multitude was constantly growing. With all these distractions repose was out of the question. It could only be secured in one way, the way pointed by their Master—leaving them all behind. But Christ went with them; He did not send them away. The solitude was made attractive by His presence. It could no longer be a desert place because Christ was there; and this was shown in a way that told powerfully upon the hearts both of the disciples and the people when, to meet the wants of the fainting multitude, who had followed Him into His solitude, He "spread a table for them in the wilderness." How much the disciples gained by that closer intimacy with their Master it were hard to tell, but that their gains were incalculable none can doubt.

Two things, then, are needful for the enjoyment of true rest—suitable conditions and suitable companions. The rest we need we often miss, because we seek it without regard to either of these conditions. A change of work may be rest, for a time; but absolute cessation—which some would call idleness—is at times our greatest need. It may be utterly impossible for many of us to "get away" from the scenes of our work and worry, as the disciples were able to do. We cannot hie to a desert place; nor would it perhaps serve our purpose if we could. We are anchored hard by our work. Our chances of escape, of lifting the anchor and sailing out to sea, are infrequent; and when they come, hardly sufficient. We want conditions that are less difficult to obtain; since our need of rest is not a yearly need, but a need that seems to press with ever increasing power; and is often a daily need. But many of us are better circumstanced for obtaining such rest than we imagine. A country stroll, a town walk, a quiet hour in the early morning, or an hour before our nightly sleep enchains us;—surely these are not beyond our reach. The busiest house is not always filled with the turmoil of business; and the smallest cottage is not so small but it can offer its own quiet seclusion—if we really desire them. But even if some conditions that we may think needful for rest be denied us, have we not others within our reach? Is not "the mind its own place?"—its castle, whose drawbridge each man may lift, and whose portcullis each may lower, and none shall say him nay?

The companions of our quiet hours are a second thing to be remembered. The disciples had fellowship one with another. They were men of widely different gifts and graces, and yet all were held together by one common tie—love to Christ. They had also the society of their Master; and who, in His company, would ever lack refreshment and rest? The lesson here is sufficiently plain. The best refreshment for a jaded mind is not won by turning our backs upon our friends and retiring into ourselves, but by spending our hours of rest in the society of congenial companions. There is nothing so restful as true friendship, while there is nothing that so quickly acts upon us as an incitement and an inspiration. Nor should we wish the Master to be absent. No circle of His disciples is complete unless He be with them; and the rest will be the sweeter which He sanctions and shares.

The disciples needed the solitude into which their Master invited them both for rest and refreshment. "There were many coming and going, so that they had no leisure so much as to eat." "They could not," says quaint old Matthew Henry, "eat a morsel in peace." Of course this could not go on much longer. The disciples must eat to live, if they did not live to eat. And this is true of us. We do not need merely the cessation of work, but refreshment; and if the rest does not give this we have missed one of its purposes. This constant supply is needed for body and soul. Granted that, as the bard says:—

"Tis the most difficult of tasks to keep
Heights which it is competent to the soul to gain ;"

is not part of the difficulty owing to our too common disregard of this invitation to rest? We should soar with a stronger pinion if sometimes our wings were folded. The rest would bring with it refreshment. We cannot live on the emotions, the thoughts, the breath of yesterday. They may have helped to bring us into to-day; but, being here, we need new energy, new life. Each day must have its own banquet of truth and love. In one sense the dead past is nothing, and the living present is all. The man who tries to live on yesterday's food will soon cease to work while it is called "to-day." We all need refreshment to-day—daily bread, daily prayer, daily help, daily communion; and unless we have it we flag in our energies, we are crushed by our duties, and we shall presently relinquish our work.

The disciples' rest was only for "awhile." The good they received was not to be solely for themselves. The end of repose was work. The purpose of refreshment was to fit them for further duties. The review of their retirement with their Master was wiser speech and harder work in days to come. The glorious vision of their Master's power and their Master's joy was not for selfish ends. They were made better men that they might be better missionaries. They learned more that they might have more to teach. They had more given them by their Lord that they might be the more bountiful in bestowing. They received in order to distribute; they rested that they might work. Rest is not an end in itself. The rest of sleep, "that blessed barrier betwixt day and day," is not such an end. "It is the dear mother

of fresh thoughts and joyous health." The rest of the Sabbath is not an end in itself ; it is a preparation for work ; and all true rest here is of the same character. It is not final. It leads to something beyond. "There remaineth, therefore, a rest for the people of God," and that rest is eternal.

Famine in India and China.

BY MR. G. HOLDEN PIKE.

If on no other account the vast empire of India were happy in its subjection to the benign, Christianising rule of Britain, the people would be fortunate in having a Government whose strong arm can hold in check the encroachments, threatened or real, of the life-devouring demon Famine. More than once has our Government found itself compelled to counteract the ravages of this dreadful scourge, which carries with it every form of disease and anguish. A rule which thus succours the famishing, and saves the threatened from sinking miserably into the grave, must commend itself to the native mind as being more than strong—it will prove to be more humane than anything ever before known in the long-chequered history of India. None but a Christian Government would have undertaken the gigantic and costly task ; hence only let the poor pagans get a glimmering of the truth that such action springs from our religion, and they may begin to ask whether the Gospel is not better for them than the visionary absurdities of their own priests.

Fully to realise the advantages which even heathens enjoy by being placed under Christian rulers, we have only to contrast famine in India with famine in China. In spite of all the efforts which can be put forth by a powerful Executive, the suffering must necessarily be great when a failure of natural supply extends over vast areas, such as are easily measured on a map, but are still too wide to be grasped in imagination. While this may be the case in India, China, under her emperor, supposed by his people to be a semi-deity, fares far otherwise ; for there the awful calamity of famine falls as a blight of unparalleled intensity. It is inimical to Chinese law for a native to die of hunger ; but as the only relief accorded is embodied in official mandates, ludicrously grandiloquent and peremptory in their commands, that the needy shall be fed, the stricken people do in reality die by myriads. Let us look for a moment at the districts in which, during the present year, the calamity has fallen, and then at the magnitude of the visitation.

The affected provinces are Shantung and Shan-se, with two or three others belonging to the north or north-east of the empire, all more or less bordering on Chihli, in which is situated Peking, the capital city of "the Brother of the Sun." Some of these provinces contain a population about equalling in number all the inhabitants of the British Isles. As the birth-land of Confucius, Shantung is famous in Chinese history, and one of its mountains has been visited by pilgrims for thousands of years. Its chief watercourse

is the Yellow River, but there are several other streams and lakes, besides the Grand Canal; still the province is reckoned among the least fertile of the empire, although its mineral wealth is great, and its coal-fields practically inexhaustible. In the opinion of a Chinaman, the principal deficiency of Shantung would be represented by the word *loess*, that wonderful soil which in other places covers hill and vale over 250,000 square miles of territory. "Loess is a solid but friable earth of a brownish-yellow colour," we are told by one of the latest writers on China. "It spreads alike over high and low grounds, smoothing off the irregularities of the surface, and is often to be found covering the subsoil to a depth of more than 1,000 feet. It has a tendency to vertical cleavage, and wherever a river cuts into it the loess encloses it between perpendicular cliffs, in many places 500 feet in height."*

More remarkable on account of its natural wonders is Shan-se. The area exceeds that of England by about 3,000 square miles, and before the present famine commenced its ravages, the population was set down at a little over 14,000,000. "The configuration of Shan-se," says the able writer before quoted, "is noteworthy, forming, from its southern frontier to as far north as Ning-woo Foo, an area of about 30,000 square miles—a plateau elevated from 5,000 to 6,000 feet above the level of the sea, the whole of which is one vast coal-field. The northern and western limits of the plateau are bounded by high mountain ranges trending south-west and north-east. Down the central line of the province from north to south lies a curious series of deep depressions, all of which are ancient lake basins. But though forming a series, it is plain that these lakes were not formerly connected with each other, some being separated from those next adjoining by high ridges, and being drained by different rivers and in different directions. Shan-se is one of the most remarkable coal and iron regions in the world, and Baron von Richthofen gives it as his opinion that the world, at the present rate of consumption of coal, could be supplied for thousands of years from Shan-se alone." Rich beyond calculation in more than one kind of coal, the dangers of mining in this favoured region would be unknown, for the very hills are composed of the bright-burning anthracite. Virtually, the wealth of this extraordinary region is undeveloped, although it has been thickly peopled for thousands of years by those who regard the outer world as the abode of barbarous tribes. While railways are needed, even common roads are not adequately provided, the manner of doing things probably being the same as was the case in the time of Moses. The result is, that with all its enormous wealth beneath the soil, the country is miserably poor and subject to famine, while the diet of the most fortunate of the inhabitants is what we should call mean; the everyday food of the lower orders would be accounted starvation fare by well-fed Europeans.

The cause of the disaster, which, according to a reasonable computation, must have killed its millions of victims, is drought, the common occasion of scarcity in the great thickly-peopled empires of Asia. The summer of 1876 was more than usually free from rainfall, the consequence being an almost

* Professor Douglas, in the "Encyclopædia Britannica."

total failure of the crops. China does not appear to be a land of large stores, the people so far living from hand to mouth that the year's income, which nature yields, having, as a rule, to serve for a year's sustenance. What scanty stores were available were soon consumed, and the condition of the province of Shantung in March is thus described by Mr. Richard, one of the resident missionaries, and quoted by *The Times* correspondent:—

"Having finished their corn, the people are now eating grain huaks, potato stalks, and elm bark, buckwheat stalks, turnip leaves, and grass seeds which they gather in the fields. When these are exhausted they pull down their houses and sell the timber, and it is reported everywhere that many eat the rotten sorghum stalks from the roof, and the dried leaves of sorghum which they usually burn for fuel. Of their eating fuel-leaves there is no doubt; thousands eat them and thousands die because they cannot get even that. They sell their clothes and children. Having no clothing left to protect them from the cold, many take refuge in pits built underground, to keep themselves warm by the fetid breath of the crowd. In the east suburbs of Chingchow city there are four such pits. One-third of the number (240) originally put into them are now dead within six weeks, and no sooner is a corpse carried out than a crowd are struggling for the place. Villages of 500 families report 300 dead of starvation; villages of 300 report 100 persons dead."

When this was written the trouble of the people showed signs of increase rather than of diminution, and the good missionary supplying the intelligence could tell of thousands who were dying on all sides. To relieve this intense distress the foreign residents in China subscribed liberally, and even the sluggish authorities at Peking contributed their mite, or what in English money would be equivalent to £14,000. Still, with characteristic stupidity, the Government officials, who no more comprehend the laws of supply and demand than they do the rules of English grammar, stopped the supplies with one hand while they ministered relief with the other. Voluntary importers of food were hampered and discouraged by being ordered to sell at a price which allowed of no profit for their pains, and thus a natural source of supply was stopped. Nor did the petty official interference end here. "During a former famine many families were driven to sell their land to buy food," we are told. "After it was over the Government ordered the restoration without making any compensation to its purchasers. The result is that the people cannot now sell their land for more than 15 per cent. of its actual value. Purchasers will not run the risk." These things point to the vast needs of China as a nation; for though in her own eyes she is in the van of nations, she lacks those very common-places of western civilisation which a more complete reception of the Gospel would soon teach her to utilize. It is not too much to say that a diffusion of Christianity would produce a state of society in which a recurrence of devastation by famine would be virtually impossible. What are imperatively needed are readier means of intercommunication between the provinces, and then more of that genuine sympathy which the Gospel never fails to engender.

Simultaneous with the famine which is desolating the northern provinces of China, a visitation of lesser, but still serious magnitude, is troubling some of

the southern districts of British India. Time may have been when news of anybody being starved to death in such a clime would have been received with incredulity by those stay-at-home quidnuncs who looked upon India as a land of superabundant wealth. It was Lord Macaulay who told the world, what might have been obvious to any careful observer, that India was in point of fact a poor country. Like the frugal natives of China the poor coolie can subsist on an allowance which would no more than suffice to find an English mechanic in tobacco ; but while he requires so little, the supply of his lanten fare depends on the character of the season. Protracted drought will paralyse the hearts of village agriculturists with despair because it is the precursor of want in the home. In the interior there are extensive tracts to which Nature has not given an adequate supply of water, and to the inhabitants of these lands the periodical rainfall is anticipated with an eagerness hard to be appreciated by us who are not haunted by the alternative of life or death in connection with an arid or showery season.

Hence the cause of scarcity in these tropical regions is drought, from which some of the districts have suffered more or less during two years. The tablelands of the interior, elevated more than 2,000 feet above the sea level, lose their fertility, leaving the cultivators without even a store of rice. "The poorer classes of the people, like the farm labourers and small peasant proprietors, are having a bad time of it in these dry uplands," writes a correspondent in the Cuddapah district in March of the present year. "All the poor of the district are so pressed for food that they are doing a thing which I have never heard of their doing before. The American or Mexican aloe grows very freely in the dry waste places of this district. The plant dies after seeding, and its place is taken by suckers spreading from the roots. Owing to the long drought the aloe has been trying to burst into flower this year, but the starving people have found out that the flower-stalk, or the pith which lines it, is not bad to eat, and the consequence is that every aloe plant for miles and miles around has been cut down to its heart, and immediately a flower shows itself it is at once laid hands on." Even this hunting for a morsel of food among fields and hedges is not the worst aspect of the calamity : there are darker phases in the background, which are either more touching or sadly characteristic of fallen human nature. It is touching to see thousands of people weakened by want, toiling on the relief works for less than three-pence a day, but that iniquitous meanness is horrible to contemplate which will turn to pecuniary profit the anguish of those for whom the grave is opening, and even cheat the famishing out of their due. We are sorry to say that this is the case in heathen India at the present time. The fact will prove that paganism is always cruel. "As vultures gather round a mass of carrion, so there are human vultures who are only too ready to prey on the miseries of their fellow-countrymen," says a writer on the spot ; "and to intercept the Government bounty before it can reach those most in need of it." The religion of a Brahmin does not place any check on his natural inclination to roguery ; and he does not want that ingenuity which can turn even a famine to profitable account. Only give him the opportunity, and he will draw wages for labouring gangs which exist only on paper ; or he will make

charges in the names of confederates who are alleged to be on the works while they are in reality in the cool shade at home.

One curious effect of the famine in India is seen in the excellent bodily condition of the Pariah or outcast castes. The Pariah is supposed to be an abominably degraded creature, but he has sufficient sense not to die of starvation while cattle can be purchased at nominal prices, consequent on the failure of fodder. The straiter sects of the fanatical religionists will sit down and die rather than kill or eat an ox from the stall ; but as this is not the case with all, difference of sentiment may mean life and health instead of a painful death. By those who understand the subject, the unexceptionable physical condition of these lower flesh-eating orders is nothing less than an evidence of the severe pressure of the distress. The only certain index to the extent of that distress is the death-rate of the stricken districts. In Ohingput, North Arcot, and Bellary the rate was nearly three times higher than the average in December and January last. In Nellore and Cuddapah it was considerably higher, while in Kurnool it was actually nearly seven times higher than the average, or 118 in the thousand, per annum. There is unfortunately a prospect of a high rate of mortality being prolonged even after the new crops are gathered ; for the dire effects of starvation and bad food may prove fatal after the usual diet is resumed. The sanitary commissioner at Madras, who unsuccessfully opposed Sir R. Temple's proposal to reduce the wages on the relief works to 2½d. a day, says that "the famine is weeding out a large number of victims, and in consideration of the fact that diseased conditions dependent on insufficient food follow many months after the cause has passed away, a heavy and unusual mortality will continue even after the period of drought and dearth of food is ended."

According to the well-informed *Times of India*, the sale of trinkets by the peasantry is a certain test of the people's need. Gold and silver ornaments can be disposed of at the mint. During nine months in 1876 the average value received was from £300 to £600. In November the purchases exceeded £6,000 ; and in May of the present year they were over £80,000. Comment is needless on the sad facts pointed at by these figures.

Famine in India and China is no new story. In past ages, before the era of steam and telegraphs, we may suppose that they occurred again and again without any intimation of their ravages reaching the favoured shores of western civilisation. Happily this is now impossible ; and the sympathy awakened for heathen tribes by calamities which no effort of man can avert, will undoubtedly contribute to the spread of the Gospel. China in her present trouble owes far more to the active efforts put forth by the Baptist Missionary Society to alleviate the abounding misery than she does to her own weak Government at Peking. In proportion as Christianity is disseminated the rule of Britain in India is fastening itself on the affections of the people. If by returning good for evil a nation can have coals of fire heaped upon its head, India has stood in that position to England more than once since the mutiny of 1857.

NOTE.—This sad story is confirmed by a letter recently received by the Editor, from an eye-witness, the Rev. E. P. Rice, B.A., of Bangalore : "The season, you will

doubtless have heard, has been a very trying one. We are still in the midst of the severest famine that has visited India for 80 years at least. Bangalore is much more fortunate than some other places, but even here the sights one sees are most distressing. Oh ! the gaunt forms moving about with scarcely a rag to cover their nakedness, and not knowing—hardly caring—whether they will be alive at the end of another week. I thought I knew once what was meant by being able to count a man's ribs, but I never knew till this year. There are four large relief kitchens in Bangalore where the poor are daily fed. At the only one of these of which I have seen much, and which I have had frequently to superintend, between 2,000 and 3,000 persons are fed daily, and these are all persons who are unable to work—feeble old men, women with infants at the breast, and little children. Able-bodied men are strictly excluded, and sent to the relief works, where they must earn their wages. Many of the children come covered with small-pox; and many must inevitably die, as they can never recover from their extreme emaciation. For want of proper food the people eat the pith of the aloe and a variety of other unwholesome roots, which stay the cravings of hunger for a time, but induce cholera, and dysentery, and other diseases, which are very prevalent. It is to me a most inexplicable thing that the English public has been so indifferent to the state of things. At other times their generosity has been called forth by the first cry of distress. They subscribed liberally to avert the Bengal famine a few years ago; yet that was insignificant compared with this. Yet this year I have not heard of a single penny coming from England, except as the subscriptions of private individuals to friends in India. The famine has been worse in the districts of Cuddapah and Bellary. A collector in Cuddapah told one of our missionaries that he saw 58 corpses by the roadside in one morning's walk—victims partly of direct starvation, partly of cholera and other diseases that follow in the train of famine. Fortunately the Government has been striving its utmost to meet the calamity, and has saved thousands. The world will never know how hard the majority of Government servants have laboured to meet the distress. Not a few have died as veritable martyrs to their zeal for humanity, and others have ruined their health by standing faithfully to their posts while cholera and starvation have been decimating the population around in spite of their self-sacrificing toil day and night. Englishmen would have good reason to be proud if they only knew the amount of self-sacrifice cheerfully made by their countrymen of all ranks in India. I must confess that my own conscience was pricking me very severely when on the Hills for having run away from Bangalore in such a year as this; and it was only because I felt that unless I took a change soon, my health would break down altogether, and because I knew that Government had set apart active and strong officers to attend to this special work, that I consented with much persuasion to go away. I am thankful to say that we have had a little rain during the last fortnight; and if the monsoon fairly sets in, we may in September begin to have the first fruits of an early crop; but till then there can be no mitigation of the distress. If this year also the rains fail, the prospects will be something awful to contemplate."

"O wretched man that I am ! who shall deliver me from the body of this death ? I thank God, through Jesus Christ our Lord."—ROMANS vii. 24, 25.

How shall I burst this coil of sin,
That binds my inmost thought ?
How shall I purge this burning stain,
Into my conscience wrought ?
My debt of life what blood can pay ?
My heavy doom what word can stay ?
My bitter foes what hand can slay ?
My Saviour, Thine !

How can I bear this weary load ;
The pain, the strain, the care ;
This aching for the fair and good,
Whose visions melt in air ?
The way is long, and lone, and drear,
The thorns pierce deep, the glooms are near,
What loving lips shall whisper cheer ?
My Saviour, Thine !

How shall I tread a conqueror's path,
Through Life's stern battle-plain ;
And win the victory of faith,
And earn the meed of pain ?
On conquered self rise ever higher :
Quell passion's storms, and tame desire !
What touch can such high power inspire ?
My Saviour, Thine !

How can I wear that lustrous crown
That gleams so fair afar ?
And face the splendours of that throne
Whose blazing lightnings bar
All sinful access ? Oh ! what hand
Shall lift my shrinking soul to stand
Crowned amid the angelic band ?
My Saviour, Thine !

For Thou, strong Christ, hast lifted up
Man's load of sinfulness ;
Hast drunk for man the bitter cup
To its last bitterness.
Pain cannot make Thy child its slave ;
Hell cannot harm whom Thou wouldst save ;
Earth cannot bury in its grave,
The soul that's Thine.

For Thou art life, and victory
 Waits on Thy mastering will.
 Sin, Death, and Hell must yield to Thee
 The spoils whereby they fill
 Thy world with wailings. Thy strong love
 In me, yea me ; must conqueror prove ;
 And bear to that bright home above,
 Thy ransomed soul.

J. BALDWIN BROWN.

Literary Notices.

Mohammed, Buddha, and Christ. Four Lectures on Natural and Revealed Religion. By MARCUS DODS, D.D. (Hodder and Stoughton.)

These lectures, delivered to theological students, prove that Christian apologetics are widening their range. So eager has the polemic against Christianity become that we have not only had to contend once more with the gods of the Roman Empire or of depopulated Olympus, and thus to repeat the strategy of Minucius Felix, Tertullian, and Augustine, but even to fight with Arab and Saracen and Turk new crusades for the crown of Christ. More than this, the high ethical tone of Sakya-mouni, and the persistence of Buddhism as one of the dominant faiths of the world, have brought the disciples of Buddha to our own doors, and much hostile pleading has been made out of the resemblances between the institutions and ideas of Buddhism and of Christianity. Though Buddhism has prevailed over one-fourth of the human family, and assumed as many forms as Religion itself, yet it was not until the labours of Burnouf, Rémusat, Hodgson, Stanislas-Julien and the recent scholarship of Lassen, Köppen, Hardy, Childers, Beal, and others, that we have formed any adequate idea of the real principles of this strange faith. As much light has been recently thrown upon the study as would fall upon Oriental students of Christianity who had formed their ideas of it from modern literature only, and who suddenly became aware of the existence of the Hebrew and Christian Scriptures, and the writings of the ante-Nicene Fathers. Dr. Marcus Dods has taken full account of this wealth of information, and has given a vivid and brilliant sketch of the career of Gautama, and of the nature of his claims ; has discussed the meaning of Nirvana, even the latest exposition, and shown that the philosophy of Buddhism has failed to solve its own problems, and has deteriorated into a virtual polytheism, with an annihilated human being as the blank centre of all things. The two lectures on Mohammed strike us as being still more valuable, and we know not where to point to a more enlightened and comprehensive sketch, not only of the career of the Prophet, but of his doctrine and legislation. The licentiousness involved in the permission of polygamy, divorce, and slavery, is carefully explained and somewhat balanced by other tendencies, and our author is fair and discriminating in his representation of the services rendered by Islam to Literature and Science ; but as a religion, a code of laws, a means of redemption from sin, it is exhibited in its weakness, pre-eminently in the contrast between the character of the Prophet and that of the

Christ. In the closing lecture "The Perfect Religion" is shown to deserve this title from the representation it gives of God, and from its offering the true signs of a Divine revelation. This is partly based upon the position that the idea of incarnation arose spontaneously, fully formed and developed in the mind of Semites, a race to which this very idea of incarnation was alien, if not abhorrent. Therefore, according to our author, it must have been revealed. We are not prepared to accept this argument. There appears to us to be more evidence than he allows of the union between the Divine and human in the Hebrew, and even Semite faith, and to be less gulf and chasm between the two, than Dr. Dod's theory demands. Again, the Aryan, Persian, Egyptian and Hellenic influences to which Hebrew Semitism was exposed before the advent of Christ would undermine the kind of mystery in the origination of the idea of incarnation to which Dr. Dod's appeals as to a prime proof of Divine revelation. There are many other more powerful arguments than this, and the volume is one of great interest, eloquence and value.

The Symbolic Parables of the Church, the World, and the Antichrist; being the Separate Predictions of the Apocalypse, viewed in their Relations to the General Truths of Scripture. (T. and T. Clark.)

The Keys of the Apocalypse, considered in a Discourse between Master and Scholar, on the Revelation of St. John. By F. H. MORGAN, M.A., Rector of Guisborough. (Elliot Stock.)

Among the numerous attempts to interpret the Apocalypse, it is refreshing to find some writers who have the courage to repudiate the "year-day theory," and the historic forecasts that have been the fashion in so many divergent sections of the Church. The boundless and hopeless uncertainties of these methods have enabled interpreters of every class to find their own "pet aversion" foretold and judged "before the time," and to make every generation the beginning of the end, and to prove incontrovertibly, by algebra and grace combined, that the political *blat-noir* of the writer was foreshadowed in the number of the Beast. The modern "critical school" is as narrow and forced in its interpretation as the most impassioned vaticinator of the "Prophetical Society." M. Renan can see in the Apocalypse a political manifesto of the Early Church against its persecutors, with a strong anti-Pauline animus and a loud Judæo-Christian hallelujah. The writers before us have gone on a better track, and their principles, though far from identical, are sensible, and they point in the right direction. The anonymous work before us shows that the symbolism of the Book corresponds with the symbolic character of all parables, and that the imagery is no more to be tied down to one series of historic events than the imagery of the parable of the Prodigal Son or of the Tares of the Field must be so limited. The three great lines of symbolic representation, "the seals," the "trumpets," and the "vials," may represent principles and methods of Divine operation to the end of time. One seal illustrating the history of the Church, under all its "persecutions," from Rome, and Smyrna, and Alexandria, to Madagascar; another seal the "famine of the word," under all similar dispensations, and so on through the seals. The "trumpets" may expound the providence of God in its age-long universal handling of the world; and the "vials" express God's treatment of anti-Christian error in all its forms. In the "Keys of the Apocalypse" Mr. Morgan indicates similar principles as lying at the heart of his inquiry, but he gets into facetious and

arbitrary interpretations, by turning "days" into "months" and "months" into "years," and *vice versa*, on a law of "permutation" quite beyond us. The writer finds the "key" to every symbol within the compass of the Apocalypse itself, and he thus hampers his method and limits the applicability of the Visions. The author of the former treatise finds the "key," as Moses Stuart did before him, in Hebrew literature generally. We have been impressed by the modesty, good sense, and suggestiveness of both these works.

P. P. Bliss : his Life and Life-work. Edited by Major WHITTLE and Rev. W. Guest. Introduction by D. L. Moody. (Morgan and Scott.)

The affecting and tragic death of Mr. P. P. Bliss has impressed an extraordinary emphasis upon his simple, holy, useful mission. He assisted to confer upon the recent revival of evangelic faith and zeal which has quickened two hemispheres, one of its most remarkable and rememberable features. He poured forth a glorious tide of artless song. He "sang praises to God." He sang before countless thousands the message of Divine love. He fashioned the ringing chorus and the lilting melody, which touched the hearts of millions, and consecrated patriotic enthusiasm, military pride, domestic sensibility, and common instincts to the service of the Christ whom he passionately loved. The volume before us relates the principal events of the life of Mr. Bliss, and describes the occasions which led to the composition of the well-known hymns, "Let the Lower Lights be Burning," "Hold the Fort," "More to Follow," etc., etc. The biography which Major Whittle put together for the American press has been re-written by the Rev. William Guest, who has interspersed his narrative with many useful comments. Mr. Guest does not claim for Bliss the credit of lofty genius or great poetry, but justly demands some consideration for a life-work upon which the seal of almost universal sympathy has been set. Some successes, and certain popularities and widely spread recognition baffle all explanation. Neither goodness nor greatness, nor wisdom, nor power seem sufficiently conspicuous to account for the fact. But to hear Bliss's "Hold the Fort" sung by ten thousand voices was to confess the presence of a force before which what people call "learning," "poetry," "art," "genius," bow the knee. The moral beauty and evangelical fervour of this simple-minded man give special interest to the record of his life. He was of lowly origin, he never rose in society to a higher position than that of a humble music-master, nor ecclesiastically did he discharge a loftier function than that of choir-leader in a Congregational church; but the use God made of his powers, and the appalling manner of his death in the destruction of the Pacific express train at Ashtabula, Ohio, have given him a place in the memories of two nations. We heartily thank Mr. Guest for his labour of love, and hope that the circulation of the book will provide ample means for the support of the evangelist's orphan children.

Sunbeams for Dark Days. (Religious Tract Society.) This small book consists of thirty-one hymns, most of them well-known. We hope that a whole month of dark days is not very common; and we do not clearly see how they can be "dark days" if sunbeams shine upon them. This multiplication of superfluous catch-penny books is an evil against which honest criticism should protest.—*Hymns on the Person, Offices, and Work of Christ.* By Samuel Dunn. (London: W. H. Guest.) Doctrinally, these hymns may be considered unexceptionable. They are, like the great mass of such things, tolerable rhymes: but woefully lacking in the true poetic ring. It is easy to string together rhyming verses, but surely there should be spirit, power, and music

in the very words with which we praise our Lord and Saviour for redemption.—*Leoline ; or, Captured and Rescued.* By Emily Grace Harding. (John F. Shaw, Paternoster Row.) A story describing the life for three months among brigands of a little girl who had strayed from her home in Italy, and her rescue by her soldier father, who had himself been for several years a prisoner in India, but had been opportunely shipwrecked on the neighbouring coast. Everybody is good and unselfish, including even most of the brigands. There is, however, more variety of incident than of character ; but the style is simple and the story interesting.—*Clara Maynard ; or, The True and the False. A Tale of the Times.* By W. H. G. Kingston. (Hodder and Stoughton.) “The true” is here exemplified by those who use Bickersteth’s Prayers and read Canon Ryle’s Tracts ; and “the false” by the weakest of Ritualistic schoolmistresses and clergymen. The story is woven round these ideas. Clara Maynard and a young girl friend are decoyed, one into a Sisterhood and another into a Ritualistic Boarding School. One is separated by unfair means from her Protestant lover, the other is killed by fasting. There are sensational scenes enough to supply a three-volume novel, but the style is poor, and though there may be Ritualists who have done and said all the foolish and wicked things here related, yet, unless there are some endowed with more wisdom and Christianity than these specimens, the party is not a power to be dreaded, but a folly to be despised. Such caricatures are more likely to do harm to the readers than to the ecclesiastical party whose proceedings are censured.

Obituary.

PROFESSOR THOLUCK.

On the 10th of last month this noble champion of Christian truth passed into his rest, after two years of much weakness and suffering. When first he entered upon the conflict against Rationalism as one of the professors at Halle, his name and character were treated with scorn ; but when his mortal remains were borne to the grave, the whole town turned out to do honour to his memory. In the cemetery the Court preacher, D. Köyel, speaking in the name of the students referred to the fact that just 150 years ago August Hermann Francke had been buried in the same place, and he spoke from the same text as had been expounded on that occasion—Luke xiv. 22 : “Lord, it is done as Thou hast commanded, and yet there is room.”

Tholuck was born on the 30th of March, 1799, at Breslau. For a short period he helped his father in his business as a goldsmith, and then returned to the gymnasium. From there he went to Berlin to study Oriental languages and literature, and here it was that after a long struggle he was led to devote himself to Christ, through the instrumentality of Cottwitz, one of the few confessors of Christ at that time to be found in Berlin. His studies over, he remained in the Prussian capital *Docent*, or temporary lecturer ; was then appointed ambassadorial chaplain in Rome ; and eventually settled down in Halle, as professor at the University, where the remainder of his life was to be spent. Though of a frail constitution, his activity was incessant up to within two years of his death. By his writings he will long continue to instruct and edify the Church of Christ. His practical commentary on the Psalms, his “Hours of Meditation” (*Stunden der Andacht*), together with the “Conse-
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tion of the Doubter" (*Weis des Zweiflers*), which has been translated into English, Dutch, and Swedish, will speak to all, both learned and unlearned; while his scientific commentaries on various books of the New Testament, his "History of Rationalism," and other writings, will ever be prized by the devout student. Fifty years of theological and professorial activity, an earnest and steadfast adherence to the grand truths of Evangelical Christianity in the presence of such foes as Paulus, Strauss, and Baur, the results of such a career who shall tell? This fact, however, is the best proof of his usefulness—"thousands of young men were, through the tenderness, depth, and power of his spiritual gifts, brought to the Saviour." He was a true pastor, as well as an able professor, to the multitudes of disciples who flocked around his chair. To Professor Tholuck, the Fatherland is, through God, indebted for much of the evangelical theology now preached from its pulpits, and for much of the religious life now animating many of its children.—*English Independent*.

Our Colleges.

BIRMINGHAM COLLEGE.—June 11 and 12: The Report showed the deep interest taken in the college by the state of the subscription-list and the numerous applications for admission. Eleven candidates have been accepted on probation. Eight brethren received honourable testimonials on leaving college for ministerial labours. Scholarships and prizes were also distributed.

BOTHRHAM COLLEGE.—June 28: The chair was occupied by J. Yates, Esq., J.P. Dr. Falding, Theological Professor, reported satisfactorily respecting the Alumni and their studies. Rev. C. O. Tyte is now Professor of Hebrew and Biblical Criticism and Exegesis, and Rev. P. C. Barker, M.A., devotes himself chiefly to subjects needful for graduating in London University. Liberal responses were made at the meeting to appeals for liquidating the debt of £5,000 on the new College.

SPRINE HILL COLLEGE.—June 19; S. Dickenson, Esq., Mayor of Wolverhampton, in the chair. Eleven new students had been admitted during the year, and others are applying for admission. An interesting discussion arose respecting the federation of our Colleges, by which greater advantages, it was alleged, would be secured by the

students, and at a less cost than £350 (the average expense) for each student on the present systems. A joint board for annual examination and for conferring theological distinctions was suggested.

NOTTINGHAM INSTITUTE.—June 21, 22: Interesting conferences were held: one on the subject of increasing the number of students, of augmenting the funds £1,000 per annum, and of extending the term of study to four years; the other on "Sacrifice and Atonement," introduced by Rev. H. Batchelor; on "The Relations of the Political and Ecclesiastical Powers in Modern Europe," on "The Varied Theories of Future Punishment," by Rev. C. Clemanee, B.A.

AIREDALE COLLEGE.—June 20: The new college was opened, the anniversary celebrated, and the new Principal, the Rev. A. M. Fairbairn, installed. R. Yates, Esq., presided. Rev. S. Dyson read the Report. The Principal delivered an inaugural address, and the now venerable James Parsons, the oldest living minister educated in the original college, offered the dedicatory prayer. The non-residential system is now adopted. A public meeting was held in the evening, under the presidency of Mr. Alderman Law, of Bradford.

NEW COLLEGE.—June 22: The Rev. Dr. W. Pulsford addressed the students. J. Barran, Esq., M.P., presided. The Report was read by Rev. W. Farrer, LL.B., which showed that 51 students had been in the College during the year. Twelve had obtained settlements. A closer affinity is to be maintained between New College and the Regent's Park College. Rev. Dr. Angus is to be Professor of English Literature at the New College, and some students are to take part of their Arts course at Regent's Park. Several scholarships and prizes were awarded to successful candidates.

HACKNEY COLLEGE.—June 26: At Weigh House Chapel; Henry Wright, Esq., J.P., presided. Mr. Perkins, who obtained the chief Homes' prize, read his essay on "Immortality." Rev. John Nunn read the Report, which notified some changes in the tutorial department. Rev. S. M'All, while retaining office as Principal and Theological Professor, resigns residentship, which Rev. G. L. Turner, M.A., Classical Tutor, occupies in his place, and Mr. G. Christie, M.A., late assistant-tutor for five years at Cheshunt College, is appointed tutor in Mathematics and other preparatory studies. The term for students is extended to five years.

LANCASHIRE INDEPENDENT COLLEGE.—June 27th: Rev. J. Hodgson, M.A., presided. The Reports of the Examiners were read. Two scholarships had been obtained. Nine prizes were distributed. Votes of confidence in the Principal and the tutors were unanimously passed.

Rev. Dr. Allon was to have addressed the students, but was unavoidably prevented.

CHESHUNT COLLEGE.—June, 28: Rev. F. Soden, preacher; the Earl of Chichester, chairman. The Report was read by Rev. Dr. Reynolda. Two students had taken B.A. degree. Five were about to enter on ministerial duties. Rev. Dr. Evans and Mr. G. Christie, M.A., have resigned their professorships. Rev. Vaughan Pryce, LL.B., is appointed Professor of Logic and Philosophy, and Mr. Owen C. Whitehouse, M.A., of Classics, Hebrew, and German. Mr. H. Wills, B.A., to be a resident and assistant tutor having charge of probationary and mathematical studies.

BRISTOL INSTITUTE.—June 28th: Mr. P. LeGros, of Frome, presided. The Treasurer's account was encouraging. The examinations had proved satisfactory. Six students had obtained prizes—one had obtained two, and another four. The demand for the students' services was constant. Eight hundred and eighty-five Sunday services had been conducted by them during the session.

WESTERN COLLEGE, PLYMOUTH.—July 2nd: A. Hubbard, Esq., presided. Rev. C. Wilson, M.A., read the Report. Rev. J. G. Rogers, B.A., addressed the students and preached the Annual Sermon. The Rooker Scholarship was awarded to Mr. F. J. Smith. Two students had resigned through failure of health, and several had accepted pastoral or missionary service. The question of amalgamating the Colleges was mooted, but not favourably entertained.

News of Our Churches.

MINISTERIAL CHANGES.

Rev. Mr. HESTER, of Cheshunt College, has accepted an invitation to the pastorate at Banbury.

Rev. J. E. DOBSON has resigned his church at Gainsborough

Rev. S. SLOCOMBE, of Park Crescent Chapel, Clapham, has accepted a call to St. Albans.

Rev. HOWELL DAVIES, of Wigan, is removing to Mount Zion Church, Troedyrhiw.

REV. JAMES G. BAYNE, of the Nottingham Institute, will settle at Long Stratton, Norfolk.

REV. J. E. GRIFFITHS, of Vochrhiw, has received an invitation to the English Church, Blaenavon, Monmouthshire.

REV. W. LAWSON BROWN, M.A., preached his farewell sermon at Totteridge, on July 1st, after a pastorate of 21 years.

REV. F. BINNS, late of Nottingham, has accepted a call to Irving Street Church, Dumfries.

REV. W. MAYE, M.A., is leaving Smethwick to become pastor of the church at Grantham.

REV. JAMES ELLIS, of the New Tabernacle, Old Street, London, has resigned his charge.

ORDINATIONS.

REV. W. GLYDE TARBOTTON was ordained at Fakenham, Norfolk, June 12. His father, the Rev. W. Tarbotton, opened the service; the Rev. G. L. Turner, M.A., spoke on Congregational principles; the Rev. John Nunn offered prayer, and the Rev. G. L. Barrett, B.A., gave the charge. The church and congregation were addressed in the evening by the Rev. W. Tritton.

REV. W. EBBS, of New College, was ordained at West Lulworth, on July 4th. The Revs. W. Lewis, T. Neave, E. Bolton, B. Gray, S. Newth, D.D., W. Denham, and Joshua Harrison took part in the service.

REV. R. D. BIRD, of Frampton Cotterell, and the Rev. J. Williams, of Fal-

field, were both ordained at a service held on July 3rd, at Falfeld. The Rev. Dr. Morton Brown gave the introductory discourse, the Rev. J. P. Allen, M.A., asked the questions, the Rev. J. Morris offered the ordination prayer, and the Rev. E. J. Hartland gave the charge.

NEW CHAPELS, CHUROHES, &c.

THE new chapel and spacious school-rooms at Canterbury were opened on June 13th, by sermons from the Rev. Newnam Hall, LL.B.

A new chapel was dedicated at Church, near Acorington, on June 12th. The Revs. J. A. Macfadyen, M.A., J. M'Dougall, R. M. Davies, Professor Scott, LL.B., and W. Karfoot (pastor), took part in the service.

AUGUSTINE CHURCH, Friar Street, Reading, built for the congregation under the care of the Rev. J. F. B. Tinling, was opened on June 27th, by the Rev. Dr. Stoughton. The building is in the Early English style, and has cost £3,000.

A new chapel was opened at Elloughton, Yorkshire, on June 28th. The sermon was preached by the Rev. R. Balgarnie. It will seat 300 people, and has cost £1,800.

DEATHS.

REV. D. T. CARNSON died at Dutton, near Longridge, May 28th, aged 76.

REV. JOHN GRIFFITH, of Buckley, Flintshire, has been called to his rest in his 77th year.

REV. JOHN BEALEY, formerly of Branton, died at Ilfracombe, in the 80th year of his age.

THE Managers acknowledge with thanks the following Sacramental Collections in aid of the Widows' Fund:—Kensington, by Mr. A. Shephard, £10; Highgate, by Mr. J. Clarke, £7 11s. 2d.; Leeds, by Mr. R. Shapley, £7 7s. 0d.; Colchester, by Mr. J. Kent, £5; Wellingborough, by N. P. Sharman, £3 8s. 9d.; Barnstaple, by Rev. J. Rutty, £3; Lincoln, by Rev. W. F. Clarkson, £3; Newmarket, by Rev. G. Avery, £2; Bungay, by Rev. S. N. Dobson, £2; Winchester, by Rev. J. M. Valentine, £1 15s. 6d.; Falmouth, by Rev. C. R. Gardner, £1 10s. 0d.; Faversham, by Rev. W. H. Hills, £1 10s. 0d.; Ringwood, by Mr. F. Veal, £1 10s. 0d.; Asherstone, by Rev. W. Sheavyn, £1 5s. 0d.; Windsor, by Mr. T. Orr, £1 5s. 0d.; Farnworth, by Mr. Compton, £1 1s. 0d.; Seaton, by Rev. W. Phillips, £1 1s. 0d.; Oakham, by Mr. C. Boyce, £1; Redditch, by Rev. G. Shaw, 14s. 6d.; Sutton Valance, by Rev. J. Birdseye, 10s.; Stockbridge by Rev. D. Walters, 10s.

Meeting of Managers.

THE Half-yearly Meeting of the Managers of THE EVANGELICAL MAGAZINE was held at the Guildhall Coffee House, Gresham Street, on Tuesday, July 18th.

The Rev. J. Viney, the Treasurer, presided. Prayer was offered by the Rev. Dr. Young, after which the usual business was transacted.

The Application Papers for renewed grants were examined; and the following table shows the number of each widow on the list of grantees, as entered in the Treasurer's book, with the age and the sum voted.

No.	Age.	Amount.	No.	Age.	Amount.
22	76	£8	211	78	10
24	69	8	212	85	8
32	66	8	213	67	6
36	76	10	214	63	6
36	65	8	235	62	8
55	76	10	250	70	8
56	56	6	260	74	8
64	74	10	265	60	8
66	51	6	271	64	6
86	69	6	272	72	10
87	51	6	309	60	6
112	68	4	291	62	8
138	76	10	311	52	4
143	68	6	331	57	4
148	69	6	332	66	6
149	45	6	333	53	6
151	64	6	334	67	8
152	67	8	337	67	8
154	58	6	341	68	8
165	72	8	368	77	10
168	84	10	371	64	6
173	74	10	413	64	6
174	71	8	415	69	8
178	87	10	417	64	6
204	70	8	418	77	10
206	85	8	419	71	10

The Secretary reported the decease of four widows, and read letters from the surviving members of their families, stating the benefit the grants had afforded the recipients for many years. Cheques were voted to meet funeral expenses where requisite.

The Treasurer reported the gratifying amount of Sacramental Collections already received in aid of the Magazine Fund, in response to the appeal recently issued, and the hope was expressed that this source of income might be considerably augmented.

Very decided pleasure was evinced at the admirable and efficient way in which Dr. Reynolds, the new editor, was discharging his duties.

The importance of sustaining the Magazine, and of increasing its circulation, was strongly urged by the Revs. J. C. Harrison, Dr. Aveling, Dr. Kennedy and others; not only for its intrinsic excellence, but on account of the benevolent object to which the profits are devoted.

I. V. M.

[AUGUST, 1872.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—North China—Si-Chuan.

BY THE REV. GRIFFITH JOHN, OF HANKOW.

SI-CHUAN is the largest and, in some respects, the finest, province in the empire. It is rich in mineral productions of almost every kind: grain, silk, tea, medicinal plants, insect-wax, and opium, are among the articles of exportation; its trade is capable of indefinite expansion. The soil of the province is extremely fertile, and its scenery wonderfully varied and grand. The population, though not as large as some of the other provinces, is probably from twenty to twenty-five millions. The people are more robust and masculine than those of this province, and their carriage is more grave and dignified. When travelling through the province, some years since, it was my impression that the Si-Chuanites were superior in many respects to any other Chinese I had seen. The testimony borne to them by the Roman Catholic priests corresponds exactly with my own impression. Roman Catholicism has been more successful in Si-Chuan than in any other part of China. Huc, writing of the religious condition of the province more than twenty years since, speaks thus:—"Si-Chuan, the most remarkable, in our opinion, of the eighteen provinces, is also that in which Christianity is most flourishing. It counts nearly one hundred thousand Christians, mostly zealous and faithful in the fulfilment of their duties. The Christian community of Si-Chuan, besides being the most numerous in China, presents also some peculiar features. Everywhere else the neophytes in town and country have been mostly recruited from the most indigent classes; but it has not been thus in Si-Chuan; for, although the propagation of the faith has not yet reached the summit of society, the greater number of Christians are found in its middle ranks." This representation of the religious character and social standing of the

Si-Chuan Christians is, I believe, quite correct. I found them everywhere, and in some places in large numbers. Among them I met with men of wealth and respectability. It is supposed that there are about three hundred thousand Roman Catholic Christians at present in the province. Compared with other provinces, this is wonderful progress; but I am inclined to believe that the progress of the Christian faith, in its higher and purer form, would be still more rapid and signal in that most interesting part of this great empire.

OPENING UP OF THE PROVINCE.

For years have I longed to see Si-Chuan occupied by Protestant missionaries, and now I bless God that I have been spared to see the day when we may enter in and take possession of the same. The Chefoo Convention stipulates that "England shall be at liberty to appoint an officer to reside at Chung-King-fu, in Si-Chuan, to examine into the conditions of British trade there; but before steamers run up to Chung-King, British merchants shall not be allowed to reside there, or to establish houses of business or warehouses. When steamers succeed in running as far as Chung-King, further arrangements are to be made." Mr. BABER is the officer who has been appointed to reside at Chung-King, and he is now on his way to that city. Though it might be a year or two before merchants are able to run up steamers as far as Chung-King, and, consequently, allowed to reside and establish houses of business there, the port may be regarded as open. I have had a long conversation with H.B.M. consul at this port; and, from what he has told me, I am convinced that an unmarried missionary might go and reside there at once. It would be out of the question for a married man to take his family there at present; indeed, it might be years before it would be practicable to do so.

CHUNG-KING.

Whilst CHENG-TU is the political capital of Si-Chuan, Chung-King is its commercial capital, and in this respect stands on an equality with the largest and most influential cities of the empire. It is in the west of China what Canton is in the south, Shanghai on the coast, and Hankow in the centre. It is "situated at a point on the greatest highway of China, whence radiate rivers and other means of communication towards all parts of the country; it enjoys an enormous amount of mercantile business. Hence converge all the products of Si-Chuan, to be distributed in various directions; and through it must pass all the imports to supply the demands of this populous province." There are two walled cities—Chung-King and

Li-Min—one situated on the left, and the other on the right, bank of the River Ho-tow, at its junction with the Yang-tsi. The population of both cities cannot be much under 500,000. Chung-King is situated on high ground, and the scenery all round is extremely picturesque.

From this point the missionary would be able to work not only for the Chinese of Si-Chuan, Kwei-cheu, and Yun-nan, but also for the Miau-tsi, or the aborigines of China, who dwell in large numbers in these provinces. A great work is to be done among them, and I trust the day is not far distant when we shall see missionaries settled down in their midst.

I need say nothing more in order to press the claims of Si-Chuan on the serious and prayerful attention of the Directors. But what can be done in the circumstances in which we are now placed? My scheme is this: Let the Directors send out two young men for Chung-King; let them stay at Hankow for six months or a year, in order that they might get an insight into the work as it is carried on here, as well as acquire some knowledge of the language. And let one of the senior missionaries at this station be requested to accompany them to Si-Chuan, and render them the necessary assistance to establish the mission. The men must be wholly devoted to God, and prepared to make real sacrifice in connection with His work. They must be unmarried, and prepared to remain so for years—for the exigencies of the work may require it. Being unmarried, they would live in native houses, and thus the expenses connected with the mission would not be very great. Their schooling at Hankow would be of incalculable value to them.

Such is my scheme. It is very simple, and I think quite workable. If you can get the right men, we shall have no difficulty in carrying it out. But are *the* men to be found? They must be men of deep piety, strong faith, and full of the Holy Ghost. They must be men of some physical stamina—able and willing to rough it. If such men are not to be found in the universities and colleges, perhaps they might be got hold of in the churches. It is by no means necessary that all our missionaries should be highly educated men. Give us men possessing a good English education, sound common sense, a warm heart, an intimate acquaintance with the Bible, a fair knowledge of theology, a simple aim, and intense earnestness—give us men of this stamp, and we will give them a glorious work to do in China. Let me beg the Directors to send two men as soon as possible for Si-Chuan. Let them be the best men, intellectually and educationally, as well as morally and spiritually, they can find; but whatever defects and weaknesses they may have, let the Directors see to it that the spiritual in them is well developed.

MINUTE ADOPTED BY THE HANKOW DISTRICT COMMITTEE,
MARCH 2, 1877.

"That the present providential opening for missionary labour in the vast and important province of SI-CHUAN be brought before the notice of the Directors, and that they be urgently requested to send out two unmarried men, of proved piety and zeal, endowed with a large amount of common sense, resolute perseverance, and a willingness to endure hardness and privation for several years at least, in order to establish a mission in the city of CHUNG-KING.

RESOLUTIONS ADOPTED BY THE BOARD OF DIRECTORS ON THE SUBJECT
OF THE FOREGOING LETTER AND MINUTE, JUNE 25, 1877.

"(1) That the Directors have read with much interest the statement now laid before them by the members of the HANKOW mission, and heartily rejoice that the great province of SI-CHUAN is being opened both to commercial enterprise and to the Gospel."

"(2) That, in the judgment of the Directors, strong reasons exist for accepting the proposal of the HANKOW missionaries that the Society shall, without delay, establish a mission in SI-CHUAN. The people are numerous and intelligent; the HANKOW mission forms a base from which it may be commenced; and the CHINA SPECIAL FUND is available for the varied outlay of such a mission during its early history. The Directors, therefore, with gratitude and satisfaction, commend the proposal to the constituents of the Society at large.

II.—South India.—Salem.

THE Province of SALEM, in South India, lies to the south-west of the town of Madras, at a distance of 140 miles, and in its whole length of 120 miles is crossed by the chief railway of the Madras Presidency. It has a surface of 8,200 square miles, and contains a population of 1,200,000 people. The province contains several large towns, the principal of which are SALEM and TRIPATTOOR. The town of SALEM contains 30,000 inhabitants. The mission was founded in 1827 by the Rev. HENRY CRISP. Present missionaries:—Revs. MAURICE PHILLIPS and G. O. NEWPORT at SALEM, and Rev. HENRY RICE at TRIPATTOOR.

Ever since the commencement of missionary work in India, the importance of itinerating as a means of seeking the evangelisation of its multitudes, has been recognised by the missionaries of our several societies and carried on to a considerable extent, with a large and increasing measure of success. The breadth of country, the vastness of the population, and their national habits and peculiarities, alike render this mode of making known the truth as it is in Jesus, appropriate and fruitful. Four

months since we laid before our readers a report of a journey undertaken in the BELLARY District of South India, by the Rev. E. LEWIS. We have now much pleasure in giving insertion to a journal of similar work as carried on in the district of SALEM by the Rev. MAURICE PHILLIPS. The present tour occupied three weeks only; but, during that brief period, Mr. Phillips and his native helpers travelled 170 miles; and, notwithstanding the poverty of the people owing to the famine, they succeeded in disposing, by sale, of eighty-six copies of the Bible, both complete and in portions, besides 270 tracts. The following record has been furnished by Mr. Phillips, mainly in response to personal requests made to him when in England by friends and constituents of the Society: we feel sure, however, that it will prove instructive and interesting to our readers generally.

"I was accompanied," writes Mr. Phillips, "by Mr. Jacob Chinniah, an evangelist supported by James Phillips, Esq., Weston-super-Mare, and Benjamin Perry, Esq., The Wick, Brentry, near Westbury-on-Trym; and Devasagayam, a colporteur of the Bible Society.

"January 12th, 1877.—We leave Salem at 5 A.M., and ride seventeen miles to VALAPADY. Valapady is a small town in which we preach in the evening. The congregation is not large, because it is the first day of the Pongal Feast, and the people are busily engaged in receiving visits from, and in paying visits to, their relatives and friends. Pongal means boiling, bubbling, and is applied to this feast because its chief characteristic is boiling the new rice and rejoicing over the first fruits of harvest. This feast lasts three days, and is similar to the Feast of First Fruits among the Jews. On the first day every householder procures new rice, boils it, and, before feasting upon it, presents some as a thank-offering to the village god. On the second day he presents some to the sun, because the sun helped to grow it; and on the third day he presents some to the bullocks, because, by their means, the fields were ploughed.

"Among the audience were three young men who seemed to listen attentively; but on their asking some questions afterwards we learned that they were bigoted Roman Catholics. I expressed my surprise that they should paint on their forehead the mark of the god Siva, and appear in every way as heathen. They replied, 'It is all the same—Sivaism and Roman Catholicism and all other religions are substantially the same; and hence we put on the mark of Siva in order to secure the respect and friendship of the heathen.' I remonstrated with them, and showed the difference between true Christianity and other religions, and pointed out the fact that those who are ashamed of Christ in this world will not be recognised by Him in the next. They seemed, however, entirely destitute of religious feeling, and utterly regardless of their duty to God. I have noticed repeatedly that Roman Catholic native Christians are as ignorant and a great deal more hard-hearted than the professed heathen; and, strange to say, the work of the emissaries of Rome is often applauded as being more self-denying and successful among the Hindus than that of Protestant missionaries. I can triumphantly say, 'Come and see.'

"13th.—Left at 5 A.M. for CHINDARAPETT, twenty miles distant. This was a good ride before breakfast. Chindarapett is a large town where we have an evangelist, a small congregation, and a small chapel with a vestry. The vestry has been cleaned and whitewashed, and so we make our abode in it as long as we remain here. After breakfast at twelve o'clock, of curry and rice and coffee, which the evangelist's wife had prepared, we receive visits from the native Christians. They are very glad to see us at the beginning of another year, but are sorry to tell us that a good deal of quarrelling has been going on of late among them, and hence that they are not prepared for the communion to-morrow. They ask that the communion may be postponed to some other day, and a church meeting be called to settle their disputes first.

"*Sunday, the 14th.*—There is another small chapel, and a congregation of about sixty, at CONERIPETT, a village two miles from this place. The people are told to come over to Chindarapett for the morning service. The two congregations united amount to about 120. I conduct the service and preach from Deut. xi. 12. In the afternoon the two congregations meet in the chapel at Coneripett.

"15th.—We go to the town to preach to the heathen at 7 A.M., and return at 9.30. We stand in one of the principal streets, a crowd soon gathers, and we preach on the folly of idolatry; basing our remarks on the Pongal, and the absurdity of offering rice to a stone, to the sun, and to bullocks; and urge the people to keep the true Pongal, i.e., the offering of their hearts to the true God. At the close, a man says that all the Hindus do is done according to God's will, for it is He that incites them to do all

things. I saw at once that he belonged to the Vedantists.

"16th.—In the morning we go to THAMANPUTTY, a large town two miles from Chindarapett. We find that cholera is raging furiously in this town, and consequently the people are congregated before the idol temple to offer sacrifices and prayers for its removal. We go into the midst of them, and, after securing their attention, tell them how absurd and sinful it is to ask a lifeless block of stone to remove such a scourge as cholera.

"We have a school here, which, after preaching, is examined. The people take great interest in the school, and as it is taught by a Christian it will doubtless be the means of influencing them favourably towards Christianity.

"We return at 11 A.M., and after breakfast hold a church meeting, when all the members, except one, settle their differences amicably; and as that one is unreasonably obstinate, he is suspended from communion for the present.

"17th.—The backslider Naick comes to see me. I have a long talk with him about his spiritual state; and though he acknowledges that he has no 'health of soul,' no peace of mind, yet he seems quite disinclined to return to God's fold. Poor fellow! he has been driven to this state by the obstinacy and cruelty of his wife, who left him and his young children immediately after his baptism, and positively refused to return until he had promised not to attend the means of grace. He has not lapsed into heathenism; he is still a Christian in name.

"The two congregations unite in the afternoon in the chapel at Coneripett, when a service is conducted, one adult and six children are baptised, a couple married, and the Lord's Supper administered."

2. AN OBJECTOR SILENCED.

Next day the missionary entered into conversation with the wealthiest man in the town, who "in atonement for sin, and with a view of obtaining heaven," had built a car for the heathen god at a cost of one hundred pounds sterling. Early on the following morning Mr. Phillips started for TALEIVASAL.

"Jacob Chinniah and the colporteur, having left on the previous day for GANGAVELLY, a town ten miles distant, in order to visit some villages on their way, met me at that place in the morning.

"We all preached in two different places to large crowds, and sold a good number of books. One man, labouring under the idea that he was very wise, and suffering from a weakness common to human nature—the love of applause—said, 'All you say is very good, but show us your God and we will worship him at once.' He then looked round with all the airs of a man who had said something overwhelmingly great. This man, thought I, must be answered, but answered in such a way as to teach him that conceit is not wisdom, and that seeking applause sometimes may end in finding humiliation and ridicule. Let us try the effect of a story. 'There was a great king in the North of India, who, from his country, fed 2,000 people every day. All classes without distinction were ordered to attend the appointed place, and to partake of the king's charity. The Brahmins, however, in order to get all themselves, made that order of no effect by keeping away all castes except their own. When the king heard this he was very angry with the Brahmins, but as he dare not to show his anger openly for fear of the twice-born priests, he devised a plan to scare them away without incurring their wrath. He went out one morning to the place of

feeding, told the servants to withhold the food for some time, and looked intently at the assemblage of Brahmins. They prostrated themselves before him, and with obsequious flattery extolled him as their great benefactor; but he said nothing! At last they became impatient when they saw that no food was forthcoming as usual, and cried, 'O king! O charitable king! O benefactor of thy country! please give us food; we are very poor and very hungry!' To which the king replied, 'Show me your hunger and I will give you as much food as you like.' When the Brahmins heard this they were grieved and surprised. 'What,' said they, 'does the king mean by asking us to 'show our hunger'? Whoever heard of such a thing before? Can any one see hunger? Is not hunger known by an internal feeling, and not by the eyes? Surely the king has become mad, and lest some evil befall us, let us be off.' And off they went as fast as they could, to the great amusement of the king. Thereupon the other castes came forward and took the food.' I was spared the necessity of applying this illustration to my questioner; half-a-dozen cried out with great zest, 'And this man who asked you to show God is also mad, for who can see Him?' I then explained that God is to be known by the mind through Jesus Christ, and not by the senses, as one of their own philosophers has said, 'The great One is to be perceived by the *inward* and not by the *outward* eye.'

3. AN EARNEST INQUIRER.

In these tours individuals are frequently met with who, having heard the Gospel message, have become dissatisfied with the religion of their fathers, but need advice and assistance in carrying out their new convictions. The following is an illustration :—

"20th.—A young Brahmin who has often heard us preach, and has bought a good many of our books, came to see me this morning. He declares that he has given up worshipping idols, and is worshipping the true God. He feels it very difficult to believe that Jesus Christ is God, for in that case he thinks there must be two Gods. He fails to see the necessity for the Almighty to become man in order to teach man the way of virtue, since He could have raised up a great teacher to do so. I told him that the great necessity for God to become man was not merely the ignorance of the human race, but their sin: it was in order to atone for that, and magnify the Divine law, that He assumed human nature in the person of Jesus. He promised to think of that, and study more of the New Testament.

"In the evening we went to AKARAM, three miles off, and sat under the pandal (an open place, with thatch roof) in front of the temple, surrounded with images. The village schoolmaster keeps his school here. We began by conversing with him. He is intelligent and well-disposed to Christianity. He bought some books, and persuaded the boys to do likewise. When the villagers had gathered, we preached to them on the necessity of repentance, and faith in Jesus Christ. They seemed quite interested in the life of Jesus, when contrasted with the lives of their teachers and holy men.

"21st (Sunday).—There is a small congregation at MANTAVILLANGAM, a village two and a-half miles distant; and so we held a service there in the

afternoon, when three children were baptised, and the Lord's Supper administered.

"In the evening we preached to the heathen. After expounding the nature of Christianity, and urging them to receive it at once, as their life is very uncertain, seeing that cholera is in the village, we left them with the words of the Rabbi of old—'Prepare one day before death, and as you do not know that day, prepare every day.'

"22nd.—We start at 5.30 a.m. for ARACHALARUM, a large village five miles from Taleiyasal. As we go along we see a piece of a certain wild shrub under a stone every ten yards; this is intended to prevent cholera travelling that way to the village. Arachalarum is a sacred place where there are two large temples; one for Vishnoo and the other for Siva. Thousands of people visit this place during the feasts. We all three preached in three different streets to large crowds. As there were a great many Brahmins present, we entered pretty fully into the origin of the Bible, and contrasted its origin and contents with the origin and contents of the Hindu sacred books. We also contrasted the influence of the Bible on the English nation with the influence of the Vedams on the Hindus: the former elevating and the latter debasing, which is a strong proof of the divine origin of the one, and the human origin of the other. We had a very interesting morning and sold a good many books. Two Brahmins alone were impudent, and declined to hear us." Digitized by Google

4. DISCUSSION WITH A PRIEST.

At an outdoor preaching service in the evening, a young man, a merchant, declared before the audience his conviction that Christianity was true, and that all should receive it. In contrast to the above Mr. Phillips writes :—

"While preaching in the square close to the heathen temple, the priest made objections and caused a good deal of mirth by the dramatically energetic manner in which he defended idolatry, and warned the people against listening to us. Well, I thought, this will not do; the priest has the best of it. We must silence him; otherwise we can produce no impression here. We will try a story. 'O priest and people, listen and I will tell you a story.' 'Very well.' 'Once while preaching like this at Tripatoor in front of the temple, the priest being present, a poor woman came to him to seek his advice with regard to her child who was attacked with fever. She presented to him a brass plate half full of rice, cocoa-nuts, areca-nuts, and betel leaves, and respectfully asked him to tell her the reason why her child had fever, and whether it would get well or die. The priest immediately lighted a fire of charcoal in a little vessel, put his open mouth over the smoke three times and swallowed it. Then he took a wand in his hand and trembled all over. This, the people who stood by, told me was inspiration of the deity produced by smoke! Afterwards, he looked intently at the woman for two or three seconds, and said, 'You have come to consult me about your child. You want to know why it has fever and whether it will get well or die. The reason why it has fever is because you have neglected to bring me the usual offerings during the month; and if you will not bring them regularly in future and a great deal more now than there

is on that plate your child will die.'" The deluded woman, on hearing this, took up the plate and begged her neighbours to contribute until it was full. Then she placed it at the feet of the priest, who looked at it, shook his head in approbation, like a tiger licking his mouth in prospect of prey, smiled, and said, "Now your child will get well; it will grow up, get married, become rich, and hand down an honourable name to posterity. You can go." This story, with the well known tricks of the priests, called forth such roars of laughter that the would-be champion of heathenism left without saying a word. The people then heard us attentively.

23rd.—SARVAL. When I was last in this village the head man was very kind. He bought a Bible and some tracts, and invited me to stay in his house when coming again to these parts. Now I found that he was dead. Had a long talk with his son, but he is a thorough Hindu and a young man of licentious habits. I preached on the Ten Commandments, and how palpably the Hindus were breaking them every day; pointed out the various plans of salvation prevalent in India, and showed that there was only one rational plan, viz., that taught in the Gospel—Faith in Christ. Cholera is very bad in this village, and the people seem sobered and impressed. May God add His blessing!

"The Brahmin who visited me the other day came again. I hope he is under deep impression. Chinniah and the colporteur go early to visit some villages. I leave in the morning."

5. AHTOOR.

AHTOOR is a town containing 8,000 or 10,000 inhabitants. In ancient times it was strongly fortified, and the fort is still visible in a dilapidated state. The Society has an Anglo-Vernacular school here under a Christian head master.

"We preached in the high street in the evening to a large crowd, on the necessity and mode of regeneration, showing the futility of Hindu ceremonies and ablutions to wash away sin; supporting this statement by quotations from their poets, and explaining the Christian way of regeneration. An ignorant but zealous Hindu objected vehemently, and spoke of us and our religion in very abusive language—so much so that the people told him repeatedly to be silent. It is annoying to be interrupted by an ignoramus. Had he been a learned man nothing would have given us greater pleasure than to discuss with him.

"25th.—Spent the morning till twelve o'clock in examining the school. The examination was satisfactory on the whole. The Bible lessons were very well done.

"Evening.—Preached in the town to a large number of people. At the close the following questions were asked and answers given:—

"Q. What is the use of your preaching? The people will not act according to it, but according to their own customs.—A. We are commanded by our Lord Jesus Christ to preach to all men. It is, therefore, our duty; and though the people will not accept our message, it is as incumbent on us to make it known to them as it is on the father to advise his erring children to do what is right, though they will not listen to him.

"Q. Can you give any instances of Christianity having done more real good to any one than Hinduism? All

religionists suffer from the same diseases, and are subject to all the ills incident to human life.—A. The English nation, which now occupies such distinguished position among the nations of the earth, has been raised from a state of barbarism into its present elevated position by Christianity. The Hindus, on the other hand, though highly civilised when the Ancient Britons were barbarous, have, in consequence of their religion, sunk under the tyranny of many rulers, and have only been rescued from utter destruction by the English Government. Besides, the acknowledged justice and integrity of English officials, which inspire so much more confidence in their fiscal and judicial decisions than native officials do, is accounted for solely by the fact that their intellects have been moulded, and their moral sense developed by the influences of Christianity. Otherwise, I challenge you to account for it in any other way.

"He tries to shuffle and to deny that the decisions of Englishmen inspire more confidence than the decisions of natives; but is obliged to give it up, as the multitude declare that they have much more confidence in the justice and humanity of the English than in the justice and humanity of their own countrymen.

"A Brahmin remarks that it is not of importance what religion we profess, provided we are true to that religion. Another man maintains that the Hindu supreme god is identical with the Christian God; but a quotation from the Tamil classics silences him."

6. ENCOURAGEMENTS.

Returning on the 27th from VELANATHAN, a village two miles distant, where the inhabitants assembled in the square in front of the temple to hear him. Mr. Phillips lingered for another day in the town of AHTOOR.

"We had an audience of more than a hundred. Chinniah, the colporteur, and myself preached, taking up different subjects, such as, 'The existence of one God, and our duty to worship Him in opposition to the gods many of the Hindus;' 'The Saviour the way to God, and the Bible the only true revelation of Him.' The people listened attentively.

"28th (Sunday).—Preached twice in the little chapel at NARASINGAPONAM, and administered the Lord's Supper. The people here are zealous and anxious to extend the Redeemer's kingdom. Their chapel is in a dilapidated state, and they have collected 125 rupees towards repairing it, but they require as much again. A young man of good caste, whom I baptised last year, has had to pass through the furnace of affliction on account of Christianity. He lived with his wife and some of his relatives in one house; and his wife and relatives have cast him out because he has become, in their estimation, defiled and an out-caste. He is anxious to get the children, so as to bring them up as Christians; but his wife and relatives refuse to give them up. The poor fellow asked me what to do. What advice can I give him? Oh, how difficult it is to labour in India! It is difficult to get converts, and then it is difficult to know how to act in such circumstances as these. 'Who is sufficient for these things?'

"29th.—We leave Ahtoor at 5 P.M., and, after visiting two large villages on the way, arrive in the afternoon at VALAPADY; distance, thirteen miles.

"30th.—While Chinniah and the colporteur visit some villages in the neigh-

bourhood, I go to NUMULACOTTY, a village six miles off, to visit a convert whom I baptised last year. The history of the conversion of this man is interesting. He had become dissatisfied with Hinduism, and was seeking for some better light. He chanced to pass through a Roman Catholic village and saw the priest, who told him that the Roman markam (Romish religion) is the true one, and advised him to become a Roman Catholic. He listened to the priest for a long time, and then went to the church; but, to his great astonishment and disgust, he saw a lot of images there, and the people bowing down before them. This, he said, cannot be the true religion; there is very little difference between this and Hinduism; and so I will not become a Roman Catholic. Some months after he went to Narasingaponam to attend a wedding, and there met my catechist and some native Christians. He told them his difficulties, and asked them to explain their religion to him, which they gladly did, and urged him to embrace it. He at once said, 'This is the truth; I will become a Christian.' When I saw him, I was quite satisfied that he was sincere, and so baptised him. I was glad to find on this occasion that he was firm in his faith, and endeavouring to spread Christianity in the village. He is wealthy; and the most influential man in the village. I am very hopeful that the greatest part of the village will by-and-by come over to Christianity. We must visit the people often; and may God's people remember this village in their prayers!"

III.—British Guiana—Mission to Indians.

THE population of BRITISH GUIANA includes some seven thousand NATIVE INDIANS who have formed settlements in the upper part of the River Berbice, about 150 miles from NEW AMSTERDAM. Thirty years ago efforts were made by the Society's missionaries to bring these ignorant tribes under the sound of the Gospel, and subsequently an association was formed, by the ministers and members of the Mission Churches in the Colony, by whom a mission was set on foot at the village of MARIA HENRIETTA, and carried on by Native Catechists under the superintendence of the English missionaries. With the view of ascertaining the actual condition of the people, the state of religion and education in their midst, and their requirements in the way of church and school buildings, the British Guiana Congregational Union, in the early part of last year, arranged that a visit of inquiry should take place, and deputed two native ministers, the Revs. J. E. LONDON and J. R. MITTELHOLZER as their representatives to visit the Indian mission on the banks of the Berbice river. From the Report presented by the deputation we have much pleasure in giving the following extracts :—

“The old chapel, taken down about three years ago, had not been rebuilt. The frame of a new one, smaller in dimensions, and covered on the top with leaves, was raised up two years since; but, nothing more being done to it, it has not only been weather-beaten, but also infested with wood ants. Hitherto the few people worshipping regularly have met in a temporary and uncomfortable shed.

“No day-school has for some time been kept, either here or anywhere else in this upper river.

“At a deacons' meeting, which was held on the 8th of April, three deacons—viz., Messrs. H. N. Caple, Robert Castello, and Joseph Causway—were present. Sundry inquiries were made with regard to old and new materials for the building; information was sought in reference to the communicants, the adherents, the lost outstations, the day and Sabbath schools, weekly meetings, finance, &c.

“Subjects were submitted to the deacons for consideration, plans for adoption, and measures suggested for the amelioration of a once-flourishing but now broken-down station, and for the revival of the work of God among the scattered inhabitants of the district.

“On Sunday, the 9th, two services, in addition to the early prayer-meeting, were held at 11 A.M. and at 4.20 P.M. The shed was prepared on Saturday, and additional accommodation provided; it was, nevertheless, crowded. Above two hundred people attended Divine service. There were several baptisms, and the Lord's Supper was observed. The services of the day were conducted by the deputation. On re-establishing the Sabbath school, Mr. John Gladstone was appointed superintendent. All who attended school received gift-books from us as a means of encouragement. A church meeting was held at the close of the forenoon service, at which the object

of the visit, and the desire of the members of the Union, in regard to the Indian Mission, were explained to the church members. Arrangements were entered into for the immediate resumption of the building work, and the speedy re-establishment of a day-school.

"At a subsequent meeting, the people were reminded of the arrangement, that each male connected with the

station should supply a crabwood block, not less than 12 ft. by 20 ft., for sawing into boards.

"The total number of members on the books is twenty-five, of whom only thirteen, comprising Indians and Creoles, sat down at the Lord's table on the Sabbath. There were, however, in addition, eight from other churches, making a total of twenty-one."

2. KALCUNI.

For three years the Indians at this settlement had been without a resident minister, and, feeling their need of visitation and pastoral oversight, they desired a re-union with the church at Maria Henrietta. Mr. London continues:—

"Early on Monday, the 10th, we embarked for the white sandy summits of the KALCUNI, in the Wikky Creek. Accompanied by two interpreters—viz., our Indian deacon, Joseph Causway and the Wikky Creek catechist, Mr. A. Hartman, we arrived at the settlement about 11.20. Some Indians had gone to their wood-cutting and hunting, farther into the creek, and did not return while we were in their regions. The services were conducted in English, Creole, and Indian languages, and were rendered impressive by the succession of speakers in the language of the hearers. A couple were married; several infants were baptised.

"Mr. Mittelholzer here as well as elsewhere made sketches and drafts of site and huts for the Union. Here we saw the Indian Caple, lying in his hammock, with several wounds about

his loins and head, which were, however, healing nicely. There was a Paiwarri, or riotous debauching feast, given by him and another a few weeks before, and, under a spirit of revenge, a grievous attack was made on Captain Sweiss, the chief of the settlement, and the present condition of Caple was the result of the conflict. Caple, moved with an Indian-like vindictiveness, threatened to go further with the matter as soon as he should be well enough; and we did not fail to point out to him what Christ commands to be done in such cases, and to pray for his change of heart.

"The huts here, inclusive of Captain Sweiss', are not very numerous, but could contain many people. Mr. Hartman, and others, say there are about seventy people here, and all are connected with the place of worship."

3. THE VIRONIC DISTRICT.

Having completed arrangements for the erection of the new chapel, Messrs. LONDON and MITTELHOLZER left Maria Henrietta on the morning of Tuesday, April 11th. On their way homewards they called at several places, and finally visited the Vironic district.

"At MATARA, adds Mr. London, we found a large number of Indians, who, though left to themselves, were building a spacious and neat place of worship, near the tomb of Mr. Gardiner, their beloved minister. They seem pious and intelligent. It was delightful at the Tuesday evening and Wednesday morning services which we held with them to see each with his Bible and hymn-book opened. Mr. Castello accompanied us thither. He, Mr. Mitchellner, and I addressed the people in Creole, Dutch, and English. Many Indians

live here. Leaving this place early on the 12th, we visited ST. LUST, an old but now abandoned out-station of Maria Henrietta. There is here no meeting-house. The people have degenerated and are scattered. Mr. Wm. Hartman, deacon of the place, laid the books before us, and we found only five communicants at present there in connection with the church. At his premises we held a service, which was well attended. Mr. Hartman informed us that there were then from sixty to eighty villagers at St. Lust and New Ground.

IV.—South Seas—Hervey Islands.

THE HERVEY group of Islands, South Pacific, extends between 18° 47' and 21° 26' S. lat., and between 157° and 160° W. long. It includes the islands of—RAROTONGA, MANGAIA, AITUTAKI, MANGAIA, and HERVEY Island. The population in 1821 was 17,000. The mission was commenced by native teachers from the Society Islands in 1821.

In carrying out the rearrangement of their missionary staff, the Directors have felt it necessary to introduce changes into the HERVEY ISLANDS' Mission. Until recently four English missionaries were stationed in the Group. So great, however, has been the growth of the natives in piety and intelligence, and so capable are many of their number to become pastors and teachers of independent churches, that it has been deemed advisable to limit the number of English missionaries by retaining one only on each of the two principal islands of the group. Circumstances also have concurred to favour such a plan. In the spring of last year, full of years and honours, the Rev. HENRY ROYLE relinquished active service on AITUTAKI, where he had laboured for nearly forty years, and retired to the Colonies. The Rev. JAMES CHALMERS, who is about to transfer his services to NEW GUINEA, has the satisfaction of knowing that his work on RAROTONGA will be efficiently conducted by his friend and former colleague in the mission, the Rev. W. WYATT GILL. The Rev. G. A. HARRIS retains his position on MANGAIA. In the month of June last a tour of the Islands was made in the schooner *Blanche*, by Messrs. CHALMERS and HARRIS, a journal of which has been kindly furnished by the latter. An aged Rarotongan, who was one of the first teachers on MANGAIA, received a hearty welcome on his arrival at that island with Mr. CHALMERS.

"Maretu," writes Mr. Harris "is the finest type of an intelligent native Christian I have ever seen. Pre-eminent in moral courage, he is also as meek and humble as a little child. All who come in contact with him must love him for his generous and unselfish nature. His conversation is full of happy illustration and innocent wit. He is a true believer in the power of prayer, and I should say his thoughts are never long absent from the heavenly land. Although it was Tuesday evening when our friends landed, Maretu did not object to take the service on the following morning. The school-house was filled to hear him. He based his remarks on the words—'What are these which are arrayed in white robes, and whence came they?' He told us in beautiful simplicity that we were not to think that we should wear the white robes above if we did not begin to wear them here below. '*Here,*' said Maretu, '*down here,* you must get the white robes. But some will ask what are the white robes down here that we can wear? Be good, be patient, be loving, do good to each other in a Christ-like brotherly way, so that if any one wants, give to him. These things,' said the old man, 'are the white robes, and I want you each to wear them.'

"On Thursday evening our Mangaians saw, for the first time, the exhibition of the magic lantern. Mr. Chalmers has a very good and powerful one, with nearly every description of slides. He did good service in bringing it. The whole village was

present on the occasion. The humorous and comic pictures were given first, but they evidently were not appreciated by the majority, as the questions asked showed they did not understand them. It was far from so, however, with the Scripture scenes and characters. The interest manifested in these was most wonderful; in fact their absorbed attention quite affected me. They gazed with amazement upon Adam and Eve, upon the Ark, and Noah and family; and so desirous were they of being impressed with the likenesses of the Patriarchs and Prophets, that they often asked Mr. Chalmers to re-exhibit them. But the zenith of their excitement and interest was reached when they beheld the scene of the Crucifixion. The whole meeting was here subdued to great feeling and solemnity. With much enthusiasm they then sang the translation of the hymn—

'Rock of ages cleft for me,
Let me hide myself in Thee.'

"The next day Friday, after the morning service, which had been conducted by Brother Chalmers, the whole of this settlement assembled about the mission premises to show their kind feeling and good wishes to Mr. and Mrs. Chalmers and Maretu. Presents were made, and hymns of greeting were sung by the church and people.

"The following Sunday Mr. Chalmers and Maretu conducted our services, each preaching twice, once in this village and once inland. Being the first Sunday of the month all the churches celebrated the Lord's Supper."

2. ATIU.

The inland villages of MANGAIA were afterwards visited; and Messrs. CHALMERS and HARRIS, having completed their arrangements, embarked on Friday, June 9th, and by Sunday morning were off ATIU. An uphill walk brought them to the village, which is distant two miles from the shore.

"We arrived in time for service, which Brother Chalmers took. At the afternoon service addresses were delivered by myself, Maretu, Sadaraka, and some deacons. It was a very pleasant Sabbath. As the mission-house here could not afford us all accommodation, Mr. and Mrs. Chalmers accepted the invitation of one of the chiefs (the husband of Makea, the present Queen of Barotonga) to stay at his house, while I and my Mangaian friends, whom I had brought with me, remained with Ru, the present pastor. I was glad of this arrangement, as it gave me a good opportunity of knowing and conversing with him. On Monday we called together a meeting of chiefs and deacons to talk over church matters, &c., and to submit for their consideration one or two new propositions which we had previously arranged should be subjects for discussion at all our conferences. We met with no very great difficulty in urging them to adopt the new system of supporting their own pastor. When the subject was thoroughly understood, they as a whole agreed with us in

thinking that the change was needful and would in all likelihood prove beneficial. They proposed to give Ru 80 dollars per annum, which is 30 dollars in advance of the sum he has received from us. Maretu suggested that they were by no means, in adopting this plan, to forget their own father who was still living, and who would not like to be regarded as alienated from his children. This was of course a kind word for the Parent Society.

"Here, as at Mangaia, the people seemed greatly delighted in seeing the magic lantern. Our long stay of six days gave us an excellent opportunity of exploring Atiu, and of becoming familiar with pastor and people. The Church did not appear to me to be in a flourishing condition—they stick too much to the old routine in all their services for the production of health and life. I saw, however, no signs of their drinking customs to which they have been greatly addicted. Ru said the big people had given up the *Kawa* and had become less overbearing in their treatment towards their subjects."

3. MAUKE.

It was not until Saturday, the 17th June, that the mission party could cross the reef and proceed on their way. The distance between ARU and MAUKE being only thirty miles, they hoped to reach the latter island the same evening; but owing to light winds, morning dawned before they were able to land.

"There is nothing very pretty or picturesque in the appearance of Atui or Mauke from the sea. Mauke being low, and the village situated in the centre of the island, no signs of a settlement or habitation about the shore break the monotonous aspect presented by an unbroken line of dead-coral rock. The view from the sea, however, in regard to the

true character of the island, deceives the new-comer. Everywhere in the interior the foliage is most beautiful and luxuriant, and the soil is of the richest and most productive kind. I can only compare Mauke to a great garden lying waste and uncultivated. If only coffee, cotton, and other marketable produce were planted, where now weeds and guavas abound,

the productions of the island would be something astonishing. In crossing the reef Mrs. Chalmers and I, sitting in the stern of the boat, got a very undesirable morning bath: the surf broke over the boat before the natives had time to save us the dousing. Itio, the teacher, with many of his people, met us on our way to the village. They had just come from their early morning service. Shortly after our arrival there the bell chimed again for service. It was my turn now to preach, and this I did as vigorously as my strength would permit—I, with others, feeling in great need of a breakfast. All the native brethren and deacons who came with us took part in the remaining services of the Sabbath. We were greatly pleased with their new church. It is a neat and well-constructed building, and stands elevated several feet from the ground and in the centre of an open space, something like a large English common. Altogether it presents a very imposing appearance. The Mission-house we found in a very dilapidated and dirty condition. I, however, slept there in order that I might become acquainted with the teacher. We took our meals together at Turara's house, a young chief of Mauke, where Mr. and Mrs. Chalmers were accommodated. We found Itio and his newly-married wife well. He is a Rarotongan, and has been a teacher on Mauke for thirty-three years. From my own observation I should think he is truly a God-fearing man, possessing a meek and quiet spirit, and to know him is to love him. But it requires no length of time to see that he is altogether unequal to the present wants and requirements of Mauke. At our conference with chiefs and deacons, we suggested for the work's sake the desirability of a

change, reminding them that Itio was becoming old and infirm; but they unanimously rejected the idea, and said that Itio was their pastor, and they wanted no other to take his place. Under the new arrangement of paying their own pastor they have agreed to give Itio 60 dollars per annum, which is an advance of 20 dollars upon his former salary. We discussed the necessity of a new house for Itio, and explicitly stated that their pastor should have an honourable position among them, and be provided with a good and substantial dwelling-house. They agreed with us, and promised to build him a new one. We endeavoured also to dissuade the people from the foolish habit they have formed of sailing about in small trading crafts from island to island, numbering about thirty to fifty at a time, with no other purpose in view than to make friendly calls and remain on a visit for several days. The amount of money they expend in passage-money alone is enormous; besides which they make valuable presents wherever they go of beautifully made tamanu-wood dishes, tubs, and canoes, which have cost them a large amount of labour in making. The result is that on their return to their island they find themselves in debt, their plantations going to waste, and no food to eat. All the chiefs behaved very kindly, and made us separate feasts at their own houses. We examined the school, and found the young people but poorly posted up. After Wednesday morning service, when Marefu preached, we prepared to take leave. The people accompanied us to the beach, and about midday we set sail for Mitiaro, about twenty miles distant. The population of Mauke is about 400; number of church members 120; children attending school 180."

4. AITUTAKI.

On the way to AITUTAKI the vessel touched at two islands: MITIARO, which is composed of masses of black coral rock in two or three separate sections, with a population of about two hundred souls; and MANUAL, a small low island, where a native teacher is labouring in connection with the Aitutakian church.

"We made AITUTAKI on Saturday morning, June 24th. When nearing the land the captain hoisted *two* flags which speedily attracted recognition from the shore, and in a very short space of time the Aitutakian boat was at the ship's side. We were, of course, soon on shore. They had been expecting us for some long time past, and we met with a true and hearty welcome to Aitutaki. The natives thronged about us at the mission-house, bringing us food and fish in all directions. But, notwithstanding all this, the place seemed strange to us; not like the same, for the faces we were wont to see were not there to greet us. Two months had elapsed since Mr. Boyle and family left Aitutaki, and now both the natives and the island looked strange and peculiar indeed without them. The whole of the first day was spent in meeting and conversing with the people. Sunday was a great day in the annals of Aitutaki. Maretu preached the early morning sermon at the principal settlement, whilst Sadaraka took the service at Vaepae. I preached at the second morning service, and Mr. Chalmers conducted the afternoon meeting, at which 1,500 or 1,600 natives must have been present. This proved to be the greatest meeting of the day; for, besides Brother Chalmers' introductory address, several pastors, teachers, deacons, and others, delivered some very animated and touching speeches. The meeting lasted two hours, and will not, I think, be easily

forgotten either by us or the natives. During the few following days we experienced great kindness from the Aitutakians. They had an eye to give us pleasure quite as much as we had to increase theirs, for they fanned us in every direction, and tried to make our sojourn with them both profitable and happy. One day a great fishing excursion was got up for our benefit. Several hundred natives arranged themselves in the lagoons and exhibited to us an interesting mode of fishing on a very large scale, and peculiar only to Aitutaki. The Mangaians and Barotongans, with ourselves, were eagerly watching the process and as equally amused at this new way of entrapping fish. It happened to be a beautiful and cloudless day, and, the natives disporting themselves with unusual merriment, we thoroughly entered into and enjoyed the sport. Here, as elsewhere, we showed the magic lantern, and, of course, to elated and crowded gatherings. Our stay here being longer, we were able to have it three nights in succession.

"We had several special meetings with the chiefs and deacons. At these conferences we were called upon to discuss and settle a variety of questions relative to the church and to the land.

"It was decided that Ioane for the present should take up his abode at the mission-house, and that the church pay him a salary of 100 dollars per annum.

"Ioane, who is a native of Aitutaki, has now been many years in connection with our Society, and is regarded by us as a manly and earnest worker for Christ. He will, I know, have many difficulties to contend with, but I do not think they will continue to perplex him long; he knows to Whom to fly for wisdom and strength. The present reaction is natural, and perhaps on the whole beneficial; and like all these reactions will decline into a natural death. I may add

that Ioane is very much liked and respected by the people. The question of a pastor for the inland village also occupied our attention. This step by some of the natives was thought very desirable, but on our considering the subject we did not deem it advisable at the present time to place one there. Better, we think, that Ioane should feel his position among the people ere a second pastor be appointed if required."

5. THE AITUTAKIANS.

Mr. HARRIS proceeds to give his impressions with regard to AITUTAKI, and the general characteristics and habits of the natives.

"The two settlements of Aitutaki present an appearance altogether different from any other in this group; and for this reason, all the houses are built of stone, and have verandahs and windows. The floors are composed of lime and sand, and the buildings are large and airy as well as substantial. The majority, however, are not yet finished; but when all are completed I have no doubt the settlements will look both neat and picturesque, especially the sea-side one; for the houses there, for about a mile on one side of the beach, are uniformly detached, and in a perfectly straight line with a beautiful open space before them. I greatly admired the large and commodious schoolhouse; in every respect it far excels any I have seen in the group. The chapel is about to be repaired, and the deacons are thinking of buying new wood for pillars, flooring and seats. It was indeed gratifying to meet with so large a number of thoroughly good and kind-hearted people on Aitutaki. Some of the excellent of the earth are there. They both theoretically and experimentally know the truths of God's Word, and those truths are illustrated in their daily lives. Their

kindness to us during our stay was very characteristic of them. We wanted for nothing, and on our departure they loaded us with presents and tokens of their good feeling. Aitutaki has an excellent name among all the captains who sail about this group. I am told that when they trade there the whole of the business is transacted by the Aitutakians. After the captain has taken his goods on shore and intimated to the leading people the kind of produce wanted, &c., he usually leaves them, and the chiefs take upon themselves the entire responsibility of whatever is entrusted to them from the vessel. When the trade is at an end they pay themselves out of the white man's boxes, and present to the captain a properly adjusted paper with a correct account of the produce sold and the quantum of European goods taken in exchange. Their manner of trading gives general satisfaction, and many have I heard speak of them in terms of great approbation and pleasure. The Aitutakian speak very good English, and are sharp at accounts and figures. It did my heart good to hear the oldest deacon speak so lovingly and tenderly of their father and

missionary who had just left them. It was on that memorable Sabbath before the whole of Aitutaki, he said, that since he had gone their hearts had been cold, and were like children left fatherless. There was no missionary, he said, to his knowledge, that could be compared to Mr. Boyle; for, said he (mentioning a number of old missionaries long departed from this group), what missionary has remained on one island for thirty-eight years? Ours

has stayed with us till he is old and bowed with age.

"One thing is certain that God has truly blessed our brother's life-long work, and his name, so dear to the Aitutakians now, will be enshrined in their memories and the memories of their children and children's children till the Aitutakians are no more. We wished our Aitutakian friends a hearty good-bye on Thursday, and promised them another visit as soon as it should be convenient."

6. RAROTONGA.

A return visit to the above island, by the missionary from MANGAIA, completed the present tour.

"A good breeze brought us to RAROTONGA next day, Friday. Although it was late and a somewhat dark night, we ventured to land in the ship's boat, but it took us till near midnight ere we reached the mission-house. I rode out and preached at Ngatangia on the Sunday morning, and afterwards administered the ordinance of the Lord's Supper—Sadaraka, my coadjutor, officiating at Avarua. After my return from Ngatangia, we had a mid-day English service in the Avaruan Church, I giving an address to about thirty white faces of various nationalities. At our afternoon native service addresses were given by deacons and church members. In the evening I met with the students and boys in the new class-room and gave them an address. There are now thirty-five young men and their wives in the Institution. In addition to these, there are the boys, who now number forty-two in all, making a total on the mission premises of seventy-seven. Many of the lads are very smart and give promise of great things in the future in an educational point of view. It also augurs well should they ultimately give themselves to missionary work. Some of

the boys from about fourteen to seventeen years of age are church members. Their answers to my Scriptural questions when I had them alone were very pleasing. May God truly bless the dear lads and make them earnest workers in His vineyard! I was pleased also with the new class-room just erected. In every respect it is well adapted for the teaching and training of students. It is well built and commodious, and is quite an ornament to the mission grounds. The students only were employed in building it. They are again hard at work at a similar but more laborious undertaking—viz., that of raising and partly rebuilding a long row of houses for themselves—a very needful and necessary piece of work, as the former houses were scarcely habitable owing to the wet and damp. There remains much to be done; but, as the young men are diligent and very willing workers they will soon, I have no doubt, enjoy the reward of their labours in having clean and comfortable dwellings to live in. My stay on Rarotonga extended till the following Friday. Leaving Rarotonga with a splendid breeze, we were off Mangaia the following morning."

V.—Wreck of the Steamer “Cashmere.”

UNDER the heading “Recent Losses,” the Directors last month recorded the deaths of several friends, who either had been or were actually engaged in the Society’s service. It is with the deepest regret that they are now called upon to add to that list the names of others who, while on their way home, and ere they could reach England, have perished at sea. The Rev. T. G. BEVERIDGE, in the year 1872, resigned his pastorate at FAREHAM, Hampshire, and devoted his matured ministerial experience to missionary work in MADAGASCAR, where he laboured with ability and success, until in the spring of the present year, family considerations led him to decide on visiting this country. The Rev. T. ROGERS, who went out so recently as June, 1873, was, on account of Mrs. Rogers’s state of health, reluctantly compelled to adopt a similar course. These two brethren, accompanied by their wives and families, embarked at the port of MOVANGA for ZANZIBAR, where they took passages in the British India Steam Navigation Company’s steamer *Cashmere*, bound for ADEN. Telegrams dated from that port on the 12th of July conveyed the sad intelligence that the *Cashmere* had gone ashore near Cape Guardafui, and become a total wreck; and that Mr. and Mrs. BEVERIDGE, their son and daughter; Mrs. ROGERS, one of her children, and a nurse, had met with a watery grave. From the telegrams it also appeared that Mr. ROGERS, with two children, one belonging to each family, had mercifully escaped. For full details of the event, the Directors await the arrival of Mr. ROGERS, who may be expected in England early in the present month. A calamity like this has not occurred in the history of the Society for a very long period. To the various members of the two families thus bereaved the Directors tender their warmest and most affectionate sympathy; and they ask on their behalf the special prayers of the churches throughout the country. By the wreck of the *Cashmere* the mails from Zanzibar, which doubtless contained intelligence of the missionary party now on their way to LAKE TANGANYIKA, have been lost; and some weeks must elapse before letters can reach England.

VI.—Notes of the Month.

1. DEPARTURE.—The Rev. JOHN F. PHILIP, proceeding as Pastor to the Church at ORADOCK, South Africa, embarked per steamer *Teuton*, July 5th.

2. ARRIVALS.—The Rev. J. MACGOWAN, Mrs. Macgowan, and family, from AMOY, China, per steamer *Ulysses*, June 25th.

Miss CLARK, and Miss ALLOWAY, from JAMAICA, June 28th and July 12th.

VII.—Anniversary Collections in May.

(Continued.)

Barnsbury Chapel	7 6 9	Holloway, Seven Sisters'-road.....	6 14 2
Bromley, Middlesex	2 10 0	Jamaica-row	7 10 0
Camberwell, St. George's Road	1 11 6	Lancaster-road.....	8 16 0
Craven Chapel	50 0 0	Redhill	8 12 10
Dulwich, West	7 10 1	St. Mary Cray	14 0 0
Forest Hill, Trinity Church.....	5 0 0	Victoria Park (moiety)	12 0 0
Hammersmith, Albion Chapel.....	6 9 9		

VIII.—Contributions.

From 20th June to 17th July, 1877.

LONDON.			
W. Cooke, Esq.	50 0 0	Barrow-in-Furness	6 15 9
W. C. Gellibrand, Esq.	10 0 0	Birmingham. Spring Hill College	3 15 0
Do.; for Native Children, India	10 0 0	Bitton. Moiety of the Legacy of the late Miss Eliza Usborne, less duty, per Rev. H. Usborne ..	1106 7 6
Mrs. James Steven	5 0 0	Boston. Red Lion Street ..	9 16 0
Miss R. C. Shepherd.....	5 10 0	Bristol. Auxiliary	113 3 7
Mr. Fuller, for Rev. J. R. Bacon, Cuddapah	1 16 0	Clifton. A Thank Offering from C. F.	22 0 0
F. Ehrenseller, Esq.	1 1 0	Donsbury. Miss Clay	0 10 0
I. B. B.	1 1 0	Epsom. Parade Chapel	4 9 0
P. Bumpell, Esq.	1 1 0	Gravesend. The Church, late worshipping at Windmill Street Chapel.....	14 16 8
T. F. Cobb, Esq.	1 1 0	Halifax. Auxiliary	29 9 1
Norman Smith, for Ujjil Mission	0 15 0	Havant	19 5 7
Miss Marsh	0 10 0	Leicester. Mrs. Ellis, for Mrs. S. Jones's School, Nagercoll	2 0 0
Clapton, Upper	5 0 0	Margate. Mrs. Tanner	1 0 0
Green Hill	1 1 0	Newcastle-on-Tyne. B. M. Allan, Esq.	31 10 0
Forest Gate	12 13 10	New Inn	12 10 16
Holloway, Junction Road. An Apesantee	0 10 0	Newport (Mon.) Tabernacle Chapel	7 10 0
Hornsey. Park Chapel	31 4 2	Nottinghamshire. Forzezana Mission	15 18 6
Kentish Town. J. Gordon, Esq., for Native Teacher..	4 18 9	Oxford. George Street	21 10 0
Kingston. T. P. Munyard, Esq.	1 0 0	Paul's Pury. Legacy of the late John Scrivenner, Esq.	499 9 6
New College	17 11 6	Rochdale. Providence Cha..	25 14 10
Pepler. Trinity Chapel	3 2 4		
COUNTRY.			
Andover. Auxiliary.....	52 13 1		
Mrs. Leedham and Friends, for Materials for Mrs. Thorne	8 0 0		
		Weston-super-Mare. J. Phillips, Esq., and B. Perry, Esq., for Jacob Shumiah, Salem	21 0 0
		WALES.	
		St. Florence. Bethel Chu. ..	11 13 5
		Swansea. Castle Street	17 5 8
		SCOTLAND.	
		Cove. Mrs. Harvey, for Ujjil Mission	1 0 0
		Edinburgh. John Malcolm, Esq.	300 0 0
		J. Blair, Esq.	5 0 0
		J. K. M., for China Famine Fund	0 5 0
		Glasgow. Mrs. Ker	1 0 0
		Helmsburgh. Misses Reid, for Ujjil Mission	10 0 0
		Sanday, Orkney. U.F. Church ..	2 0 0
		Selkirk. B. Union Church..	2 7 6
		For Rev. E. A. Warham.	
		Aldrie	6 3 3
		Annan	13 13 3
		Langholm	13 1 7
		West Calder	4 1 1
		IRELAND.	
		Abbey Lais	4 6 6
		Cough. From the Estate of the late Mr. R. Smith	23 14 6
		Dublin. Collection in Abercorn Hall	3 8 0
		COLONIAL AND FOREIGN SOCIETIES.	
		Brisbane. What? Street Independent Ch. for Widows' Fund	3 0 3

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.



Yours faithfully
W. P. Tiddy

Engraved by J. Cochran, from a Photograph.

THE
EVANGELICAL MAGAZINE
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The Four Gospels:

ON WHAT GROUNDS DO WE ACCEPT THEM AS GENUINE
AND AUTHENTIC?

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III.

WE have seen, on the authority of Origen, who was born about A.D. 186, and died A.D. 253, that our Four Gospels were known to all the churches "throughout the whole world," and were accepted by them as the writings of Apostles and Apostolic men, in the earlier part of the third century. Through Clement, who died A.D. 220, and Pantænus, the preceptor of Clement and Origen, who came to Alexandria in A.D. 180, and who died about A.D. 211, we are carried back to nearly the middle of the second century, at which period the Four Gospels held the place which we have found them occupying in the later days of Origen and Eusebius. About the middle of the second century, if not earlier, the Gospels were translated into Latin in Northern Africa, and into Syriac in the far East. And these translations are standing monuments to the acceptance of the Gospels by churches which were far apart, and independent of each other, within little more than fifty years of the death of the Apostle John.

From the far East we now turn to the West, and in Southern Gaul we find a witness whose testimony is of the highest importance. In Irenæus we have a connecting link between the East and the West. Born, some think as early as A.D. 97, but more probably in 126—what

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is certain of him is, that he spent his youth in Asia Minor, and that, on the death of Pothinus, he became Bishop of the Church in Lyons in A.D. 177. Distant as these places are from each other, there had long been commercial intercourse between them, and through the channel of commerce Christianity found its way to Southern Gaul. "This Gaul owed its knowledge of Christianity to the same country from which in former times it had drawn its civilisation: the Christian missionary completed the work of the Phœcean exile." Irenæus was connected with the Apostolic age through Polycarp, whom he had seen and heard in his youth, and through Pothinus, whom he succeeded as Bishop in Lyons. And the testimony which he bears to the Four Gospels must be read in the light of this fact. His recollections of his youth must be given in his own words. In a letter to Florinus, who had fallen into the errors of the Gnostic heresiarch, Valentinus, he wrote thus: "Those opinions the Presbyters before us, who also conversed with the Apostles, have not delivered to you. For I saw you when I was very young, in the lower Asia, with Polycarp—for I better remember the affairs of that time than those which have lately happened; the things which we learn in our childhood growing up with the soul, and uniting themselves to it. In so much, that I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people; and how he related his conversation with John and others who had seen the Lord; and how he related their sayings, and what he had heard from them concerning the Lord; both concerning His miracles and His doctrine, as he had received them from the eye-witnesses of the Word of Life; all which Polycarp related agreeable to the Scriptures. These things I then, through the mercy of God toward me, diligently heard and attended to, recording them not on paper but upon my heart. And through the grace of God I continually renew the remembrance of them. And I can affirm, in the presence of God, that if this blessed and Apostolical Presbyter had heard any such thing, he would have cried out and stopped his ears, and, according to his custom, would have said, 'Good God, to what times hast Thou reserved me that I should hear such things.' and he would have fled from the place in which he was sitting or standing, when he heard such words. And as much may be perceived from his Epistles, which he sent to neighbouring churches, establishing them; or to some of the brethren, instructing and admonishing them."

Analysing this narrative, these important points appear. (1.) Between Irenæus and the Apostle John and others who had seen the Lord there stood the one man Polycarp. (2.) Of this man Polycarp, his person.

and his recitals of what John and others reported respecting "the miracles and doctrine of the Lord," Irenæus had a very distinct remembrance, much cherished and often renewed. (3.) What Polycarp related concerning Christ was "agreeable to the Scriptures," which must mean agreeable to the Gospels, because it is only with these that Polycarp's recollections of the Apostle John's conversations could be compared. (4.) Irenæus's recollections of Polycarp's teaching were corroborated by letters then extant, which Polycarp had addressed to churches and to individuals.

Of Pothinus, Bishop in Lyons, under whom Irenæus was for some time—how long we do not know—a Presbyter, we know less than of Polycarp. But this is known, that he was about 90 years of age when persecution fell upon the churches in Lyons and Vienne, that he was apprehended and carried before the Governor, that he manfully confessed his faith in Christ, was cast into prison, and died soon after. This was in A.D. 177, so that he must have been born about A.D. 87, some time before the death of the Apostle John. What connection, if any, Pothinus had with "Apostolical men," we do not know. But from his age and position in the Church, he must have been well acquainted with the Scriptures which were, and had been during his public life at least, held by the churches to be Apostolical. And what Irenæus, his Presbyter and successor, wrote on this subject, may be accepted as the testimony of Pothinus as well as his own.

The words of Irenæus must be given in full, that what is weak in them may be seen as well as what is strong: "We have not received the knowledge of the way of our salvation by any others than those by whom the Gospel has been brought unto us; and which Gospel they first preached and afterwards, by the will of God, committed to writing, that it might be from time to time the foundation and pillar of our faith. For after that our Lord rose from the dead, and they (the Apostles) were endued from above with the power of the Holy Ghost coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessing of heavenly peace, having all of them, and every one alike, the Gospel of God. Matthew, then among the Jews, wrote a Gospel in their own language, while Peter and Paul were preaching the Gospel at Rome, and founding a church there. And after their departure, Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter; and Luke, the companion of Paul, put down in a book the Gospel preached by him. Afterwards John, the disciple of the Lord, who also leaned on His breast, likewise published a Gospel while he dwelt at Ephesus in Asia." And all

these, he goes on to say, in opposition to the Gnostic heresy, "have delivered to us that there is one God, the Maker of the heaven and the earth, declared by the law and the prophets, and one Christ, the Son of God. And he who does not assent to them, despiseth indeed those who know the mind of the Lord ; but he despiseth also Christ Himself the Lord, and he despiseth likewise the Father, and is self-condemned, resisting and opposing his own salvation, as all heretics do."

The following passage has been preserved only in the old Latin version of the treatise of Irenæus' "*Adversus Hæreses*": "Nor can there be more or fewer Gospels than these. For as there are four regions of the world in which we live and four catholic spirits, and the Church is spread all over the earth, and the Gospel is the pillar and foundation of the Church, and the Spirit of Life ; in like manner was it fit it should have four pillars, breathing on all sides incorruption, and refreshing mankind. Whence it is manifest that the Word, the former of all things, who sits upon the Cherubim, and upholds all things, having appeared to men, has given us a Gospel of a fourfold character, but joined in one spirit. The Gospel according to John declares his primary and glorious generation from the Father, 'In the beginning was the Word ;' but the Gospel according to Luke being of a priestly character, begins with Zacharias the priest offering incense to God. Matthew relates his generation, which is according to man, 'The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.' Mark begins from the prophetic spirit which came down from above to man, saying, 'The beginning of the Gospel of Jesus Christ, as it is written in Esaias the prophet.'"

There are other passages in Irenæus descriptive of each of the Four Gospels, only one of which we shall quote :—

"John, the disciple of the Lord, being desirous, by declaring the Gospel, to root out the error that had been sown in the minds of men by Cerinthus, and a good while before by those who are called Nicolaitans, that he might confute them, and satisfy all, that there is one God who made all things by His word ; and not, as they say, one who made the world, and another the Father of the Lord ; and one the Son of the Creator, and another from the super-celestial places, even Christ, who they say also continued ever impassable, who descended upon Jesus the Son of the Creator, and fled away again into his 'pleroma' [fulness] : the disciples therefore of the Lord, willing at once to cut off these errors, and leave a rule of truth in the Church—that there is one God Almighty, who by His word made all things visible and invisible ; declaring likewise, that by the Word by which God finished the Creation by the same also He bestowed salvation upon those men who are in the

creation; he thus begins in his doctrine, which is according to the Gospel: 'In the beginning was the Word.'

On these passages I remark—

1. The testimony of Irenæus is not to be limited to the date of the writing of his great work "*Adversus Hæreses*." This date cannot be certainly determined. But whether it was near the beginning of his episcopate (A.D. 177) or towards the end of his life (A.D. 202) is of no consequence. The testimony must be accepted as coeval with his whole life, and therefore goes back to the earlier part of the second century. And not only so, but it may be accepted as substantially the testimony of Polycarp in the East, and Pothinus in the West, and is thus carried back to the very beginning of the second century and the last days of the Apostle John. This, the real bearing of the testimony of Irenæus, is, I might say, studiously ignored by certain critics. Thus Dr. S. Davidson, in his recent work on "The Canon of the Bible," says, "Irenæus had a canon which he adopted as Apostolic. In his view it was of binding force and Apostolic. This contained the Four Gospels, the Acts, thirteen Epistles of Paul, the first Epistle of John, and the Revelations." The statement that Irenæus "adopted" a canon is simply bewildering to those who do not know the facts. Irenæus "adopted" no canon, but has left on record as a historic fact that certain books, including the Four Gospels, were universally received, and had been from the beginning received, as Apostolic and authoritative memoirs of the Lord Jesus Christ. And when Dr. Davidson says that "a wide gap intervenes between eye-witnesses of the Apostles or Apostolical men that wrote the sacred books and the earliest fathers who assert such authorship," we reply that the "gap" is not "wide," and that it is well bridged over. Between the Apostle John and Irenæus there intervenes only one man, the venerable Polycarp.

2. The testimony of Irenæus is in no way damaged by the fanciful and unsatisfactory reasons which he assigns for his belief that there *must* be Four Gospels, and that there could not be more than four. The veracity and competency of a witness to facts are not to be determined by his explanation of the facts. The explanation volunteered by Irenæus is sufficiently absurd. But that he should attempt any explanation of the fact that there were Four Gospels, and any proof that there must be four, and could only be four, only confirms the evidence that it was universally understood that there *were* four and only four. It was an attempt to create around the sacred and acknowledged four a hedge which it would be at once irrational and impious to break down by the addition of any other Gospel.

3. The same remark applies in substance to other explanations which

Irenæus associates with the facts which he states. The connection of the Gospel according to Mark with the Apostle Peter, and the connection of the Gospel according to Luke with the Apostle Paul, may not have been exactly as Irenæus reports. But universal tradition points to some such connection, and can scarcely be accounted for without some fact as its basis—possibly the fact that the Gospels by Mark and Luke were known to have the sanction of the Apostles Peter and Paul respectively. Then the statement that the Fourth Gospel was written by the Apostle John in order to counteract the errors of Cerinthus and others, may be subject to some modification. But these two things are certain—(a) That errors similar to those ascribed to Cerinthus, which were afterwards developed and embodied in the Gnostic system, were rife in the days of John and long before, as we see from the letter of Paul to the Colossians, in which he enters an explicit protest against philosophic or theosophic speculations by which the glory and proper Godhead of Christ were explained away or reduced to a vague unreality (chap. i. 15-19, ii. 6-10). (b) It is likewise certain that the Gospel by John contains teachings respecting Christ which were manifestly fitted to counteract the undeveloped Gnosticism which was then troubling the churches. The whole scheme of that Gospel was a protest, whether intentional or unintentional, against heresies which occupy a very prominent place in the history of the first three centuries. What more natural than to infer or suppose that the very motive of the Gospel was to counteract these heresies? If Cerinthus resided at Ephesus, as is commonly believed, and was the contemporary of the Apostle John, this inference or supposition would be so natural as at once to assume the form of a fact. John had a wider aim than that ascribed to him by Irenæus, as we know from his own express statement (xx. 30, 31.) His Gospel bears no marks of a controversial purpose. Its whole structure and teaching contain internal evidence, as we believe, of a higher wisdom than that of John, which designed it as the completion of the fourfold portrait of Christ for the benefit of all ages. But whatever amount of inference or supposition there may be in the explanations which Irenæus gives of the motive of John's Gospel, his testimony to the fact of its origin remains intact. In his time, and, so far as he can be regarded as the representative of others, before his time, even from the days of John himself, the Fourth Gospel was believed to be the work of the disciple who leaned on the breast of Jesus at the last supper.

We have now reached an important stage of our inquiry. When advancing to the second half of the second century, Westcott well observes, "By one of those remarkable chances which so often strike

the student of history, if we may not rather call them by a higher name, the three great writers who meet us first represent three great divisions of the Church. The traditions of Asia Minor, Egypt, and North Africa, find fit exponents in Irenæus, Clement of Alexandria, and Tertullian. The testimony of the far East is written in the venerable Syrian version, the *Peshito*; and that of the Latin-speaking churches is confirmed by the *Old Vulgate* (*Vetus Latina*), which is of nearly equal antiquity."

Let the facts which are thus indicated be well weighed. In the East, as represented by a translation made probably in the earlier part of the second century, certainly not later than the middle of that century; in Proconsular Africa, as represented by another translation, made about the middle of the second century, and also by Tertullian; in Egypt, as represented by Clement of Alexandria, and by Origen, in the later part of the second century and earlier part of the third; and in the West, as represented in the second half of the second century by Irenæus, who links together the apostolically founded churches of Asia Minor and the later founded churches of Southern Gaul—in this whole Christendom, we find the Four Gospels of Matthew, Mark, Luke, and John, universally accepted as genuine and authentic. And this, as we have seen, without any concerted action on the part of the churches of different lands. These churches in the middle of the second century, say from A.D. 130 to A.D. 190, *did not borrow the Gospels from one another, but had received them through different channels*. This is especially demonstrable in the case of the two translations which have been named. Gaul received its Gospels from Asia Minor, so that the testimonies of these two countries are one. Whence Alexandria received its Gospels we do not know; it is only certain that it possessed the four, in common, as Origen said, with "the whole Church of God throughout the world." But it is demonstrable that the *Peshito* and the Old Latin translations were entirely independent of each other. The one was not made from the other. Nor were the two made from the same copies of the great original. The differences between them, though not affecting their fidelity, are such as to show that they were not based on the same copies. Here then, reckoning Asia Minor and Gaul as one, is proof of the existence of at least three streams of "tradition," using the word in the sense of Origen, issuing from the same fountain at a period which must have been considerably anterior, and which cannot be reasonably supposed to be later than the days of the Apostle John. Of the Fathers generally who lived at the end of the second century, Westcott says very truly that "they made no claims to any fresh discoveries in Christian truth: on the contrary, they affirmed as their chief glory that they

retained unchanged the tradition of the Apostolic age. Their testimony is the clear expression of an earlier faith, and not the enunciation of novel deductions. They are the interpreters of the past, and not the mouthpieces of a revolution."

Lights and Shadows of the Bible.

BY REV. JOSIAH VINEY.

THE famous saying of Plato, that "Light is the shadow of God," is as profound as it is beautiful. Of all created things light is to us the purest, sweetest, strongest; but how inferior to its wonderful Creator! Compared with Him, it is "shadow." "God is light," essentially and in all senses; what we call so, is but His reflection, and is necessarily dim.

A similar remark might be made of the Bible. We call it a revelation, and, as proved by accumulating evidence, such it unquestionably is; but how partial, limited, obscure!—necessarily so. "Who can by searching find out God?" What revelation can adequately represent Him? Can the shell on the shore contain the ocean? Does the sun contain all the light? God is infinitely more than His word. It is but His shadow, a dim feeble representation of Himself; like the sun clouded, the concealment rather than the effulgence of His glory.

In the Bible light and shadow beautifully alternate; a fact which adds greatly both to its beauty and its value. How much more beautiful the landscape, with its undulations and irregularities, producing light and shade, than one extended plain; while, as we all know, mountains give birth to rivers, and God thus "sendeth the springs into the valleys which run among the hills." It is even so with the Bible. It might have been without light and shadow; but in respect of beauty and utility, how inferior it had then been!

Consider, in brief elucidation of the lights and shadows of the Bible, *the form and structure* of the sacred volume. One might have supposed, its Source being one, its mode of conveyance would have been uniform. It is not so. On the contrary, nothing can possess greater variety. The tones of the Divine voice in revelation, how wonderful their inflexions! Through history, poetry, proverb, prophecy; by invitation, warning, threatening, appeal; in the loudest thunder, the gentlest whisper; the deep bass of law, the sweet soprano of the Gospel, God speaks to man, and in beautiful irregularity these variations succeed one another. Had we been commissioned to formulate a revelation, how regular and systematic

and level it would have been ! God knew what was in man, in the race of men as well as in the individual, and His revelation, designed to be universal, has impressed upon it characteristics which appeal to all—to the learned and ignorant, to kings and poets, to courtiers and husbandmen, to each class, condition, and age, of the entire human family. Like the world it was intended to bless, and as presenting one of the many analogies between nature and revelation, it has beautiful undulations, mountain and valley, peak and precipice, wild grandeur, soft loveliness, light and shadow too—an analogy this which is no inconsiderable proof of its Divine Originator. As in nature, so in revelation, “the evening and the morning” proclaim the handiwork of God.

Think again of the *composition* of the Bible. How the lights and shadows appear here. From its commencement by Moses, to its close by John, occurs an interval of nearly two thousand years. During this time there were employed upon it at least forty-four distinct individuals, living in different countries, under different monarchs, with different surroundings, national, social and political. Who can conceive the multiplicity of condition and experience thus occasioned and realized in its preparation ? Inspiration is one ; but even *it* was, doubtless, different in degree and mode—now of superintendence only, now of suggestion, now of verbal dictation ; the light in some cases clearer, in others more in shadow ; the meaning at one time obscure, at another needing to be “searched diligently.” How various too the modes of its conveyance ! “At sundry times and in divers manners” God spake to the Prophets. By dream and vision, by angel and oracle, “in deep sleep,” in active wakefulness, His messages were conveyed, and He who has access to the recesses of human consciousness doubtless employed in each case the method most suitable to the recipient, the occasion, and the design.

The moral condition of the writers too, how varied ! One feature was common to all. “Holy men spake as they were moved by the Holy Ghost,” but how variously “moved” ! Some, as Isaiah and Ezekiel, by delightful ecstasy ; the seer caught away like Paul into the third heaven, and seeing and hearing unutterable things ; others like Jeremiah, depressed by sadness, writing lamentations in tears ; others again like David soaring on the wing of song, or as the Evangelists touched with deepest tenderness and “constrained by the love of Christ ;” in each case the subtle influence of inspiration moving as the light through the air upon the idiosyncrasies and emotions of the individual soul. Could any photography portray for us an accurate picture of the various writers of the Bible, their outward surroundings and their inward experience, what a revelation of human thought and feeling we should

have, and how much of light and shadow would the delineation afford! One day we hope to know them all. Till we know as we are known imagination sometimes groups them, and what a gathering of devout manhood the assembly presents!

Then as to the *subject-matter* of the Book. In a sense this is always one: *God*, and the relations of all things to Him, as the object is ever, through Christ, to "draw all men" unto Him. Yet of these all things, how great the variety! There are parts of the Bible which to us seem unimportant, and comparatively they are so; yet, as links in a chain, or hinges to the door, the genealogies, and numerals, and lengthened lists of names are most valuable. There are matters of detail too, minutiae of ritual, and expressions of obsolete laws, we would gladly have had exchanged for fuller information on points around which curiosity hovers, and which affection longs to know. Some topics are bathed in light, others shrouded in shadow, and these often in the inverse order of desire and research—all this forming part of the moral discipline revelation seeks to secure. The light shed on the grand topics of revelation, and which, but for the Bible, would for ever have remained in shadow, is always clear. The blessed God, His perfections, government, and works; the great Saviour, our Lord Jesus Christ, His life, history, death, resurrection, and ascension; the Holy Spirit, His operations and gracious influences, justification, sanctification; Heaven, the judgment, immortality—these and kindred themes, stand out in their sublimity and brightness, like pyramids in Eastern sunshine, mystery investing them indeed, from their nature and our limited capacity, but clear in their outline, unmistakable in their wondrous proportions.

If from general we descend to particular topics, how do light and shadow alternate! As in life so in revelation, "God sets one thing over against another," and portrays His pictures on dark backgrounds. In so many instances this occurs, as almost to give it the character of a law, one which shows the wisdom and skill of the Author. How sharp the contrast, for example, between Cain and Abel, Noah and his generation, Abraham and Lot, Joseph and his brethren, Moses and Pharaoh, Joshua and the Spies, David and Saul, Daniel and Nebuchadnezzar, Mordecai and Haman, Judas and John, Paul and Alexander, and many others, in each case the strong light making the dark shadow sharp and well-defined. In all respects the subject-matter of the Bible is beautifully varied, not of one colour or form, but of exquisite and suggestive mosaic.

From the composition of the Bible turn to *its influence*, and you will

find a similar variation. It has been well said that nature gives to us what we bring to it, and this is emphatically true of revelation. The writers of the Bible are numbered by tens : who shall reckon its readers ? It is a solemn thought, that upon each of these it casts light or shadow, according to their personal character.

This applies intellectually, as to perception of its meaning. It is indeed "the glory of God to conceal a matter," and on many points we must be content to see "through a glass darkly ;" yet how true it is here that "to him that hath more shall be given." To quickened intelligence, diligent study, and fervent prayer, how does light arise, and the "shadows flee away !" Like stars emerging from the darkness, or mountains glowing in the dawn, truths, which seemed to be dim as twilight or dark as night, become suddenly illumined, and sparkle with unexpected brightness.

It is delightful to think of the light which from the sacred volume is daily, hourly, streaming upon individual minds and hearts. By its revelations, views of Christ, and glimpses of Heaven, what scintillations of light, in the forms of consolation, hope, peace, joy, is the Bible continually conveying ! As the sun by day, and the moon by night, not an hour of any day or night but its dazzling or softened radiance is pouring forth its beams. Through curtained chambers of sickness, the iron bars of prisons, the closed hatchways of vessels, the caverned depths of mines, as well as the windows of sanctuaries and schools, its beams noiselessly penetrate. Read, remembered, whispered, or preached, it awakens conviction, conveys consolation, instructs ignorance, leads and guides to Heaven. Everywhere and always the entrance of God's Word is "giving light and understanding to the simple." And shadows too ! When by the cloudy pillar God guided His people, what was a light to Israel was darkness to their foe. It is so still. In the sacred volume denunciations, threatenings, predictions of wrath to come, stand like dark patches of desolation amid the greenness and verdure of promises and prospects of Heaven. What a shadow they cast on the wicked ! Little as men heed the fact, it is still true that "God is angry with the wicked every day," and this anger, like a dark thunder-cloud, lowers in Scripture and impends "destruction." In fact, to those who reject the Saviour the whole Bible is adverse, and, as the Prophet's roll, is full of lamentation and woe—"a savour of death unto death, not of life unto life." Reader, which is it to you ? To the Saviour, as He read its old testament, it was all and only light. To Christians, it is light and shadow, according to their capacity, culture, and condition. To the ungodly it is only shadow, unless indeed we except its promises of

pardon to penitence, salvation to faith, which become light as apprehended, believed, and obeyed.

Did space permit it would be instructive to dwell upon its *history*. How chequered this has been! From the time of Jehoiachim, when by penknife and fire he sought its destruction, through the age of Ezra the "ready scribe," whose service in collecting and collating the sacred manuscripts, none can over-estimate; down through the ages when the Septuagint was prepared, the Canon arranged, the Vulgate formed by Jerome, the translations of Tyndale, Wycliffe, Coverdale, and others successively made; through the still age of monasteries, the active wars of Crusades, the revival of the Reformation, the burnings at St. Paul's, to the last issue of the British and Foreign Bible Society, how have light and darkness, the evening and the morning, chequered each day of its history! What ecclesiastical persecutions, sceptical onslaughts, ritualistic efforts it has excited! What vindications, apologies, defences it has elicited! Around no book in the world—one of the proofs this, as Professor Rogers shows, of its supernatural origin—has there gathered conflicts so hot, controversies so keen, attempts at destruction so earnest and prolonged. It has been the ensign foe and friend alike have sought to possess, the banner in the attack and defence of which the most valiant spirits of all ages have engaged in deadly feud; while still it waves in the sunshine, and with increasing emblazonment of glory. Its future it is not difficult to predict. Just now dark shadows are passing over it. Science pretends it is a shadow itself, obscuring the light of truth. Scepticism, and worldliness vote its shadow an obstruction to reason and to pleasure. Meanwhile it maintains its dignified position, no more suffering from these attacks than the granite mountain over whose majestic slope the shadow harmlessly passes, and destined to stand as long as the earth remaineth, a monument of the Divine existence, beneficence, and skill.

To each individual its future should brighten daily. "God has more light to break forth from His word than any yet afforded," and, like the high priest with the Urim and Thummim, those will first and best obtain this light who, standing in the holy place, most diligently and devoutly seek it. To each Christian minister, teacher, man of business, may it daily become a more real source of light, that each may be able to say, "Thy Word is a lamp to *my* feet and a light to *my* path."

Water—its Beauties and Benefits.

NO. I. BY REV. PROFESSOR DEANE, D.Sc., F.G.S.

IF Noah had been a literary man, he might have beguiled the tedium of his abode in the ark by writing an elaborate poem on the beauties and benefits of water. He certainly would be in a position at the time of the flood to form some sort of judgment on the matter. The watery winter of this last year places us in a somewhat analogous position. The beauties and benefits of water have been displayed in submerged cellars and flooded meadows, in the pleasures of umbrellas and waterproofs, and in the exquisite satisfactions of catarrhs and rheumatisms. The unfortunate householder whose lower rooms are filled with a dingy discoloured liquid, and whose garden or lawn is coated with a non-aromatic mud, will not be immediately sensitive to the beauties and benefits of water. The agriculturist—whether farmer or labourer—who, even in the best of seasons, has much ado to get safely through the winter without disease in the household or in the cattle stall, will not feel favourably towards the enormous rainfall of the winter months; and the suburban dweller, whose water or food supply becomes polluted by the disease germs of his neighbours, will be inclined to think hardly of the flush of waters which occasions the pollution.

Still, with all these drawbacks and many others which might be named, there is very much of beauty, and an immense amount of benefit in water. Though it does occasionally drown human beings, swallow up a ship, or devastate a province, it is full of utility to man. Though the sweeping flood and the crashing avalanche are the emblems of danger and destruction, and the roaring sea, lashed to fury by the hurricane, tells of shipwreck and disaster; yet in its placid beauty water adds much to terrestrial landscapes, and in their spotlessness and strength, snow and ice cap the mountains, and suggest the splendours of the great white throne of the Eternal.

There are compensations everywhere in nature. Her mobile face is sometimes bright with smiles, sometimes dark with frowns; like the clouds of the spring-time—now gorgeous with beauty, now black with thunder. In the case of water, the brightness and the smile predominate; and even the darkness and the frown have their uses and their benefits. To trace some of these beauties and benefits is the purpose of this series of papers.

In our ordinary and common life on this earth, water, in some one or other of its forms, meets us everywhere. Ice, liquid water, and steam are all the same substance under different conditions. Well might Thales of Miletus, in the early ages of philosophic thought, consider moisture as the beginning and origin of all things. Water, in his idea, was the ἀρχή, the beginning, the origin of all. Vegetation grew from moisture; animal life swarmed from it; when condensed it became solid and turned to earth. Its universal presence convinced the ancient philosopher that it was really the beginning and origin of all things. Its various forms and modes led

him to think of an invariable existence from which all other existences arose.

The surface of the world has been computed at 197 millions of square miles. Of these only 52 millions are land, leaving 145 millions of square miles as the area of the great ocean systems of the earth. In addition to this vast extent, the rivers, streams, and brooks, lakes and mountain tarns, glaciers and mountain snows, all attest the universal presence of water. It glitters in the dewdrop, sparkles in the foaming cataract, shines resplendent in the gorgeous hues of the sunset skies, descends as genial rain upon the fields, bears on its yielding surface the commerce and merchandise of man, propels the steamship and the locomotive; and, by river, canal, lake, and ocean, is the great medium of communication between far distant tribes and nations. It forms two-thirds the weight of our whole bodies; enters largely into the chemical composition of all animal and vegetable tissues; and is an essential component of some rocks and gems. Water, water—everywhere.

It will readily be seen, that of the three physical states in which water occurs, the liquid preponderates. Solid ice and snow are confined to polar latitudes and elevated mountains; and their amount bears a very small proportion to the great ocean, lake, and river systems of the earth. So also the water vapour of the atmosphere, though it exists in considerable abundance, is being constantly precipitated in the form of rain, and thus the balance of liquid water is restored. There is no reason for believing that for ages and ages past the amount of liquid water has sensibly varied from what it is at present.

Results of vast importance follow from this distribution. Whether gaseous, liquid or solid, purposes of great importance in the economy of nature are subserved by water; and perhaps the most striking and the most beneficial of all are those due to the great amount and wide diffusion of liquid water on the earth's surface.

Before tracing these results and explaining these purposes, I propose to ask the *How?* and the *Why?* of this preponderance of liquid water.

First, then, the *How?* By what qualities, causes, and conditions are the large amount and wide diffusion of liquid water brought about? Most substances occur in the earth as solids. Water is the only highly abundant and widely distributed liquid. Some substances—as nitrogen—occur mainly as gas, or in chemical combination with other substances. How is it that the vaporous condition of water does not absorb and swallow up the liquid state thereof? What physical qualities does this wonderful substance possess, to bring about so unusual and unique a distribution?

Foremost must be placed its chemical constitution. It is one of the most simple and most stable of chemical compounds; and consists of two elements which have what is called a strong chemical affinity for each other. Once in combination, there are but few natural forces which can dissociate them. Oxygen and hydrogen combined, cling most pertinaciously one to the other. The force of an intense human affection is feeble, compared to the chemical bond which unites oxygen and hydrogen to form water.

Now compare this with some other similar chemical compounds. And I

fear I must draw my illustrations at first from substances which may be provocative of unpleasant reminiscences. There is a certain gaseous compound, much made use of in these days by dentists, called nitrous oxide. Let my readers for a moment forget the dentist's easy chair and compare this compound with water. Nitrogen and oxygen are not particularly fond of each other; though they can be coaxed into combination by judicious manipulation. But they do not remain long in the bonds of marriage. Mutual repugnances arise; greater attractions for the oxygen are present in other directions; and a speedy divorce ensues. Not so with water. The fidelity of oxygen to hydrogen is immeasurable; and only the most potent force can separate them. Again, hydrogen sometimes, so to speak, has a fancy for another element called sulphur; and the resulting compound is that disagreeably odorous substance which indicates the presence of putrefaction. Happily in this case the temporary union is speedily dissolved; for sulphur has very much more affinity for several other substances than for hydrogen, and departs into new combinations. The hydrogen also has no persistent attachment to sulphur, and readily seeks other companionship. In this stability of attachment between oxygen and hydrogen to form water, may be traced one cause of its wide diffusion and universal presence.

Now look at some other chemical compounds of two elements. You breathe from your lungs in respiration a substance called carbonic acid, which consists of carbon and oxygen. The thousand millions of the human race are every hour pouring forth into the atmosphere immense quantities of this carbonic acid, and the whole animal kingdom in like manner is hourly loading the atmosphere with the same compound. Yet chemical analysis shows that the atmosphere contains only four parts of carbonic acid in every 10,000 parts of air. How is this? The explanation is simple. What animals pour forth, vegetables absorb. The carbon that comes from animal lungs is fixed in another form in vegetable leaves and flowers and wood. Not so water; it enters, indeed, into almost every natural substance; but throughout it maintains its identity unaltered. It is that universal unchangeable substance, which one can well understand the ancient sage to have considered the basis and the origin of all things.

A comparison with two other binary compounds will still further illustrate the chemical constituents of water. Common salt is a substance almost as stable as water. The gas chlorine and the metal sodium combine to form it; and it requires very potent chemical agencies to effect their separation. Let, however, the sodium be combined with oxygen, and it is not nearly so stable; for then it is ever craving after the addition of something else. Perhaps my readers are familiar with the white dust that accumulates on the surfaces of the crystals of household soda. This arises from the fact that the soda loses water and absorbs carbonic acid. But common salt is almost as stable in chemical composition as water. So also every one must be familiar with the tendency to rust which iron possesses. Iron rust is iron and oxygen; and iron rust is a substance analogous to and almost as stable as water. The stability of water as a compound, then, does not fully explain its wide

distribution and extension spread in the liquid form. Carbonic acid, common salt, iron rust, are somewhat similar compounds, and are also very widely diffused, but in different forms. Carbonic acid is a gas which as fast as it is generated by the animal world, is re-absorbed by the vegetable. Common salt is a solid, readily soluble in water, and is constantly being washed off the surface of the earth into the ocean. Iron rust is also a solid; but being almost insoluble remains as a component part of rocks and soils. Although, therefore, the chemical affinity of its elements is the great cause of the stability of water, we must look to other causes to explain its universal diffusion in a liquid form upon the earth's surface.

But before passing to these other causes, there is another very remarkable quality of water which must be noticed. Most of us are familiar in some form or other with what is called "fermentation." The baker adds to his dough a little yeast or "sponge;" and shortly a change takes place in the chemical constitution of the mass, and the disengagement of gas causes the dough to rise, and the bread becomes light. The brewer and the wine-grower, by like agencies, excite fermentation in their respective liquids; and the character of the liquid alters by the formation of alcohol. And even in our domestic economy the careful housewife sometimes finds that pickles and preserves will ferment and spoil. In all these processes of fermentation, the liquid substances affected thereby change their character and chemical composition; and the researches of M. Pasteur and others show that this change is due to the growth and multiplication of a number of minute organisms, to which sundry scientific and barbarous names have been assigned.

Now water is unaffected by these rots and ferments. It may become putrefactive and impure; because putrefactive and impure substances may grow and multiply and be dissolved in it. But its own chemical constitution is unaltered. The oxygen and hydrogen remain true to each other amidst all the impurities of foul fermentations, and the multiplication of slimy and crawling organisms. Many other liquids exposed to like agencies change and alter; but water remains the same. Its simple constitution, and the firm affinity of its elements render it proof not only against the changes of chemical decomposition, but also against the more assiduous assaults of rots and ferments.

Water, then, is the great universal unchangeable liquid of our earth. You may load it with dissolved salts, as in the ocean; but it distils pure in the raindrop. You may fill it with mechanical impurity; but its own essential nature is unchanged. Ferments and putrefactive growths may develop within it; but they fail to affect its elemental constitution. In this sense Byron might well apostrophise the ocean, and write—

Thy shores are empires, changed in all save thee—
Assyria, Greece, Rome, Carthage, what are they?
Thy waters wasted them when they were free,
And many a tyrant since; their shores obey
Th' stranger, slave, or savage; their decay

Has dried up realms to deserts : not so thou ;
Unchangeable save to thy wild waves' play.
 Time writes no wrinkle on thine azure brow ;
 Such as creation's dawn beheld, thou rollest now.

Thou glorious mirror, where the Almighty's form
 Glasses itself in tempests ; in all time,
 Calm or convulsed—in breeze, or gale, or storm,
 Icing the pole, or in the torrid clime,
 Dark-heaving ; boundless, endless, and sublime—
 The image of Eternity—the throne
 Of the Invisible ; even from out thy slime
 The monsters of the deep are made ; each zone
 Obeys thee ; thou goest forth dread, fathomless, alone.

In this stability and changelessness of water may be traced one cause of its wide diffusion and universal spread. But it is not the only cause : for, as we have seen, there are other substances quite as simple in constitution, and almost as stable. These other causes of the prevalence of liquid water on the earth must be reserved for a future paper.

Practical Addresses to Students for the Ministry.

BY THE EDITOR.

NO. III. DIFFICULTIES AND QUALIFICATIONS OF MINISTERIAL SCHOLARSHIP.

ANY man who has pledged his whole life to the Ministry of "the Word" may sometimes ask the question, "Can this Bible of mine contain a sufficient revelation of the mind of the Lord, seeing that I who am occupying my time and strength in the study of it, am so vague in my thoughts and so dark in my outlook ?" "Is the Gospel a remedy for the sickness of universal human nature, seeing it has so imperfectly subdued my passions, supplied me with strength, exorcised the Devil from my heart, or given me triumph over my spiritual foes ?" "Of all those who hear my words, am I not myself the most hungry for the bread of Life, and the least satisfied with the provision that I offer to others ?" Does not many a preacher as he unseals the fountain of life, cry almost in despair, "Oh ! that the river of Life had altogether cleansed and purified me !" "If my temper is not under control, if my desires are impure or irregular, if I fret against the Lord, and am as ready as I was before I knew the voice of Jesus, to retaliate an injury, to call out for ruthless, reckless, suicidal changes, just because my whim finds no answering whim in that of my co-workers, or neighbours, can the Word of God have any real power in it ? Is not the Gospel like the Law, 'weak through the flesh ;' " and further, "If the Gospel has not proved its Divine

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power in healing my diseases, completing my sanctification, answering my queries, subduing my selfishness, how can I offer it without hesitation to others?"

While young ministers are thus questioning the power of the Word of God to meet all cases, because it has apparently failed to do all it seemed to promise in their own, they are assailed by loud denunciations of the form, the character, and the evidences of Divine revelation. The two evils co-operate to produce distrust and unrest. From without and from within many hearts are distracted. No year, month, or week passes without some new form of assault besetting them. Occasionally they are treated to treacherous compliments, as often to ribaldry and scorn. To-day the historian, yesterday the scientific student, to-morrow the philosophic traveller; sometimes the skilled advocate, and at other times the master of sentences, or the poet with his crown of olive, advances to the attack. The hostile armies are always doing their worst—here they explode a mine, and there they make a breach, and they constantly proclaim the success of their arms. Now who can wonder that the young advocates of Christianity should at times faint and be discouraged? They see redoubtable champions ready to defy them, and sundry Goliaths striding across the field of battle, making proud vaunts and calling ill-names. Moreover, the young warriors find the armour of the theologian cumbersome; they have not proved it, and cannot fight with it. Possibly in the clear river of their own consciences they may discover a few simple pebbles that will do more signal execution. Let me suggest one or two considerations that may come occasionally to their help.

(1). Personal experience is not always an adequate test of the value of a remedy or a boon to mankind. It is, however, possible for the most despondent sometimes to reflect, that his own spiritual nature has undergone a vast and radical change; and further, that humiliating as are his personal failings in the higher departments of moral culture, he is conscious of "the Spirit of Life in Christ Jesus," and he knows it will gain the victory over "the law of sin and death." If he can cherish this hope and base it on the truth and Spirit of God, he may also hope for the world. Our knowledge of the wants and evils of mankind must always be feeble and vague, compared with our experience of ourselves. If it has done so much for us, there is nothing that it may not do for others.

(2). The history of Christianity is a history of victory over every form and phase of unbelief. It shows no sign of weakness now. Every champion of unbelief calls a whole army of defenders to the front. We owe the stoutest defences of truth to the merciless onslaught of our foes. They have been discomfited, but the defensive work remains. Sometimes, I admit that the old fortifications, arsenals, and instruments of attack, or defence, encumber the ground, but for the most part they are capable of utilisation still.

(3). It is not probable that by any amount of so-called civilisation, by additional knowledge of material things, by researches into the past, or scientific previsions of future phenomena, mankind will ever be in a position

to dispense with the revelation which God has given, or to discover a substitute for it. On the contrary, the more we know of the world or man from the scientific point of view, the more apparent is our need, the more conspicuous our ignorance touching that which it is of infinite importance to know. The accuracy of physical experiment and observation reveals with sharp and painful clearness the incapacity of mere reason or understanding to tell us whence the spirit came, and whither it is going ; to tell us how we may lose the burden of sin, or soothe the pang of conscience. All the sciences stop short of the mystery, which the voice of God alone can expound and has expounded to us. The eternal obstinacy and perpetual insistence of these questionings confound the mere votary of science. No such luminous answer of the first question as that which the Bible offers, has ever come across the gloom of nature, no other resolution of the second than God's own, has ever reconciled man to God, or given peace to his soul.

(4). We must expect difficulties in dealing with questions like these. We must expect antagonism from *without* if we boldly announce our faith in a supernatural revelation. Men shrink from the presence of their God, and try to argue down their impression that He is very near them. We shall find also these difficulties *within* us. If we ever hope to hold any Divine truth with deep persuasion of its reality, we must not be surprised that some of our first deep thoughts about it should be full of questioning and fear. When a great truth draws near a mind, the first impression it produces almost always is—one of pain, antagonism, and doubt. The mind begins by denying it, even if it ends by being satisfied with it. A man commences by imagining that he can *possess, grasp, comprehend*, a truth in all its fulness and vastness ; he advances by discovering his mistake ; and concludes by admitting that the truth must grasp, comprehend, and possess him. This is signally the case, when this truth is felt to be the word of the living God. The blending of the Divine and Human, of the Infinite and Finite—the manifestation of God in the FLESH or WORD of man may create logical anguish, but does lead to spiritual rest. The evidence for a spiritual truth like this, is not so vast and multiform as the truth itself, and therefore cannot in the nature of things be so satisfactory as is the truth itself. The truth of your mother's love is a great big thing, which is incomparably vaster than the evidence you can adduce to prove it. It is the same with the great truths of *God's* love and *God's* nature. In a similar way, the evidences and manifestations of truth, though less satisfactory than the truth itself, are themselves too numerous by far, to constitute one comprehensive argument. No proof of religion exhausts even the teaching of its evidences, for they act upon each other, and in their accumulation, produce a deep and serious conviction of the truth to which they refer, even if separately they often fail in logical completeness. The proof as a logical implement is not so complete as the evidences which it strives to aggregate, and the evidences themselves fall short of adequately accounting for the truth, which yet by means of them has shone into your mind. They are but as windows of some great palace which shoot forth into

the darkness a radiance competent to reveal the nature of the festival or the extent of the decoration, or the number of the guests that are within, and when that revelation comes to certain minds, the whole of the unseen glory is appreciated by them ; but it is impossible for them to frame for other minds a logical, coherent, satisfactory representation and proof of all that those windows have revealed to them. The evidences of religious truth, *i.e.* of the grand truth of man's origin, danger, and destiny, of God's government and nature, of His righteousness and His love are innumerable, and they differ with each mind, because a large portion of them is due to the peculiar constitution, history, education, and religious life of the individual who appraises them and appropriates them ; but when that truth has reached you, has taken possession of you, when the living Christ, the Eternal Son of God, has mingled His being and life with yours, when you have life through His name, you are in possession of that which infinitely transcends the evidences by which His nature and attributes have approved themselves to your understanding. You know the truth, and the truth sets you free ; you can be calm and unmoved ; though one critic may disturb your previous ideas of some text, or though another may compel you to remodel some theory formed by you touching the composition or authorship of the blessed Book itself, and you will find that you have within your consciousness far more proof than you seem to put into words.

(5). The more you pore with tender reverence upon the Word of God, the more of wonder and interest and light you will find therein. The most eager effort, the most elaborate toil, the most prolonged exertion, will be rewarded by deeper insight not only into the human minds which have produced it, but into the Eternal mind, the Divine Eternal Spirit of the living God which has overruled every portion, and condescended to agitate and to calm, to perplex and to guide, to stimulate and to quicken you with its wondrous disclosures. As theological students you have two great purposes before you ; you resolve to become acquainted with *the facts that have been revealed* ; and with their *harmonious relation to each other, and to your own consciousness*. The first department constitutes the vast science of EXEGESIS, for the accurate conduct of which all your classical and philological studies may be regarded as a preparation. The second department is THEOLOGY, for which your exegetical and philosophical studies are a preparation. Do not be content with yourselves unless you make such a commencement in both these regions of inquiry that you see the extent of your field, imbibe the enthusiasm of the theme, and feel abundantly qualified, and prepared to pursue them. The meaning of Scripture, the nature and history of Christian doctrine, are two departments of thought, distinct and vast, which it behoves you in some measure to master. Mere intellectual ability will not make you successful theologians, nor will mere cram ever furnish you with the material you require ; all must be fused in the crucible of enthusiastic love, of personal fellowship with Christ and His Church, of deep, self-consuming desire to glorify God.

Nor is it possible that you should ever forget in your studies the import-

ance of seizing the homiletic aspect of a truth, the presentable, preachable form of a great thought, the modes in which it will be easiest and best for you to render that thought to others. You are pledged to take immense pains first with the *thought*, then with the *arrangement*, then with the *style*, and lastly with the *delivery* of your message. Let there be no slovenliness, no carelessness, no extempore twaddle, no bad emphasis; no false antithesis or wretched bathos. Shall you offer on the altar of Christ that which costs you *nothing*! God can carry on the affairs of the Church and will call home His children, without your help. He has permitted you to work for Him, He expects you always and everywhere, in the cottage and the wayside, whether speaking to one, or to a thousand in His name, to do your very best. In this as in every department of labour, acquaint yourselves with the great classic models of thought and expression. Know something of the history of theological systems from personal perusal, and listen with your own ears to the ringing appeals of Latimer, and the fervid pleadings of Bunyan and Baxter. Read the great Masters of the English Church, Taylor, Waterland, Bull, Butler, Davenant and South, and those whose words at the present day stir the soul like a trumpet. Get at the secret of the power of different sections of the Church. Wesleyanism and Hyper-Calvinism, Romanism and Pantheism; the Jesuit, the Revivalist, all have much to teach you, if your ears are open and your heart is humble, and you hold simply and bravely to the Cross of Jesus Christ. Nor must you confine your reading to theology and sermons if you would be good preachers. Eloquence consists of, and depends really on the relation between a man and his audience. The same discourse is a powerful appeal to one congregation, and an unmeaning jargon to another. The illustrations and style derive their freedom from their adaptation to the audience, the season, and circumstances; and therefore you have to study the modes of thought, the matters of thought, and the instrument of thought, common to yourself and your audience. Never be caught tripping in your references to subjects which it is possible the audience may understand better than yourself. But in order to find or make valuable illustrations of the truth in all the circumstances in which you will be placed, it is clear your reading and observation must sweep into wider circles, and bring you into sympathy with the general culture of the times. Perhaps you are ready to reply that the scholarship which is thus made so indispensable, is different from the spiritual work and ideal character which you have placed before yourselves, and which you find it so difficult to realise; but remember that the elements of character needful for success in the vocation and pursuits of the scholar, are moral and religious characteristics of the highest importance to you as *men*. I will enumerate some of the most prominent.

No man can be a Biblical scholar without *perseverance*, but no man can be a *Christian* without it,—i.e., without that spirit which resists moods and fancies, flights and fidgets, which conquers difficulties, and holds on to the end, without relaxing its grasp of what is known and proved to be good.

No man can be a successful scholar without *industry*, without resolute

purpose to discharge duties that have been imposed upon him. Perseverance looks on to the end, and stretches forth the hand for the prize, even when it is but indistinctly visible; industry steadily keeps its pace and attends to present duty, without thinking, or rather without requiring the stimulus of the future. Industry is satisfied with the smile on the face of duty, and leaves results to God. The patience and carefulness in the management and economy of time which are due to the spirit of industry, are as needful to the Christian as to the scholar. If at one of the older universities there is a man who at the expense of his friends or his own, chooses to waste his substance and his time in sloth and pleasure, he sins against society, is a disgrace to his college; but for a man to absorb the funds which are laboriously collected for a Christian purpose, if his main idea is to play cricket and saunter about in listless apathy to the truth, to the race, and to the prize set before him, he sins against Jesus Christ. If he should virtually say, "My constitution and disposition are to be lazy and indolent," the sooner he relinquishes the idea of the ministry, the better for him and for the Church of Christ.

No man can be a scholar without *sincerity* and *earnestness*. A scholar feels that he must be accurate—that shabby translations, untruthful renderings of the words of others, careless quotations, false statements, if they can be avoided, are sins against God; that it is worth while to spend a day or a week in verifying a date or a quotation, rather than commit a blunder, even if nobody ever knows of these efforts to be sincere and truthful. There is no real scholarship without honesty of purpose and thoroughness of execution. The investigation of one true scholar, who cares for truth more than for the judgment of critics, who is impartial and just in his estimate of men and things, of facts and opinions, may do more to heal the divisions in God's Church, than all the brilliant sarcasms and party-spirited judgments of the half-informed and inaccurate, spread over half a century. Truthfulness we know to be of the very essence of Christ. He is the truth. If we are not of the truth, can we assure our hearts before Him? Let a lie in any form or under any guise be rejected, confuted, and cast out as evil. An intense desire after the truth will be a certain stimulus to sound scholarship.

Once more—though I might enumerate many other things—every true scholar understands something of the spirit of *self-sacrifice*. He is content to relinquish some, yea, many pleasures: the convivial evening, the prolonged game, the amusing book, the hour of rest, because he has a nobler object before him—a purpose greater than himself, and more fascinating than his pleasure.

Now I do not say that every scholar is a Christian, but he has those characteristics of mind, without which no Christian can be safe. He must be "persevering," "patient," "industrious," "earnest," "truthful," "self-sacrificing." These are Christian Graces and the Spirit of God is their source. For the diligent, religious cultivation of such qualities and as an aid to all efforts in the acquisition of truth,—PRAYER is necessary, and hence the old

motto, which was written over the cell of Luther, *Bene orasse est bene studuisse*. In prayer you turn your mind towards the source of all light. In drawing nigh to God, He draws nigh to you ; and His word flashes its divine meaning upon you. You secure a deeper realisation of the fact that you are made in the image of God, and can only be satisfied when you awake in His likeness. Here and now you learn something of His patience, and truth ; you enter into the quality of a Love that arrested not its abounding flow until an infinite act of sacrifice had been accomplished for you, and that will not be satisfied until the same mind is in you which was also in Christ Jesus. The scholarly work that is interpenetrated with prayer, and over which the Spirit of God is poured out, is always strong, and the very quality of it will hush much of the foreboding and unrest with a reference to which I commenced these remarks.

Our Citizenship is in Heaven.

MUSING, at night, by the embers' glow,
On life's shuttle, glancing to and fro
On the sombre threads the patterns show—
"Thank God," I said, "it will not be so
At home, at home !"

The tide of time, with its ebb and flow,
Brings joy to one,—to another woe ;
Which gift will the coming wave bestow ?
They ask not questions like this,—oh no !
At home, at home.

Yet there are moments when inward foe
And outward care from our spirits go ;
We see through nature the heart below,—
O, golden days, when the breezes blow
From home, from home !

A voice to our souls comes whispering low :
"These are the hues of the promise-bow ;
This music, the prelude, faint and slow,
Of the endless joy that shall rise and grow
At home, at home !"

Thus, through the dark we gaze, and lo !
Far off the walls of the city glow ;
A beam of light on our path they throw—
We wait in hope, we shall see and know
At home, at home !

A. R.

The Power of Words.

BY REV. GEORGE S. INGRAM.

THERE is nothing so powerful in this world as words. Actions are potent. They make often a deep impression on the minds of men. Looks have also great force to impress us ; and so have tears. But in words there is more power than in anything else. This arises from their being the vehicles of thought and emotion possessing every character and complexion. There are some thoughts so subtle and delicate that no action can translate or express them. There are others to which no look can give utterance ; and it is only emotion that tears can show forth. But words can convey from mind to mind, and from heart to heart, the profoundest and plainest, the most imaginative and the most practical thoughts, and the hardest and tenderest feelings, the bitterest hate and the warmest love. Words are the offspring of thought and feeling, and they partake of the character of their parents. Shallow thoughts and light feelings always beget words which are unfit to express deep thought and profound passion. The language of a coxcomb or a trifier is widely different from that of a philosopher or a poet. The deepest and subtlest thinkers use words of the calmest character and finest shades of meaning ; and the most imaginative and emotional poets press into their service words that seem to have in them colour, form and life. And as men's knowledge advances, new words are born in which to convey their loftier and wider ideas. All that men can fear and feel, all that they can imagine and do, words can in a large measure express. It is this which gives them their tremendous power in the world. By words the bravest captains have infused their own courage into the souls of their soldiers, and made them conquerors on many a battle-field. By words patriots have shaken the thrones of tyrants, and wrought deliverance for oppressed and groaning peoples. By words sages have imparted to the world the results of their most careful observations and their ripest thoughts, and thereby have saved society from many a plausible delusion and hurtful error. By words poets have portrayed scenery beautiful and grand as nature, and given shape and meaning to the most chaotic and perplexing emotions and experiences of human souls, and ministered delight to the fancy, and calmness and comfort to the heart of man. By words preachers have sent thoughts quivering with life and glowing with love from the bosom of God into the minds of multitudes, that have touched and thrilled every chord of their nature, causing some to cry out, "What must I do to be saved?"—then quieting the fears of others, scattering their doubts, and also dropping like balm on many a wounded spirit, and filling many a believing and loving heart with a foretaste of the rest and rapture of heaven. Who can measure the mighty power of words which have been spoken in pulpits and parliaments—from platforms and printed pages ? And it is a cheering reflection that words publicly uttered

and written have mainly had an influence on the side of goodness and truth. Evil and falsehood do their work chiefly in private. They hate and fear the light of publicity; therefore wicked words which breathe foul thoughts into souls, or rouse hateful passions, or blast reputations, or blight the peace of families and divide friends—words which do all this dark, and, to use an apostolic term, “damnable” work, are words almost exclusively spoken in private. Yet is there not something fearful in the fact that every human being is in possession of this tremendous power for evil which is in words?—that the obscurest persons can employ such of them as tend to damage the character and corrupt the souls of those living around them? Well might the Psalmist pray, “Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. Set a watch, O Lord, before my mouth; keep the door of my lips.” It was with all the ruin and wretchedness in His eye which wicked words work, that Jesus gave forth the solemn warning—“Every hurtful word that men shall speak, they shall give account thereof in the day of judgment.” And it was, doubtless, with that warning in his mind that an apostle wrote to the Ephesian Christians the counsel—“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.” How needful then is it that all our words should be words fitted to awaken right thoughts in the minds, and healthful feelings in the hearts of all to whom we speak! They should be as sunshine which diffuses both light and warmth. The radiance of truth and the glow of love should be seen upon them, and then would our lips disperse knowledge, and be a source of gladness and strength unto our friends.

But it should not be overlooked that no man's words can minister to the highest interest of his fellows unless his heart be right with God. “Out of the abundance of the heart the mouth speaketh,” saith the Scripture. Our hearts, then, must receive and reciprocate the affection of Christ if our words are to be full of truth and love, and yield guidance and gladness to those who hear or read them. Nor should we forget that if our words are to possess and retain this power for good they must be *few and seasonable*. Hence writes Solomon, “A fool's voice is known by multitude of words.” “In the multitude of words there wanteth not sin; but he that refraineth his lips is wise.” And the Apostle James says, “If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.” It is a fact known to every observant man that a loquacious person—a person of many words, is seldom a thoughtful and an instructive companion. The conversation of persons of this stamp is, in general, neither intelligent nor edifying. They seem to fancy that many words must be the bearers of much thought; but they are not so. All profound and powerful ideas, all beautiful and tender thoughts, are usually uttered in *few* words. The truths which have taken the firmest hold on the minds of mankind, and which shall live in the world throughout all time, are wrapped up in the shortest sentences. So that, if we would have our words vested with power to rouse men to serious reflection

and right action, or to heal their hearts when wounded by sorrow, they must be few. And they must be also *seasonable*. No one can calculate the amount of harm done both to Divine truth and to human souls by words spoken out of season. Sinners have been strengthened in their hostility to God's Gospel, and that Gospel has been shorn of its grace and power, by the unseasonable utterances of some of its unwise believers. The Scripture says, "To everything there is a season, and a time to every purpose under heaven. . . . A time to keep silence, and a time to speak." Solomon remarks, "A word spoken in due season, how good is it!" And Isaiah said, "The Lord hath given me the tongue of the learned, that I should know how to speak a word in *season* to him that is weary." And a Greater than either said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." On this counsel from the lips of Him who spake as never man spake, Scripture furnishes a commentary—"Speak not in the ears of a fool, for he will despise the wisdom of thy words." "Reprove not a scorner, lest he hate thee." How often has the temper of a man been roused to fierceness by ill-timed reproofs! and how frequently has the aversion of impenitent persons been increased an hundredfold to the Gospel by the incessant reference to their sins on the part of some injudicious Christians! and not seldom has the grief of some stricken heart been made incalculably heavier by the want of delicacy in choosing a fitting time to offer consolation. When will some people learn that there is wisdom, reproof, and consolation sometimes in silence as well as in words? Were there not profounder wisdom and sharper reproof in the muteness of Jesus before His unjust judges and His false accusers than if He had answered their questions and refuted their charges? Is not the presence of God as clearly proven to us amid the stillness of the everlasting hills as in the life and bustle of densely peopled cities? And is not His power as deeply felt by us beneath the silence of the starry heavens as in the noise of the hurricane or in the peals of the thunder? and as much when gazing on the calm and crystal bosom of a slumbering lake as when looking at the rolling and roaring waves of the restless sea? If then we would have God to make His presence and power to be felt through us by others, we must not forget that it must sometimes be by our silence as well as by our words.

It has thus been shown that the words of any man are powers for good or for evil, but especially is it so with the words of a preacher. His words are expected to deal with the highest and holiest things which concern our race. When they are laden with the thoughts of God, and are the exponents of His Scriptures, then they are words of "spirit and life." There is in them a charge of the Holy Spirit's quickening power. They become the arrows of the Great King by which He pierces the hearts of His enemies, and subdues them unto His sway. He also, to change the figure, makes them to drop upon wearied and woe-worn spirits like the refreshing rain upon parched grass, and the gentle dew upon drooping flowers. They are the channels through which the life of God is sent into dead souls, and by which they are made

"partakers of the Divine nature." But a preacher's words may be destitute of Divine thoughts. Instead of being exponents of God's truth, they, alas, sometimes are expressive of man's dogmas and delusions, and consequently are fraught with peril to human souls. In our day there are preachers "who teach for doctrines the commandments of men." It therefore becomes needful to follow the counsels of our Lord—"Take heed how you hear," and "Take heed what you hear." All that comes from God humbles man and exalts Christ. It meets our deepest wants as pointedly and perfectly as the showers and sunshine of spring meet the deadness and desolation of winter. Whatever words we hear from any preacher which are not freighted with truth that penetrates to the inner recesses of our souls, rousing and quickening our consciences, and making us feel more deeply our need of the services of Christ, drawing us closer to Him, and constraining us to glory in His cross and in His crown, we are solemnly bound to reject. The words of every faithful preacher will ever savour of "Christ crucified" as certainly as the summer winds are scented with the fragrance of the fields and gardens over which they travel, and hence they will be words of "wounding and of healing power," and therefore ought to be listened to with reverence and received as joyously as the wasted invalid welcomes the bracing breezes of the mountain or the sea that restore to his feeble limbs and his pallid countenance the strength and freshness of his youth.

The Social Crisis in America.

BY REV. J. BALDWIN BROWN, B.A.

THE social crisis through which the American people have just been passing has some ominous features, to whose warnings all free people will do well to take heed, for they indicate some special dangers to which our high form of social organisation exposes us, and hint by no means vaguely at the price which we may be called upon to pay for the splendid advantages which we, through our freedom and industry, enjoy. There is no birth without travail, there is no growth without pain, there is no progress without peril. New powers bring new responsibilities and anxieties; new advantages develop new difficulties; a higher vantage ground demands sharper vigilance and keener tension of all the faculties, if it is to be put to any lofty use. It has long been noted by the wise that "he who increaseth riches increaseth cares." There is many a burdened and weary Dives, whose retrospect of life reveals to him, that care first began to press on him with crushing weight just when all around him were judging that his cares were over, and that thenceforth he had nothing to do but to enjoy. And what is true of men, is true of homes and states. Cares come with honour and power, and multiply with startling rapidity. The gravest feature of our modern civilisation is the continually increasing burden which it lays on the foremost nations of the world. The march of human progress is no festal procession

with garlands and songs. It is more familiar in these days with the groans of travail than with pæans. There may be stern resolution and resistless pressure, but there is little gladness in the onward movement of our times.

The Americans pride themselves, and with a certain measure of justice, on their vanward post among the nations. In many important respects, especially in all that concerns the development of industry, they occupy a position of exceptional advantage, and may claim to set the example to the world. Nowhere else is human labour so high in honour and so highly paid. The vastness of the field and the comparative fewness of the labourers, stimulate men's inventive faculty to supply to the utmost the mere brute force by means of machines. We in England, driven by the same exigency, which is a very noble form of necessity, though it causes a great deal of difficulty and trouble, are following the same path. Every year in England more and more of the brute work of our industrial activities is done by machines, while the labourer becomes "skilled" to direct them, and gains a step, though for the most part he little dreams what he is gaining, in his mastery of the materials and the forces of our world. But in this matter the Americans have been the world's pioneers. The great Republic of the West has been a kind of paradise to the imagination of the over-weary labourers of the Old World, and multitudes, generation after generation, who took nothing thither but skilled hands and brave hearts, have risen to be men of wealth and influence, and often to play an important part in the government of their country, and even in the great world's affairs. But the paradise has been no more free from the invasion of the tempter than its pristine prototype. Labour has waxed wanton in America, and has been tempted to think itself the most "almighty thing" under the sun. The commercial and industrial relations of men have claimed to occupy pretty well the whole stage of the theatre; and the principles of business have organised, after their own fashion, the public life of the community. There is no department of the state in the American Republic which they have not mastered and ruled, while they have put forth a hand to a more sacred ark, and have affected very powerfully, and some think very detrimentally, the religious life of the American people.

In short, commerce has been king all round the sphere. And now a social revolt has suddenly broken out, and has spread with startling rapidity to something like the dimensions of a social war, the heart of which, for the first time in history, is purely commercial. A band of workmen on a Pennsylvanian railroad, dissatisfied with what it is now confessed on all hands was an inevitable reduction of wages, broke out at once into rebellion, seized the line, fortified the station, and levied war against the community. The local militia was powerless—indeed, it was ominously sympathetic with the rebels; and it was only after hard fighting and much slaughter, and the destruction of 4,000,000 dollars' worth of property, that the revolt was put down. Meanwhile the telegraph flashed the news throughout the Union, and in many of the chief cities the mob rose in a moment, as if all had been

long and carefully prepared, and for some days, from New York across to San Francisco, it seemed as if the whole country might pass for a time under the power of a brutal and reckless proletariat, whose chief delight was to lay waste and destroy. The crisis was as brief as it was sharp. As soon as the citizens who represented the principles of order grasped the idea that a social war was imminent, they rose with that fell determination which characterises our race at such crises, and in a few days crushed it down. The Government and the people, when once they were fairly aroused, behaved admirably, and "the roughs" have had a lesson, which will probably last them some time, as to the consequence of provoking a conflict with the champions of order in the United States. But none the less was the moment one of terrible danger—terrible not alone on account of the magnitude and the menacing spirit of the movement, but because of the vast array of destructive force ready at any moment for dangerous action which it disclosed.

One thinks instinctively of the Commune in Paris at the close of the Franco-Prussian war, on reading the account of this sudden and wide-spread revolt of labour in the States. We have had peasants' wars and Jacquerie movements in the Old World age after age, culminating in the great Revolution; and we have had social disturbances on a great scale during the last century, culminating in the fearful frenzy which so nearly laid Paris in ruins and destroyed some of the most priceless treasures of the world. But this American outbreak is a thing *sui generis*, and must not be confounded with any of the great working-class movements which look so like it in European history. The terrible passages of the history of the Old World are the peasant wars. Bulgarian horrors would be almost eclipsed if all the scenes of savage cruelty and fiendish ferocity which have attended the struggles of the classes, when the poor have been goaded to madness and have risen on their oppressors, could be laid bare. But in all these struggles, desperate as they have been, the question of wages has played a very secondary part. The wrongs and the outrages of generations have been the fuel which has fed the frenzy of the masses, in the hour when the tocsin of Revolution has sounded, and the day of vengeance seemed near. Political and social grievances have always been foremost among the motives which have stirred the masses to rebellion. In the Old World we have no rioting solely connected with wages which has assumed anything like the proportions of a war. The Commune in Paris was the creature of political fanaticism, and aimed at a complete reconstruction of society. These movements belong to quite a different category from that which has so shaken society to the centre in America, and which had no ostensible motive whatever but dissatisfaction with the rate of pay. In truth, the American workman would find it hard to discover a political grievance. He has it all his own way, and is master of the situation—at least he would be master, if he did not suffer himself to be so easily snared and foiled by clever adventurers who manage his public affairs for him, and who, while he bears all the burdens, seize all the spoils.

There is no political grievance then to be mitigated, no yoke of oppression to be broken, no new order of society to be established, by this sudden and

furious outburst of revolutionary passion. It is simply that a knot of workmen, finding that they are practically masters of the political situation and are the ruling class in the State, cannot understand why economic laws should not also obey their will. They are flattered by their demagogues into believing that there is nothing that can resist their will as the sovereign people, and the thought has evidently entered and possessed some influential minds among them, that they have only to will it strongly enough, to dictate their own rate of pay.

At the same time, it would be most unjust to represent this as the prevalent notion of the operative class in America. There are no workmen on the whole so intelligent as the American, and so little disposed to push disputes to dire extremities. But the moderation with which they are generally credited renders the fact more startling and ominous, that on a mere question of wage such a fierce revolt should have broken out in a moment, and spread so rapidly through the Union. It is manifest that either there is a much larger class tainted with this fatal economic heresy than was imagined, or else the rebellion of labour against capital commands a much wider sympathy as a class movement among the operatives than is consistent with the stability and orderly development of society. There can be no question, we imagine, that the utterly profligate administration which for many years has weakened, and in some cases almost wrecked, some of the most important lines in America, has much to do with the easy rapidity with which the revolt grew to a head. Americans as well as Europeans have viewed with disgust the way in which the interests of the shareholders have been recklessly sacrificed, to promote the financial schemes of their rulers; and when men heard that the railroads were in trouble, and were blockaded by their own servants, the first thought in many a mind was, it just serves them right. It is a striking instance of the retribution which profligate management of great enterprises never fails to draw down; and it reads to this commercial age an emphatic lesson, which it will do well to lay to heart. Unless commercial management deserves and wins respect by uprightness and straightforwardness, it will end invariably in disaster and shame. Those who play with the first principles of morality in their business transactions, are preparing the scourges which, sooner or later, will out them to the quick. The Directors of American railways have but reaped as they have sown. They have destroyed the confidence of the public in their honourable management of the property entrusted to them, and their own servants rise on them and reduce it to a wreck.

Still there remain two ominous facts which stand out in this disastrous history. In a country in which commerce has been king, there is a body of operatives strong enough to throw the whole country into confusion and to paralyse its life for a time, simply because they were resolved that capital should afford them higher wages than it could profitably pay. And as the working-class is rapidly advancing to power in every civilised country in the world, and is longing to make that power felt, this opens a dark out-look for other countries beside America, unless by the wise extension of the co-

operative principle labour and capital can become loyal confederates. And, further, it is evident that, in America at any rate, there is a powerful class ready at any moment, in the great towns, for any excesses—a class sufficiently organised to act with promptitude and decision, and to get great cities for the moment into its power, and sufficiently truculent to strike terror into the heart of the community. Here too is a feature which we in the Old World may well study, that we may lay the lessons which it has to teach to heart. The enormous rapidity of the growth of great cities which commerce has fostered, is fraught with the gravest dangers, which are only beginning to be fully appreciated. The evil grow with the good, the rough with the smooth, the riotous with the orderly. The rough class is enormously increased in all the great centres with the general increase of the population; and as it becomes conscious of its own strength, it is likely to try some very startling experiments at the expense of the community.

The easiness with which a great mob of roughs can be collected in London, for instance, is becoming a serious source of anxiety to those who have the order of the city in charge; and without wishing to be alarmists, it does appear to us that we are likely in these coming years to discover what comes of allowing a vast population to grow up in our midst, in homes like the lairs of beasts, and with the beliefs and the habits of savages. The restraining and ennobling influence of domestic life on the one hand, and of religion on the other, are as unknown to them as if they had been trained in the wilds of Africa. We have no right to expect steady, peaceful progress while we suffer such sores to fester under the splendid mantle of our commercial civilisation. Either we must set our house in order after a more Christian fashion, or we must be prepared for social disorders, which will cast all recent experiences into the shade. Some significant warning of this reaches us from across the Atlantic. There is much that is special to America in this social crisis through which our cousins in the New World have been passing; but there is much, very much, which reveals the common danger of all free and commercial peoples—a danger from which there is ultimately but one salvation, the reign of the Prince who can rule the world in righteousness and love.

FORGIVENESS.

EARTHLY forgiveness—the forgiveness of man to man—is the passing over an offence. The Divine forgiveness puts the offence away as if it had never been; and infinitely more than this, brings the forgiven one within the heart of Redeeming Love, so that it can never be an unforgiven soul again.

*The Doctrine of Sacrifice.**

THE author of this volume has closely limited himself to the discussion of the Scriptural Doctrine of Sacrifice. He has made no demand upon "Comparative religion" for analogical help, no attempt to reconcile his estimate of the contents of Scripture with the testimony of conscience or the experience of mankind. Systematic Theology has not beguiled him from his purpose, nor have Confessions of Churches turned him aside. Whether right or wrong, true or false, he has pressed the inductive principle to its legitimate issue, and used his highest endeavours to say what is the teaching of the whole Scripture on this momentous theme. He rejects "theories" of Biblical doctrine, which combine with their generalisation attempts to "explain" the mystery of atonement, and is content with rigid scientific induction. It must not be supposed that on this account Mr. Cave's treatment is superficial or hasty; on the contrary, we believe it would be difficult to point to any modern theological work in English which reveals more abundant and patient scholarship, a more vigorous and comprehensive review of a great question. The subject is vast and the literature enormous, the lines of investigation are numerous and intricate, but the author of the volume before us has displayed a fine mastery of voluminous material, and after examining the Scriptural phraseology, in its historical development, positive declarations, and immediate inferences therefrom, he draws out his conclusions with patient care, and contrasts them with views of a more speculative kind which have been advanced by distinguished scholars in Germany and England. There is at times a little too much assumption of having the whole subject with its related themes in his grasp, of being about to settle points, once for all, whether linguistic, historical, or theological, and of having conclusively determined scores of perplexing problems which have divided the scholarship of the Christian Church. We think, however, that we do not overstate the case, if we say that the volume will place the writer among the first rank of Biblical theologians. We regret that he has not devoted some chapters to a real vindication of the Levitical legislation and Mosaic ceremonial generally from the "critical" treatment of Kalisch, Kuenen, Davidson, and others; though we are far from saying that his entire argument fails, even if the ritual of the law were proved to have reached its highest form of expression, historically, long after the generally assumed date. The "essential," "symbolical," "typical," "sacramental" character of the sacrifices would have the same relative bearing upon each other, and upon the sacrifice of Christ, and the sacrifice of man, whensoever the vast and imposing system received its full development. We have no space here to explain Mr. Cave's treatment of the whole subject. Suffice it to say that he has called special attention to the essence of sacrifice as "gift to God," expressive of either gratitude, consecration, or fear,

* *The Scriptural Doctrines of Sacrifice.* By ALFRED CAVE, B.A. Edinburgh: Messrs. T. and T. Clark.

and has then discriminated those which were associated with manipulation of blood from those which were entirely consumed with fire, and from those which being bloodless were eaten by the offerer with or without the priest. He has advocated the view that the imposition of hands upon the victim about to be slain, symbolised the identification of special victims as the special property of the offerer; that the sacrificial or presentative character of the offerings is to be discriminated in thought from the atonement which was effected by the blood. He rightly rejects the interpretation of the word *atonement* drawn from early English etymologies, and finds its meaning in the Hebrew idea of "covering" sin, or of so neutralising its effects in view of the wrath of God against it, that the curse and peril of it are avoided; and he labours hard to show how the symbol of this fact attested its own transitional character, and was accompanied with prophetic expectations, which made the "*symbol*" to be the "*type*" also of a full and perfect atonement by the offering of the body of Jesus Christ once for all—once in the end of the world for the sins of the human race. The symbolic and typical characteristic of the Hebrew sacrifices do not exhaust their meaning for our author. He believes that they had likewise what the Christian churches have agreed technically to describe as a "*sacramental*" character. They had no "*potency*" in themselves, but by their use in the case of penitent and spiritual persons they became Divinely appointed *means of grace*. God's Spirit used them to bring the offerers into normal relationship with Himself.

With great care the author treats the development of the whole question of the remission of sin under the historical and prophetic books, and reveals the entire aspect which the subject assumes in the time of Christ and the Apostles. He shows that the system of sacrificial offerings, of impositions of hands, of presentations to God, found their antitype in the priestly consecration, the ready moral self-surrender, the repentance, the obedience, the pure worship of Christian believers; that the blood offering, the life given as an atonement for the soul, found its antitype in the blood of Christ, in Him whom God set forth as a propitiation for sin; that all atonements pointed on to the great vicarious sacrifice for the sins of the world. He argues that the Lord could only fulfil the significance of the burnt-offering, sin-offering, or trespass-offering, or be said to be that which these things symbolised as a figure of speech, but that He was the great Atonement, of which that portion of all the services dimly prefigured.

After enumerating with great care the separate teachings of the New Testament and the language of the several apostles, Mr. Cave thus sums up the conclusion at which he arrives with reference to the atoning work of Christ:

"This, then, is the New Testament doctrine of Atonement, that He whose office it had ever been to reveal the mind of the Father, and who had assumed human form, having passed through this mortal life without sin, and being, therefore, non-amenable to any penalty decreed upon transgression, had voluntarily submitted to that curse of death, with all its mystery of meaning, which He had Himself announced, and thereby ren-

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dered the forgiveness of sins possible to man." This is followed by an able review of the various theories which have been advanced in all ages of the Church, a special chapter being reserved for the theories of Bushnell, Campbell, and Dale. Though agreeing with Mr. Dale in his general conclusions, he criticises with severity his method of explaining the mystery. It does not seem to us that against the long array of theories Mr. Cave brings really any counter-hypothesis. They are one and all, from Origen to Anselm, from Abelard to Grotius, from Socinus to M'Leod Campbell, and Dale, attempts to reconcile Biblical ideas with a still wider generalisation of facts than those supplied by the Biblical induction. Mr. Cave rejects all such theorization as extra-Biblical, but he involves himself in views of sin and of the forgiveness of sin that require much extra-Biblical philosophy to sustain.

The doctrine of sacrifice is further illustrated by our author in a very interesting and learned discussion of the sacrificial character of the Lord's Supper. He has made here a new point of great ingenuity and beauty. After indicating the true spiritual sacrifice which every man is bound personally to become and to offer, and after revealing the Divine provision made for "atonement," and the offering of the blood, in the death of Christ, he shows that the *sacrificial* elements of the Lord's Supper which have outlived the Passover are precisely those parts of the Paschal offering and Supper which were not blood or victim, but only the accompaniments of the slain and roasted lamb, namely bread and wine; and that, as the whole conduct of our spiritual life is sacramental, is part of the method by which God meets with us and works in us, so this ordinance becomes sacramental in the wide sense, and is used for the conveyance and confirmation of Divine grace. This view, which he maintains to be in close agreement with that of Calvin and the Reformed Churches, and the Westminster Confession, is also contrasted with the Roman and Lutheran theology.

The argument of the volume is sustained by logical compactness, lucidity of style, and considerable learning; it is a guide to the opinions of the principal writers on every part of the subject, and is pervaded by a fine spiritual tone.

R.

Words to Winners of Souls.

EVERY word we speak for Christ is pouring oil on the fires of grace in our own heart, and will make them burn with an ardour otherwise unknown. The Christian will find, that while, before he commenced this course, he had a thousand questionings and difficulties, after he has done so he will scarcely have an hour's trouble with himself. The truth seems to be this: Christ is so kind and unexacting a Master, that He will not let His servants fight two battles at once; if they will take the sword and go into the enemy's camp, He will keep the citadel for them; if they will be about His business, He will set their hearts entirely at rest.

THE early makers of sun pictures found it comparatively easy to get impressions. The real difficulty was how to fix them, how to make them permanent. It is comparatively easy to impress a child. The Holy Spirit alone can fix the impression, and that teacher who is most thoroughly imbued with the spirit of the Master, and of His Word, is most likely to fix truth in the memory, and to make lasting impressions for good.

"Two things a master commits to his servant's care," saith one, "the child and the child's clothes." It will be a poor excuse for the servant to say, at his master's return, "Sir, here are all the child's clothes, neat and clean, but the child is lost!" The account that many will have to give to God of their souls and bodies at the great day, will be on this wise:—"Lord, here is my body; I was very grateful for it; I neglected nothing that belonged to its welfare; but as for my soul, that is lost and cast away for ever. I took little care and thought about it."

Evening Tears and Morning Songs.

"Weeping may endure in the evening, but singing cometh in the morning."—Psa. xxx. 5
(marginal reading).

In the evening there is weeping,
Lengthening shadows, failing sight;
Silent darkness, slowly creeping
Over all things dear and bright.

In the evening there is weeping,
Lasting all the twilight through;
Phantom shadows never sleeping,
Wakening slumbers of the true.

In the morning cometh singing,
Cometh joy and cometh sight,
When the sun ariseth, bringing
Healing on his wings of light.

In the morning cometh singing,
Songs that ne'er in silence end,
Angel minstrels ever bringing
Praises new with thine to blend.

Are the twilight shadows casting
Heavy glooms upon thy heart?
Soon in radiance everlasting
Night for ever shall depart.

Art thou weeping, sad and lonely,
Through the evening of thy days?
All thy sighing shall be only
Prelude of more perfect praise.

FRANCES RIDLEY HAVERGAL.

Literary Notices.

In Memoriam of the late Rev. J. M. Charlton, M.A. Being Selections from his Sermons and Occasional Writings. Edited by his eldest Son. (J. F. Shaw.)

We feel that the editor of this memorial volume has acted with wisdom and discretion in the self-repression he has manifested in its compilation. The general reader would be assisted by a few notes, dates, and facts, by which the preacher of these sermons might be identified, and with which he might be associated; but from the high and earnest tone which pervades them, the reader scarcely needs the assurance that the preacher uttered what he believed, or that he lived a life in conspicuous harmony with his faith. The sermons are characterised by strong common sense, by loyalty to the Master, by a profound understanding of the heart of the Gospel, and a fine discrimination of the legitimate lessons to be derived from the teaching of Scripture. His estimate of the meaning of life, and the mystery of death in the discourse on "Spiritual Ripeness," and his treatment of the narrative of the conversion of the Ethiopian Chamberlain are very felicitous. The series of discourses on 1 Cor. i. 30 are worthy of the careful reading of the theological student. They embrace a course of divinity in narrow compass. We wish that the sermon which we imagine Professor Charlton must have preached on Christ as our "wisdom," had been also preserved. Abundant illustration of the Divine wisdom is given in exposition of the assurance that Christ is our "righteousness," "sanctification," and "redemption," but the main idea of Christ as the great utterance of the Divine wisdom, and the adequate solution of our own deepest longings after wisdom, seems omitted.

The thoughtful "ministerial charge" is healthy, solemn, and inspiring, and the essay on the "Eloquence of Demosthenes," reveals the cultured scholar intimately acquainted with the arguments and the diction, the methods and the points, the invective and practical pleading, the tremendous power and the dexterous fence of the greatest Athenian orator. Mr. Charlton justly complains that our youth are often compelled by University authority to toil through profitless classical subjects, to the inexplicable neglect of Demosthenes. We commend this volume very heartily, and feel more than ever how much the Church has lost in the early lamented removal of the accomplished and beloved president of Western College.

The Two Spirits; or, Truth and Error. Being a Comparison of the Teachings of Rome with the Words of Jehovah. By ARTHUR GARDINER BUTLER and MONTAGU R. BUTLER. (Elliot Stock.)

The teachings of Rome are taken from very miscellaneous sources—from the Catechism of the Council of Trent and from Peter Dens, from Bonaventura's "Canticules" and from modern Ultramontane tracts; from Liguori and the *Westminster Gazette*; and with these teachings the authors of this little book have confronted the language of Scripture on a great variety of questions—e.g., the Church, the Authority of Tradition, the Papal Supremacy, the Priesthood, the Mass, the Worship of Mary, &c., &c. The antagonistic quotations are cleverly arranged and aptly contrasted. The New Testament is presented in Dean Alford's translation. The

inference is often obvious and the conclusion fairly suggested, but a Romanist would smile at the method in which the honours due to Mary are refuted. Judges iv. 24 and Gen. xlix. 26 are put over against the *Ave Maria*, to show that *Jael* and *Joseph* received commendation equivalent to that ascribed to Mary. The contrasts, however, between the rhetorical amplifications of Romanistic devotion and the sobriety and spirituality of the Word of God are very impressive.

The Nightingale Song of David; a Spiritual and Practical Exposition of the Twenty-third Psalm. By Octavius Winalow, D.D. (John F. Shaw and Co.) Those who admire Dr. Winalow's tone of thought and style of expression, will know what to expect in this exposition, and they will not be disappointed. — *Words of Comfort for Parents bereaved of Little Children.* By William Logan. With an Introduction by the Rev. John Ker, D.D. Ninth British Edition. (Nisbet and Co.) The judgment and taste which guided Mr. Logan's selection of the passages of prose and poetry which compose this volume, are well attested by the fact that it has reached a ninth edition. It has comforted many mourners, and will, without doubt, still go on to minister consolation to the sorrowing, and to shed rays of hope on many whose hearts are broken with bitter bereavement. — *Power in Weakness: Memorials of the Rev. William Rhodes, of Damerham.* By Rev. Charles Stanford. *Central Truths.* By Rev. Charles Stanford. Third Edition. (Hodder and Stoughton.) We hail with pleasure a new edition of each of these powerful and practical books, in a form and at a cost which will place them within the reach of a large class of readers, who will, we believe, be benefited by their strong and earnest teaching. — *Priesthood in the Light of the New Testament.* The Congregational Union Lecture for 1876. By E. Mellor, D.D. Third Edition. (London: Hodder and Stoughton.) This third and cheaper edition of Dr. Mellor's admirable lectures will bring them within the reach of many who will welcome and profit by them. It is to be regretted that a similar arrangement was not made for the earlier volumes of this valuable series of lectures, as it would have widely extended their circulation, and given unity to the scheme. — *The Pilgrim's Progress from this World to that which is to come.* By John Bunyan. English and French. (Elliot Stock.) This is a volume of what is termed "The Illustrated Polyglot Pilgrim's Progress," by Benjamin West. Mr. West has taken up a suggestion thrown out by Mr. Gladstone, in an address delivered by him in Wales, with respect to the probable use of such a publication in facilitating the acquisition of modern languages. The French translation, as far as we have observed, appears to be fairly done, but is not always so rich in idiomatic phraseology as might be desirable for persons who seek by its aid to perfect their knowledge of the language. It will, nevertheless, be found helpful to learners. — *Christ's Glorious Achievements, set forth in seven sermons.* By C. H. Spurgeon. (Passmore and Alabaster.) These seven sermons are full of the truth, the power, and the love of Christ, presented with all their author's characteristic fervour and force. — *Memories of Disruption Times.* A Chapter in Autobiography, embracing the half-year preceding and the half-year following 18th May, 1843. By Alex. Beith, D.D. (Blackie and Son.) This volume will be of service whenever the history of the great disruption can be written with judicial impartiality. It shows how much principle, heroism, and intense conviction were needed to carry men through that conflict.

It was not merely the loss of church, manse, and position that these martyrs of spiritual independence were ready to encounter. Often, as in Dr. Beith's case, personal pecuniary responsibilities of no ordinary weight fell upon the seceders when their power of meeting them was taken away. It is well, now that patronage is abolished and the Church of Scotland has submitted to numerous and new influences, that all the grounds of disruption should be re-considered, and the relation of the Free Church to the State, to the older secessions, to the sister kingdom, and to the Residuary Kirk should be fairly understood. Dr. Beith's volume will be of some service in these respects.—*Israel's Iron Age; or, Sketches from the Period of the Judges.* By Marcus Dods, D.D. Third edition. (Hodder and Stoughton.) The popularity of this volume is richly deserved. The sketches are bright and forcible, and abound in moral teaching and practical lessons for the golden age of Victoria as well as for the iron age of Israel.—*John Oriol's Start in Life.* By Mary Howitt. (London: Partridge & Co.) We have here a singularly interesting story of a lad who met with many ups and downs in his early career, and who found, as many have done before him, that

E'en crosses in God's sovereign hand
Are blessings in disguise.

The sons of working men, to whom the book is affectionately dedicated by the writer, will find that it has special attractions for them.

Obituary.

THE REV. HENRY WONNACOTT, MINISTER OF ALBION CHAPEL, HULL.

THE early death of men whose lives are the hope of society is one of the great mysteries of Providence. It humbles our faith to see men who live only to bless go down at noon. A beautiful and most benign life has suddenly closed. Henry Wonnacott's was a life precious to his friends, to his family, and to the Church; a loving, useful, and earnest life, with energies fresh and vigour unabated, and with indefinite capacities of work. There is a sense, no doubt, in which every life is complete—measured by the scale of eternal uses, there is no untimely death; but judged by mortal standards, tried by present social needs, Henry Wonnacott's was certainly an unfinished life, and his early death a calamity. He died at Ferriby, near Hull, August 2nd, at the early age of twenty-seven, having been minister of Albion Chapel nearly four years.

He was a young man of incorruptible integrity, of unselfish and untiring devotion. He had a splendid imagination, an intellect to grasp the sublimest truths, a heart that loved his God and bled in sympathy with man. He had the highest views of the work and mission of Christ as the ground of the Christian's hope, and this he preached with great eloquence and success. His tall and youthful figure, his bright and beautiful countenance, his fine pathetic voice, made him exceedingly popular. He was born a minister. He could not have been anything else. Ever calm, dignified, and self-possessed, he presided in the Church with all the experience and judgment of ripened age.

His first religious impressions were received through the faithful preaching of the truth in the Wesleyan Chapel, Tiverton, but it was at the death-bed of his father

that he fully decided for Christ. He removed to Tottenham in 1867, and here he joined the Congregational Church of which his brother was the minister. At the age of eighteen he entered Hackney College. The training he received there was of real advantage and profit to him. The wise and practical counsels of the Rev. Samuel McAll made a deep and lasting impression upon his character. A few months before the termination of his college course—in January, 1870—he accepted a cordial and unanimous call to Luton Congregational Church. Here he was very happy and useful, especially to the young, and many proofs of affection were shown him by the congregation. In the summer of 1873 he preached at Albion Chapel, Hull—just to fill up one of his holiday Sundays. In a few weeks a deputation, appointed by the church, was sent inviting him to the pastorate. At first he declined, to the great joy of his Luton friends; but when a second deputation came, his mind had changed, and against the remonstrance of his intimate friends—who knew better than he the nature of the work in Hull—he accepted it. He began his ministry in Hull with great enthusiasm and hope. Full of youthful zeal, he preached and worked not only in his own church and pastorate, but was far too ready to gratify all who asked his services. The movement of Sankey and Moody filled him with greater love for souls, and gave more spirituality to his life. He threw himself with great earnestness into mission work, and it is thought that at the Leeds mission was first manifested that heart disease which hastened his death. Last year, with loving consideration and generosity truly beautiful, the church at Albion gave him £200 and six months' rest. This was most beneficial to him, and in December he resumed his ministry, though it was apparent to all, but himself, that the disease was doing its work, and that he would soon fade and die. He preached, with occasional help, yet often with extreme exhaustion, until last June, when the power of the disease compelled him to give up. He was advised by Dr. Fraser—one of his deacons, and the most generous and loving friend he had, of whom in his last hours he spoke in the most endearing terms—to resign the pastorate. He did so, and then indulged the idea that twelve months' rest would enable him to take a smaller church. But God was about to take him to the rest of heaven. He began to sink most rapidly, and a few days brought him to the gates of death. He was anxious to live, and could not realise the fact of a young man dying. "Just think," he said—"only twenty-seven, and the heart failing!" Yet, with all his clinging to life he was calm, peaceful, patient, and talked of death with composure. A few moments before death he said, "Thousands of prayers have been offered for me; they will not be answered; God says 'No!' and therefore it must be right; must it not?" He died without a struggle—quietly sleeping in Jesus, attended by his fond wife and only brother. He was buried on the 6th of August in the Hull Cemetery. All the Congregational ministers in Hull took part in the service; the Rev. James Sibree gave a touching address; and multitudes of all classes gathered to pay their last tribute of respect to his memory.

THE MANAGERS acknowledge with thanks the following Sacramental Collections in aid of the Widows' Fund:—Richmond, by Rev. G. S. Ingram, £10; Sheffield, Cemetery Road, by Rev. T. S. King, £5; Ipswich, Tacket Street, by Mr. E. Goddard, £5; Sale, by Rev. E. Morris, £3 11s. 3d.; Tolmers Square, by Mr. E. Jones, £3; Oldham, by Rev. E. Armitage, £2 7s. 6d.; Staines, by Mr. E. Mosford, £1 15s. 6d.; Castle Hedingham, by Rev. W. H. Cole, £1 8s. 1d.; Wortley, by Mr. H. Weaver, 18s. 4d.; Elland, by Mr. S. Nadin, 17s. 2d.; Tunbridge, by Rev. D. Harding, 13s.

News of Our Churches.

MINISTERIAL CHANGES.

REV. W. A. KYD, M.A., of Amble, Northumberland, has accepted a call to Puddletown, Dorset.

REV. T. CLARKE, of Rotherham College, is about to begin his ministry at Little Horton, Bradford, Yorkshire.

REV. W. J. HUMBERSTONE, late of Tetworth, has settled at Barton-on-Humber.

REV. SEPTIMUS MARCH has resigned his charge at Albion Chapel, Southampton, after a pastorate of fifteen years, and will shortly settle at Worcester.

REV. S. RIXON, of Nottingham Institute, commenced his ministry at Ashby-de-la-Zouch in July.

REV. W. ROBERTSON, of Stewartfield, Mintlaw, Aberdeenshire, in consequence of ill-health has resigned his charge.

REV. R. AUCHTERLONIE, of Portobello, has accepted an invitation to Dalry Church, Edinburgh.

REV. R. A. BERTRAM is removing from Winchmore Hill to St. James's Church, Nottingham.

REV. HOWARD E. HOLMES, of New College, has become assistant to the Rev. W. Marshall, Cambridge Heath.

REV. R. RICARDS, of Acock's Green, Birmingham, has accepted an invitation to Paignton, South Devon.

REV. GEORGE HOBBS, of the Congregational Institute, Nottingham, is about to commence his ministry at Lichfield.

REV. A. B. CAMM, of Costa Rica, has consented, for twelve months, to minister to the Free Christian Church, Bolton.

REV. STANLEY ROGERS, of Trinity College, Cambridge, expects to enter on the pastorate of Westminster Chapel, Liverpool, at the beginning of October.

REV. F. W. TURNER, of New College, has accepted an invitation to Ripley, Hants.

REV. W. D. ATTACK, of Hockliffe, has accepted a call to Lavenham, Suffolk.

REV. HENRY J. PERKINS, of Hackney College, is about to settle at Clifton Church, Asylum Road, Peckham.

REV. ARTHUR DAVIES, of the Memorial College, Brecon, has accepted the pastorate of the English Church, at Ton Ystrad, Rhondda Valley.

REV. J. P. GLEDSTONE, late of Hornsey, will begin his ministry at Streatham Hill on the first Sunday in October.

REV. STEPHEN TODD has resigned his position as minister of Raffles Memorial Chapel, Liverpool.

REV. G. LITTLEMORE has removed from Curry Rivel, Somerset, to become pastor of "Collier's Rents" Church, New Kent Road.

NEW CHAPELS, CHURCHES, &c.

THE new Congregational Church at Romford was opened on August 17th by Rev. Newman Hall, LL.B., and the Rev. W. M. Statham.

A new church was opened in Fulwell, on August 7th, by the Rev. W. L. Alexander, D.D. The building is in the Gothic style, and seats 425 persons. Its cost has been £1,600.

THE foundation-stone of a new school-room for that district of the town of Blackburn called Nova Scotia was laid on August 11th, by the Rev. J. M. Stott, M.A.

DEATH.

REV. H. WONNACOTT, of Albion Chapel, Hull, died at Ferriby, on August 2nd, of heart disease, in the 27th year of his age and the sixth of his ministry.

[SEPTEMBER, 1877.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—South Seas—A Six Weeks' Cruise.

BY THE REV. JAMES CHALMERS.

THE *Jessie Kelly*, a yacht from Sydney, with three gentlemen on board, Mr. MATHESON, Dr. WICKSTEED, and Mr. VORWERK, called at RAROTONGA on the 8th September, *en route* for TAHITI. Hearing that I was awaiting an opportunity to visit the PENRHYN Islands, in order to open the new church at Omoka, they very kindly offered to take me there, thence to MANIHIKI and RAKAANGA. We went on board on Saturday, the 16th September, and got out next morning with the early land breeze.

We called at AITUTAKI on our way north, and spent two days ashore very pleasantly. The people, as usual, showed us much kindness. We visited a good deacon who was very ill; he died just as we left the island. Paiti was a man of God; he loved Christ sincerely; he was a good worker. Mr. Royle placed great confidence in him. When we saw him he was in great pain, but his hope of rest was strong. As a sinner he simply trusted to the merits of Christ's death, saying, "Nothing, nothing, Christ all." Dr. Wicksteed gave him a little medicine to relieve his breathing. To us the loss of these old Christians is great. We miss them often and in many ways, but they are with Christ.

We got to the PENRHYNs on the afternoon of Monday, 25th. The people were glad to see us. We landed on the west side, sending the vessel round to windward to come in next morning to the anchorage. I spent the evening with Vaka and the deacons. The debt on the church was all paid, so all was ready for opening. Those residing on Tepuka, an island on the extreme windward side of the reef, fifteen miles from Omoka, had finished a large wooden church. The Tepukans had to leave Tetautua because of the scarcity of food. There are now very few people at Tetautua. They continue all their meetings, and have school; two deacons have charge, as

at Tepuka, and Vaka frequently visits them. There are in all seventy-eight church members; four joined during the year, and four have died. The population of all the islands is 319. They have had three marriages during the year, but no births. They have had no return of their former political troubles, and are now all living in peace with one another. There are three traders living ashore who cause much trouble with strong drink; still the efforts made to prevent its sale are not unsuccessful. Two of the traders will likely soon leave. Messengers were sent to Tetautua and Tepuka to invite the people to the opening service on the Wednesday. When late, or rather early morning, I retired to rest.

Tuesday was a busy day with the people, so I could not have any meetings with them. The yacht's party and I spent it well. We went pearl shelling, red coral collecting, fishing under water, having secured a few natives for that purpose; and in the evening, when all had assembled from the other islands, there was a sham fight, in which the old women seemed to have most to do. It was amusing to see the old creatures throw themselves in front and ward off the spears, seize their enemy, let him go, sit down and laugh heartily.

The vessel anchored about one p.m., when, to the great delight of the pastor and people, two cases of Bibles, and one hundred Ata Aos were landed. I also got my magic lantern ashore, and had it arranged so as to exhibit at night.

OPENING OF NEW CHAPEL.

By daylight the deacons met. The first subject discussed was that they should support their own pastor. They said they would gladly do so, but they could not give him food, as their cocoa-nut trees are fast dying out, and they have nothing else. Their subscriptions for the year amounted to 41 dollars, which I gave to Vaka as his year's salary. After a long conversation with them, I could see no way open by which the teacher could be entirely supported by them. We resolved that the pastor have nothing to do with buying or selling in any way, but that he, knowing the blacksmith's and carpenter's trades, be allowed to work at them so as to obtain food, but such work must not in any way interfere with his real work as missionary. Vaka is to have 50 dollars per annum, and when the subscriptions fall short of that sum, the deficiency is to be met by the Mission.

Having settled what we could about the pastor's support, we sent for the parties to whom the land belonged on which the chapel and mission-house stand. There was no difficulty in regard to the chapel; the sites were given willingly, and deeds to that effect signed; but I could not by any means secure the site for the mission-house. A very good site, how-

ever, close by the old one, was given, the deed for it signed, and all cordially agreed that a good wooden house would be built on it a few months hence for their pastor. They then asked the price of the Bibles. Knowing their difficulties in getting money, I took it upon myself to let them have them for eight, six, and four shillings. I hope the larger islands will make up the difference, so that the full amount will be paid to the British and Foreign Bible Society.

We assembled in church at 10.30. Quite a number of foreigners from the ship and ashore were present. The natives were all nicely dressed. The service was a somewhat lengthy one. I addressed the traders in English, and asked them to give up selling spirits. They promised to do so.

All the seats in the chapel were made in New Zealand, and paid in pearl shell on the island. The pulpit is thoroughly orthodox, being in the box style, and on a built coral foundation. It is made of island rosewood, and varnished. There is a nice space in front, surrounded by a rail of same wood. The walls of the chapel are very thick, and are well built. It is sixteen years since they began to build; for several years nothing was done further than the foundation. After the meeting there was the public feast of pigs and cocoa-nuts. Vaka supplied the pigs, the people the nuts. The old chapel is to be used as a school-house.

MANIHIKI

By three p.m. the following day we were off the north settlement of Maniiki. We got Bibles, Ata Aos, and magic lantern in the boat, following ourselves, and were soon ashore. All were well and glad to see us. They are repairing the school-house. To be out of the common they are putting on a plaster roof. They have ordered windows from Auckland, and are determined that their house shall surpass every other in these seas. Dropping unexpectedly amongst them, we were pleased to see the village so neat and clean and all so hearty. They thoroughly enjoyed the lantern exhibition.

Eight have joined the church during the year, and four others are in the inquirers' class. They have had six deaths and seven births. One man was drowned when diving for pearl shell. He was a church member and took a great interest in the work of the school. Putaura believed him to be a young man who truly loved Christ.

The next day (Saturday) we sailed across the lagoon to Tuunuu and found all well. Twenty-five have joined the church during the year, and twenty are now in the inquirers' class. They have had one death and two

They have three traders here who are compelled to be strict teetotallers. Six weeks ago a trader got a case or two of spirits ashore amongst his goods, which soon became known and was seized. He pleaded that the captain of the vessel landed the spirits against his orders. On that plea the spirits were not destroyed but were placed in a large box in the police hall and locked down to be kept until the return of the vessel. I sent for the traders and asked them to obey the laws, &c. In the evening we exhibited the lantern, which was as great a treat here as it had been at the other islands. I was anxious to spend the Sabbath at Rakaanga so we went on board our vessel at nine p.m.

RĀKAANGA.

We landed at Rakaanga in good time for the forenoon service next day, and the ordinance of the Lord's Supper. The teacher I left here last year, not getting on well with the chiefs and people, had written to me wishing to be removed and allowed to join the Papuan Mission. I took Banaba and his wife with me from the Institution to live in Akarongo's place. Banaba is the eldest son of Apolo, our long and faithful teacher at Maniiki. I spent the time till evening service with a crowd in the mission-house asking and answering questions. We had a prayer-meeting at the mission-house before the afternoon service in the chapel.

At the afternoon meeting Banaba was introduced to the church as their pastor, and Akarongo bade them farewell. Several short addresses were delivered by church members. Late in the afternoon the doctor came ashore, bringing with him the tiffin basket well stocked. We were anxious to leave the next day, the wind being favourable, for Rarotonga.

We took the lantern ashore with us in the morning and arranged to exhibit the Bible pictures after eight p.m. The Sabbath is the same here as on Rarotonga, from eight p.m. on Saturday to eight p.m. on Sabbath. After the gong is beaten at eight on Sabbath night fishers prepare for the reef. So at 8.15 we commenced and gave them what they called an entertainment ever to be remembered.

TAHITI.

By Monday, the 9th, were off BELLINGSHAUSEN, an uninhabited island. We spent the day ashore. Two days after we were off SOILLY Islands. The wind favouring for TAHITI, we sailed for there, anchoring in Papeete harbour. We first called on CONSUL MILLER and then on the Rev. J. L. GREEN. It is more than nine years since we met. Our day was changed, and we got an extra day in our week. It was really Tuesday (17th) that we got to Papeete, not Wednesday (18th). On Rarotonga we keep eastern time; on Tahiti

they keep western ; we are wrong, they are right. After our arrival, Mr. Green arranged a trip to the fort and waterfall for the next day.

On Wednesday we drove inland a few miles, and then set off walking. The grandeur of the scenery surpassed anything I have seen. The ascent was gradual, and the continual change made it a charming walk. The valley was long and narrow, at times opening up into great round basins. The mountains rose all round, some bare and bleak, and others covered with vegetation right up to the summits. The highest mountains had around them their misty mantle, and before we got to the waterfall we felt it rather damp. The fall is perpendicular, and about 400 feet from the top to the bottom. When about halfway the water becomes mere spray, falling in the pool below in the shape of what is called in Scotland *haar*. The fort is close by. Above this fort the natives held out against the French for a time, and might have done so much longer had they not been betrayed. Strawberries are grown inside the fort, tended by an old Crimean French soldier. We spent a short time in the watch-house, and returned to Papeete, getting there about mid-day.

The following day we left Papeete to go round the island. We passed some pretty villas, fine groves of cocoa-nuts, many large chestnut and Brazilian plum trees, and beautiful gardens of vanilla. The valleys and waterfalls along the route were on a grand scale. By three p.m., the rain came down in torrents, making progress difficult. We walked up some of the hills to relieve the horses. At the isthmus, as we were walking over a hill, we came upon a splendid scene, something akin to the lake scenery of Scotland. It was an arm of the sea, with many bays and islands. The vegetation was dense right down the sides of the hills to the water. On every hand were ferns—a truly charming spot for an F.L.S. We reached Taravao at four, glad to get a change and something to eat. We put up at a Frenchman's, and spent a pleasant evening.

The next morning we were up betimes, and had breakfast over by 6.30. Horses were soon yoked on to the trap, and we started for the journey round the east and north side. The scenery was quite different from what we had passed the preceding day. We kept close by the sea all day. The hills on this side come right down to the water's edge, and there are more and larger rivers to cross. Some of the cuttings through rocks for the road must have been done at a great expense of time and labour. The road right round the island is good, and kept in good repair. It began to rain about one p.m., and continued to rain heavily all the afternoon. We reached Papeete about four p.m., going fifty miles each day.

STATE OF RELIGION IN TAHITI.

It was interesting to see the chapels and school-houses in the various districts, as we passed along, in good condition. Roman Catholic chapels were also conspicuous here and there, but the converts to Romanism are not numerous. The Protestant natives of Tahiti have, within two years, spent the sum of 35,000 dollars on their churches—not bad for a people whose parents were heathen, and amongst whom Rome has been working, helped by the French Government, for thirty years. On Tahiti and Moorea there are supposed to be some 8,000 inhabitants, and out of that number there are about 300 Roman Catholics. The Bible is loved by the natives. On Saturday we visited the Cathedral, and there on the pulpit was a Tahitian Bible, — the Bible translated by Protestant missionaries and issued by the British and Foreign Bible Society. An Atiuan said to me they must have the Bible or the Tahitians would never listen to them. Tahiti converting Rome !

I am glad the Tahiti church is again arousing. They have done much in the past in extending a knowledge of Christ's name amongst the islands, but for a long time they have had no connection with the heathen, and now they are going to send a young man to PAPUA. In Papeete they have collected a large quantity of things useful for the teachers on Papua. Pomare is taking a great interest in the work.

There is a colony of Hervey Islanders close to Papeete, principally Atiuans. We visited them on Saturday, and received a large present from them. They attend the Tahitian service on Sabbath forenoons.

HUAHINE.

The wind coming right a-head we were two nights and one day getting to Huahine. We landed there on the morning of the third day and visited the Queen and mission-house. The teacher's wife received us kindly ; her husband was with Mr. Pearse at Borabora trying to prevent a war which had been declared on the Maupitians. They have built a fine new church at Huahine large enough to hold all the inhabitants of Huahine and Raiatea ; it is nearly finished and will soon be opened.

We were three days coming down to RAROTONGA, getting here on 1st November.

During our absence the chapel at this settlement was being repaired. Over 2,000 dollars will be expended on it. The people have done all themselves, collected their own produce and money, and purchased the shingles for the roof, timber, &c. They have done all the work without foreign help of any kind. It is to be re-entered quite free from debt.

II.—South India—Madras.

AN UNBAPTIZED CHRISTIAN BRAHMAN.

WE have been favoured by Miss GORDON with the following brief Memoir of a Teacher formerly connected with one of the Hindu Girls' Schools in BLACK TOWN, Madras, and who died on the 22nd of March of the present year. Since the month of May, 1871, these Schools have been under Miss Gordon's superintendence, and at the present time they contain 197 pupils, who are taught by ten Native Schoolmasters. Miss Gordon writes as follows :—

"SOOBRAMANIAN, head master of one of my schools, was a strict Brahman. I have had private conversations with him from time to time on the subject of Christianity, but, humanly speaking, I saw no prospect of his becoming a follower of Christ, as he invariably ended all such conversations with, 'Christianity is a very good religion, but ——.' With God, however, all things are possible.

"Within the last eighteen months I have observed a marked change as regards his conduct in the school, and his attitude towards Christianity. Gradually, but surely, has the Holy Spirit been working.

"Many a time during the hour of my daily instruction in Scripture to the elder classes he did not rest satisfied till I explained to him thoroughly the meaning of any passage which did not seem quite intelligible to him. This first raised my hopes concerning him, but I judged it wiser not to press the subject, but to leave it to the Spirit's own working.

"Up to the time of his first complaining of weakness, he, with others of my heathen teachers, regularly attended a weekly class, held by our

devoted missionary, the Rev. T. E. SLATER. Soobramanian's illness began in November last, and medical treatment was resorted to, which gave temporary relief, but he suddenly relapsed, and I was then told by the doctor, whom I requested to visit him, that he was far gone in consumption, and had but a short time to live.

"As long as I was able I went from time to time, and conversed with him by his bedside about the Scripture truths, with which he was well conversant, and urged him to put his whole trust in Jesus, who alone could fill him with comfort and joy in his weakness. He seemed pleased and happy, and I gave him an illuminated card, with those words which contain the whole Gospel, 'The gift of God is eternal life through Jesus Christ our Lord.' This he, of his own accord, fixed to the wall in front of his bed, so as to have it constantly in sight.

"By this brief narrative Christians at home, and my own subscribers in particular, may well be encouraged to pray on, knowing that labours of faith and love will never be in vain in the Lord."

2. HOPE IN DEATH.

Respecting his interviews with SOOBRAMANIAN, especially during the closing weeks of his life, the Rev. T. E. SLATER subjoins the following statement :—

"When I first saw him he referred to my weekly class with the teachers, and to passages of Scripture that had impressed him; then I reminded him of the hymn at the end of the little book we had studied, 'Jesus, the very thought of Thee,' &c.; and read him one or two other hymns, 'O come to the merciful Saviour who calls you, O come to the Lord who forgives and forgets,' 'I heard the voice of Jesus say,' &c. We saw that it was to these truths, and not to Hinduism that he was looking for comfort and peace.

"I visited him three weeks after, and found him much weaker. I asked him if the thought that he might have to die soon would make him unhappy. 'Why should it?' he replied quietly. 'I know that Jesus died for my life;' and he continued with unusual earnestness, 'I believe in Jesus with all my heart, and all my mind, and all my strength.' These were his exact words. I asked him what had led him to put trust in Jesus. He gave rather a singular answer; he said, 'He was a pure man, He did many miracles, He was kind to the poor.' He told me he did not care about Christian ceremonies, but that it was all right in his heart. I suppose he was thinking of baptism, though I had said nothing at all about it. I asked him if he had any faith in Hinduism; he said, 'No, I don't like that.' The place of his cot had just been changed; the text given to him by Miss Gordon was not up on the wall in front of him. I asked for it, and he said he must have it put up. I inquired if he had told his aged parents of his faith in Christ; he said he had not, and shortly remarked, 'We are told to honour our father and our mother.' I concluded he meant that if he told them it would make them unhappy, and introduce domestic difficulties and troubles that

would sorely try them. I reminded him that we should honour our parents best by being true to them; and that his words at such a time might influence them, and do them the same good he had received.

"I quoted to him passages of Scripture, to all of which he assented with evident satisfaction, and read him, 'Jesus, refuge of my soul,' and 'Rock of Ages cleft for me.' His eyes brightened, and he smiled a true smile of Christian appreciation.

"Six days after I saw him again, and found him no longer able to sit up or to speak a word. I again repeated to him verses of Scripture and lines of hymns, to many of which he nodded and gave a look of pleasure. The text was up again opposite his bed, and a friend who was with him said he was always looking at it, and liked so much to see it. I parted with him, and told him if I did not see him again on earth, I should see him in heaven. On coming out of the house, I asked the friend who was with him if he had told his father of his faith in Christ; he said he had told him as well as his strength would permit by *pointing to the text*. It struck me as being an even more beautiful and forcible way of telling than if he could have told it with his lips. May the text still hang there for a guide and blessing to the parents and others! The father knew that it was the comfort of his son.

"Less than a week after, I heard he had passed quietly away; and though he died recognised by his caste as a Hindu Brahman, and will have henceforth vain and superstitious ceremonies performed on his behalf, he has taken with him what nothing could or can take away or add to—the gift of God, which is eternal life in Jesus Christ our Lord."

III.—New Guinea.

IN the Society's ANNUAL REPORT, just issued, reference is made to a visit paid by the Rev. W. G. LAWES to HOOD POINT and BAY, for the purpose of locating teachers in the adjacent villages, and thus commencing a new group of stations in connection with the eastern branch of the New Guinea mission. The voyage was undertaken in the *Mayri*, a seven ton schooner, which has recently come into the Society's possession. That vessel, having on board the captain, three native sailors, and Mr. Lawes, sailed from Somerset on the 27th December, and, having visited PORT MORESBY on the way, and taken off four teachers, she again put to sea on the 6th of January last.

"We anchored the same evening," writes Mr. Lawes, "off one of the villages of HOOD POINT, and next morning went on to the principal one. The chiefs were soon on board, and were delighted to see that I had at last fulfilled my promise and brought them teachers. The old chief Ila, who had accompanied us on our previous voyages here, was soon eloquent in describing how we flew along yesterday with the lee-side of our deck under water. As it was Sunday I went on shore, and after a talk with the chiefs held a service on the beach under a large tree. I preached to a large and very attentive congregation in the Port Moresby dialect, which they understand pretty well.

"Next day we landed the teachers and their goods, or, perhaps I should say, transhipped them; for the whole village stands in the sea, and the chief's house, which had been placed at their disposal, looked like a vessel at anchor in the strong breeze. There was some excitement, of course, and plenty of young hopefuls came down the street to look on; but they came swimming like porpoises, each with a small piece of board to rest upon when tired. Next morning we went over the reef at high water, and stood

across Hood Bay to the large village of KEREPUNU. We anchored close in shore, and I called out for the chiefs to come on board. They have been looking out for us some time. When we were here last June I promised the people that I would return in three or four months to bring teachers for them. The chiefs expressed great joy at having teachers to live amongst them, and were lavish in their promises as to how they would feed and protect them. They were busy, as usual, canoe building, net making, house building, &c. The day before they had been busy in another way. They went to PAPAKA (the inland village we visited when here last) to fight. There seems to have been plenty of warlike demonstration, to which numerous decorated canoes, shields, and clubs bear evidence, but fortunately not much bloodshed. Two or three men were slightly wounded, and that was all so far as the battle was concerned. But the women here accompany their husbands to the battle-field. While the lords of creation were fighting it out, the weaker vessels were digging up the Papaka yams, and of these they soon had large burdens as the spoil of war.

"The chiefs asked me to go to Papaka with a gun, and shoot all the people. I tried to give them their first lesson on the blessings of peace and the value of the Gospel as the peace bringer. They admitted that fighting was bad, but 'Papaka was a very wicked place.'

"A large house was placed at the teachers' disposal by one of the chiefs, and they, with their goods, were soon

comfortably settled in quarters a little more commodious than they had had on the *Mayri*.

"We were four days altogether at Kerepunu, part of the time detained by the wind, which was blowing very hard from the N.W. I was more impressed than before with the completeness of the village, and the energy, industry, and intelligence of the people."

2. VISIT TO KALO.

Accompanied by the teacher ANETERU, and a few natives, Mr. Laws went in search of a large river which is said to fall into Hood Bay between HULA and KEREPUKU.

"The first part of our walk was through the bush. I have never seen tropical vegetation so luxuriant or in such variety. There was the reed-like betel palm side-by-side with the noble breadfruit, the pandanus and screw palms, the ever beautiful banana, abundance of wild mangoes and chestnuts, crotons of new and variegated colours, with the crimson-leaved dracena, while the trees were festooned with creepers and rich in orchids; above all the waving coconut, and under all a rich carpet of ferns.

"Our road soon descended to the beach, and, after about four miles' walk, we came to a river some twenty-five yards wide at low tide. 'Here's the river,' said the natives, 'now let us go back.' 'But where's the big river on which Kalo stands?' 'Oh! a long, long way off—as far as you can see.' 'Come on then,' and I made for crossing the stream. 'If you go across, how are you going to get back? The tide will rise while you are gone, and then the river will be like the sea, and full of alligators.' I had no wish to provide a meal for an alligator, but I believed the danger was exaggerated to prevent my going farther, so I led

the van and waded through the river. The teacher followed, and presently the natives, seeing we were not to be dissuaded from going, came too. This river, called the *AKHVA*, runs some distance inland, but is not, I fancy, navigable even for canoes. It was a nice shady day, and the hard black sand a capital road, so we walked as I had not for many a day; the apparent distance of the river ahead and the thought of alligators behind gave speed to our movements. The large logs of wood and immense quantities of *débris* with which the beach was strewn, gave unmistakable indication of a large river being somewhere near. About four miles' brisk walk after crossing the small river brought us to the large one, in search of which we had come. Before we reached it we met one of the chiefs who had promised to take me to Kalo, returning from a feast at that village, to which he had gone in the night. I found out afterwards that they were afraid for me to go to Kalo lest I should be killed, and they would be blamed for letting me go. The Kalo people have a warlike reputation. The chief turned back and went with me to the river. It is a large body of water, deep and running with a strong

current, but not more than 100 or 150 yards wide. It was low tide, and the water at the river's mouth was perfectly fresh. We were thirsty and drank freely of it; it was not brackish in the least. Its course is north-easterly from the beach, but afterwards north-westerly behind the ASTROLABE range. The natives all say it goes to MANUMANU on the west, and an arm of it to ALOMA on the east. It probably has either a common source with the LALOKE, or rises near it; and very likely the river DEVIIT we discovered at Aloma, on our voyage to China Straits last year, is an arm of this one at Kalo. It is the largest river in this part of New Guinea; but of course very much smaller than the Fly or Aird rivers, which drain such a large area of low

swampy ground. The mouth of the river is unobstructed, a sandbank lies on each side, but there is a deep clear channel between. We have named it the KEMP-WELCH, after our esteemed Treasurer. Part of the village of Kalo we saw on the opposite bank. The chief now wanted me to go across to visit His Kalo Majesty; but, as I had come without a present, I declined the honour. Some young people, however, came across to us, and among them the chief's son. I gave him a few beads, and sent a message by him to his father to expect us the next time we go to Kerepunu. We rested a little while, and then marched back, re-crossed the river, saw no alligator, and reached the *Mayri* just before sunset with a good appetite for dinner."

3. RETURN VOYAGE.

The places visited and the impressions received while sailing homeward are thus described by Mr. Lawes:—

"I had a large present of cocoanuts from the Kerepunu chiefs next day. I told them we were going on the morrow. 'Going! how,' said they, 'with a strong N.W. wind blowing? Are you going to medicine your boat to make her go against such a head-wind?' It was blowing a gale of wind next day, but we reefed down and started. We had soon to lower the mainsail, and our native friend Ila might have reasonably supposed that the *Mayri* had taken a dose of medicine from her lively movements. We could not get into the passage on the windward side of Hood Point, and so had to put back and anchor under the reef on the lee side. We had to lie at anchor two whole days on account of the wind; and after six days' hard beating we reached PORT MORESBY without having sustained any loss or damage. I saw all the

Niue teachers on our way. They are all well, and seem getting on in their respective villages.

"We stayed two days at Port Moresby, and then started on our return voyage. I spent one night at BOKRA, where our work seems about as it was when I was there last. We had a long and tedious voyage across, or rather round, the gulf, for we were hardly out of sight of land at all. If we had had our friend Ila with us, I would have had some intercourse with the large villages between Yule Island and Freshwater Bay, for we were close in shore. For any satisfactory communication we want a Port Moresby chief as introducer and interpreter. The tribes a long way along the coast have a savage character, but are on friendly terms with the Port Moresby people.

"We reached Darnley Island in a week, and as I was anxious, if possible, to visit MURRAY ISLANDS, which are only twenty-six miles distant, we sailed next morning in that direction. We expected to get there in a few hours, but vain are hopes based upon the wind. It took us two days to get there, we were becalmed there two days, and it took two more to get back to Darnley. I did not, however, regret the time, as, in the prospect of Murray Island becoming for a time the head-quarters of the mission, it was desirable that I should see the place. I am quite of opinion that it is the best and, in fact, only place to which we can move from Somerset.

The one great drawback is the difficulty of access from the many reefs, and the bad anchorage in the N.W. season.

"We got away at last, and reached SOMERSET safely in four days.

"We were six weeks away, five of which I slept on board. It is matter for thankfulness that I have been perfectly well the whole time. Our little vessel has sustained no damage; and, except for the wear and tear of gear and sails (which have been considerable), she is none the worse for either calms or storms. She has done good work on this her first really missionary voyage."

IV.—Madagascar—Normal and Training Schools.

THE above department of the Society's operations, as carried on in the CAPITAL OF MADAGASCAR, is under the superintendence of the Rev. JAMES RICHARDSON. From the printed Report, furnished by Mr. Richardson, the Directors are glad to observe that the total number of Malagasy youths under instruction in June, 1876, was 294, including 120 students, who were being specially trained as teachers. In order to meet the growing demands of the Malagasy for a high-class education, the Directors have sanctioned the erection of new and commodious buildings, in which it is hoped the work will be carried on with greater comfort and success than the accommodation hitherto furnished has permitted. The erection of these buildings is being vigorously carried forward by Mr. POOL, and it is hoped that they will be ready for occupation by the month of January next. This state of things has for some time past devolved upon Mr. Richardson a large amount of extra labour, owing to the separation of the classes; our brother has, however, received efficient help from one of his most intelligent students, to whom he entrusted the conduct of the general school. Respecting the work of the year, Mr. Richardson states:—

"A good spirit has pervaded the school on the whole, and I have been pleased to see the lads exhibiting a growing desire to do and act rightly. I wish I could see more marks of spiritual life among them, but we must remember they are young, and are

Malagasy, and not force such things. Some of the seniors are very upright, and are, I believe, trying to live for Christ, and exercise an influence for good wherever they go.

"In addition to a full report of the position taken in each subject at the

half-yearly examinations, a monthly report has been sent to missionaries of every lad receiving help from L. M. S. funds. This report states the school days, the attendance, diligence, conduct and progress of each pupil, and the payments are regulated according to this report. A similar report is sent every month to the Queen respecting the students she has placed in the school, and I receive frequent assurances from the Prime Minister that the Queen and he approve of the plan.

"Sixteen students finished their course at or before Christmas, 1875, and each succeeded in getting a school; in fact the demand was for more than I could supply. The missionaries occupying country stations got a large proportion of these. Two went to Ambohibeloma, two to Fihaonana, one to the Itsiafahy district, one to Isoavina, one was sent out by the Queen, and the others were stationed in or near the Capital. I hear good reports of the work most of them are doing."

2. HALF-YEARLY EXAMINATION.

The PRIME MINISTER paid a visit to the Society's School in the Capital on Thursday, the 7th of December, being one of the days appointed for the half-yearly examination.

"We began the examination," writes Mr. Richardson, "at ten minutes to eleven, and we did not break up until a little before two.

"After the usual preliminaries in asking after the Queen, himself, &c., we commenced work.

"I handed his Exoellency the last bound volume of Teny Soa, and told him to select any passage he liked, that he might see that all, from the youngest to the oldest, were well drilled in writing and spelling. Two teachers wrote on the large slates which were turned to the company in the recess. I made the scholars sit one to the front, and one turned so that there could be no copying, and then all were required to change slates; the large slates were turned round, and the slates were examined by the scholars. When the slates were examined, there were 176 out of 220 present who had not a single mistake, although the fifth class was there, and this class is not drilled in dictation, but simply in copying.

"In arithmetic I challenged anyone present to puzzle the school in any

written numbers. Mr. Montgomery and Mr. Lord tried, and went up to billions, with nothing but ones and sevens and noughts in the first, and nothing but ones and twos and noughts in the second; but when the slates were examined, and those that were right held up, there seemed quite a forest of slates. I then challenged any officer to puzzle them in Malagasy money, and one of the Prime Minister's confidential 'deka' wrote seven or eight most puzzling sums of money, and gave them out in the most puzzling fashion, and told them to add them up. This again was done most satisfactorily.

"These two tests were resorted to to ascertain the general efficiency of the whole school.

"We then went on to more difficult multiplication; to fractions, vulgar and decimal—the students being quicker and readier than their questioners; to square root and its application, in each case some independent person either giving out the sum or altering my figures. The lads were

never once caught napping. I also gave out a great number of mental arithmetic sums in the intervals.

"Mr. Toy and the Prime Minister examined the students briefly in the Scripture history they had been learning during the session, and expressed themselves much surprised at the retentive memories most of them had. One of the questions was, 'What happened to our Lord, and what did He do on the

Wednesday preceding His crucifixion?' Every particular was noticed, and every reference was correctly given. Another question was, 'State the times and places of our Lord's appearance after His resurrection, and give the passages.' This also was correctly given. Then the Prime Minister selected some questions from the Biographical Catechism for the general school, and these again were correctly replied to."

3. OTHER STUDIES.

As a relief from severer exercises, other engagements were entered upon, which afforded much satisfaction to all present. Mr. Richardson continues:

"During the morning, the students and scholars sang some of their school-songs, much to the delight of the company; the exercise-song, and the holiday or break-up song contributed very much to the amusement of all present. The singing from manual signs (taken from Mr. Curwen's 'New Standard Course,' the casts of which he has sent me out, and which I have introduced during the year), in two-part harmony, the right following my right hand and the left my left, greatly astonished the Prime Minister and all present. But the most successful piece was the hymn, 'By mana-manjo'—Mr. Curwen's 'Midst sorrow and care'—sung in a soft, subdued manner, which produced quite a sensation, and Mr. Toy said that he had heard nothing so tastefully sung in Madagascar. Some of the missionaries clapped their hands at its conclusion. The children then passed a rather severe test in ear-exercises.

"After this, the ornamental writing (taught by Mr. Grainge), some drawings (Mr. Thorne), and some water-colour drawings (Mrs. Thorne), executed by the students, were exhibited, and these, again, gave great pleasure. They have made much progress in these branches since Mr. Thorne and

Mr. Grainge have come to my aid, for I am but a poor hand at such things. They tell very much here, and must improve their taste for the beautiful. The drawings and illuminations were all taken up to the Queen afterwards.

"We had not time for grammar and geography, and the English was not very first-rate, except in the common conversational sentences, in which I drill them sometimes.

"At the conclusion, the Prime Minister rose and gave a lengthy but pleasing address to us all, thanking me and the lads for what we had done. He urged them all to greater diligence, and told them that the Queen and himself were most anxious that they should be diligent.

"At the conclusion, he gave them 40 dollars, to express his pleasure at what he had seen. How pleased the lads were at this!—for it was eightpence each all round, and a dollar for the three permanent teachers. They thanked him most heartily, and told him to go and tell the Queen that they meant to be diligent, &c., and that they would not be satisfied until they had got everything out of my brain. I need not write what he said to me, or what the lads said of me."

V.—China—Amoy.

THE Island of AMOY, on the lower portion of the coast of CHINA, with a population of 300,000 people, has formed, since 1843, the seat of one of the Society's flourishing missions. The city of Amoy is the great port of the southern half of the province of Fokien, and carries on an extensive trade. The Fokien people are an intelligent and enterprising race, fond of the sea, and ready to emigrate to Batavia, Singapore, Melbourne, or California, as occasion may serve. In recent years the mission has been greatly blessed, and the native Church has grown strong. The missionaries are the Revs. JOHN STRONACH, JOHN MACGOWAN, JAMES SADLER, and E. J. DUKES.

An encouraging indication of the hold which the Gospel has obtained at the head quarters of the AMOY mission is found in the fact that our brethren have time and opportunity at command for extending its blessings to the surrounding districts, which hitherto, to a large extent, have remained unvisited and unknown. The inhabitants of those districts all speak the dialect of Amoy, and but few of them have ever seen a foreigner. In January last the Rev. JAMES SADLER arrived in China on his return from a visit to Europe. On the 20th of that month, accompanied by Mr. DUKES and a native guide and preacher, he started on an Evangelistic tour in the districts of CHANG-PENG and LENG-IONG. From Mr. Sadler's journal we select the following extracts:—

"Our way lay up the north river. We entered at its mouth, which has a very ancient bridge over it—a monument of Chinese ingenuity and energy. We travelled up to its source, now wondering at the barbarism which leaves navigation so painfully tedious, now remarking on the signs of civilisation evident in the well-cultivated fields and the fruit-bearing groves and orchards at the river's sides. The extent of our work heretofore in this direction had been PHOLAM, distant from Amoy, say, forty-five miles. Here I spent the Sabbath—a happy one, not only because of enjoyment in communicating the Word of God to earnest hearers, but also because the native Christians gave proof never before witnessed of willingness to increase their monthly subscriptions toward the maintenance of their native minister.

"Now, our faces were set towards the regions beyond. Only a little over a hundred miles, indeed, had we to go, but this took us six full days; the reason being that by river we had to contend with rapids, and by road to climb lofty mountains. Some of our more timid friends warned us of tigers and robbers. We saw neither. While thirteen men were dragging our boat up one of the most difficult waterfalls we went to a village near to tell the glad tidings and sell our copies of the Scriptures, as enjoined by the Bible Society. Our reception was very pleasing. Eyes and ears were all open. Books—the price being just sufficient to insure a value being set on them—were all quickly bought up. While waiting at the river-side, a company of native travellers forgot we were strangers to them, and talked with us gladly on the things which

concerned their peace. At a famous market town, again, the books were no sooner seen than purchased. I had never seen the like.

"With all good-will I was invited by a young Chinaman to visit his business establishment and see the companions of his home. He politely led the way, and allowed the following crowd to enter the house with me.

"Amid the stillness of a village situated on a mountain side, it seemed as though the still small voice of the Holy Spirit were with us, aiding our endeavours to impress the truth on the minds of the people.

"At times we could hear the valleys echoing with the sounds of idolatrous music, and it was deeply affecting to think of the inhabitants lying so long without the sweet sound of Jesus' name.

"The lofty hills and mountains, through which the river winds, were seen covered with tea-fields in every direction. Since the demands of the foreign market have increased, hill sides, formerly the abode of tigers, and covered with jungle, have been cleared by burning, and now the crop of Oolong and Souchong is coming on

to gladden the tea-tables of our merry England. In one great tea market the people readily leave their business to make acquaintance with the foreigner, and, better still, to hear of his God and Saviour.

"In some places where we landed an eager desire was expressed by the people to avail themselves of means provided at Amoy for curing opium-smoking. Also serious questions were put as to how the true God was to be worshipped, and transformations in men's lives and characters to be effected.

"In the most dangerous parts of the Rapids we were specially struck by the athletic powers of our boat-man. Fine fellows! their limbs so supple and vigorous; our lives often depended on them, as for instance, a mistaken stroke, and we should have been dashed against the rocks, or swept down the surging stream. Their fixed determined look and bearing, in positions of danger, were remarkable; nor less so the cheerful native airs in the high key with which they beguiled the hours when the tow line was laid down, and their exertions were temporarily over."

2. DESCRIPTION OF THE PEOPLE.

The missionaries were brought into contact with Chinese occupying different social positions; and from one and all they received a cordial welcome. Whether by means of private conversation or public preaching, their message was listened to with respect and interest.

"At an early part of our journey an unknown native gentleman, formerly a military mandarin, now a tea merchant, came voluntarily forward and befriended us, giving us the best advice as to convenient travelling. By this kindness we were saved much exposure, our journey was quicker, and at different places various friends were raised up. Si-eng, our new friend, in going to one of his busi-

ness establishments, travelled with us awhile, regaling us with stories of his military life, seizure of banditti, conquest of the long-haired rebels, &c. We, in our turn, told of the Prince of Peace, to which the Colonel listened respectfully, and on which he discussed vigorously. He was very pleased with the pictures in the Pilgrim's Progress, and asked for explanation. When talking with him as to the

blessed effects of the Gospel in bringing about so many glorious contrasts to such miseries as now affect poor China, it seemed as though God were with us, and oh! we thought, if this man were brought to Christ, what a power for good he might be. In case we have the men and means for commencing work in his neighbourhood, we promise to secure us a house for a chapel—often a work of great difficulty.

"In the house of this friend we met another literary man, sadly impoverished by opium smoking. To start conversation, we proposed the question, 'Why Confucianists neglected to discuss such an important subject as the spiritual nature of man?' He was not inclined for earnest talk, and satisfied himself with reiterating that foreigners were more clever than Chinese. We replied that foreigners had not more natural ability, but were of a more inquiring mind, and took trouble to learn all they could on every matter.

"A lively scene took place at the district city of CHANG PENG, where our friend's home was situated. I sent in my passport to the Mandarin. He returned it, with one of his officials to accompany me through the city, lest I should suffer from the throngs of the people. I got rid of him as soon as I could, and welcomed their crowding. I had good opportunity for preaching here; sometimes, when I paused for greater silence, various were the entreaties for me to go on again. The native preacher too enjoyed his work, speaking in turn to enable me to rest. There was no opposition whatever, but the utmost friendliness, as there often is, till the tug of war comes, in more close and practical dealing with the heart and home heathenism of the people.

"At another district city, SENG-

IONG, we also stayed in the house of a wealthy tea merchant, who is a literary man. We were much amused at the patriarchal simplicity of his manners: he put up his own shutters, ate with his man-servant, and, according to the custom here, allowed an endless stream of ragamuffins to enter his house, and stay as long as they pleased to view the guests. This host, named Loa-ho-chhin, was deeply interested in hearing about the foreign telegraph, steamers, trains, maps, &c. Such subjects seemed means for startling his mind into something like thought. To draw him out more we asked, 'Why Confucianism had allowed the degrading superstitions of the Chinese to spring up; and, if they existed in spite of the system, why literary men did not strive to suppress them?' Poor old gentleman, he had never been taught to think, and could not enlighten us. Still he attentively listened to the doctrines of Christianity, and accepted with pleasure some of our books.

"In this place, as before, there was no difficulty in getting audiences; the crowds became so great that we had to move on, because they were blocking up the way. When we showed the folly of idolatry the people gave decided marks of assent. Oh! that as readily they would learn to believe in and love the true God.

"The regions passed through being mountainous are not so thickly populated as the plains of China; but the multitudes even here, left without any saving knowledge of the true God, are vast, and they have not an idea of their need.

"The District of CHANG-PENG alone is said to contain a million people; for these nothing is yet provided, not even a Bible distribution at present, but we shall endeavour to arrange for one."

VI.—Female Education in India and China.

THE Ladies' Committee beg to announce to their friends that they hope to hold a bazaar in London, early in the year 1878, for the benefit of the Female Missions in connection with the London Missionary Society.

They do so in consequence of the urgent request of many missionaries' wives and of their own lady agents abroad, that rather than send out the boxes of articles made at the various Ladies' Missionary Working Parties throughout the country they would undertake the sale of these at home, and forward them the result in money. Owing to the increased facilities of communication between England and India of late years, the English residents in India are now able to obtain articles of clothing and fancy articles at prices little above those which they would pay in England. This fact makes it difficult for our missionary friends to dispose of such things as are sent them at any price that at all remunerates the time and money they have cost.

The Ladies' Committee will therefore be glad to receive, not later than the end of March, any boxes of work the result of meetings held during the coming winter months. The boxes should be addressed to the Secretary of the Ladies' Central Committee, London Mission House, Blomfield-street, London Wall, E.C. The Secretary (Miss BARNETT) will be glad if those who purpose contributing will kindly let her know of their intention as soon as possible.

The Committee venture to request that the articles sent may be thoroughly well made and of such a kind as are likely to sell well.

It is hoped that more than one stall will be furnished by the work done by pupils in the Zenanas and in various girls' schools connected with the London Missionary Society in India, China, and elsewhere. Due notice of the time and of the exact place where the sale will be held will be given in the CHRONICLE at the beginning of the year.

There are at the present time four ladies in India, two in China, and one in Madagascar dependent on the Female Mission Fund of the Society. Another lady will, it is hoped, proceed to Madagascar early in 1878; and should their funds enable them, the Committee are anxious to send out two or three more agents to India in the course of the year. They, therefore, earnestly appeal for liberal support to all those who realize the importance of Female Education in the East, and trust that, should some be unable to help directly by gifts of money, they will at least contribute what they can of their time and work.

VII.—Notes of the Month, and Extracts.

1. DEPARTURE.

DR. DUDGEON, Mrs. Dudgeon, and family, returning to PEKING, North China, embarked at Liverpool, for Shanghai, per steamer *Dencalion*, August 18th.

2. ARRIVALS IN ENGLAND.

The Rev. W. DOWER, Mrs. Dower and family, from NEW GRIQUA LAND, South Africa, per steamer *Edinburgh Castle*, July 30th.

The Rev. T. ROGERS and Master SYDNEY BEVERIDGE, from MADAGASCAR, per steamer *Java*, August 14th.

Mrs. CLARKE, wife of the Rev. ELBERT S. CLARKE, of the Tanganyika Mission, and family, per steamer *Nyanza*, August 15th.

3. VALEDICTORY SERVICE.

A Valedictory Service was held in the U. P. Church, MOFFAT, on the evening of Tuesday, August 14, on the occasion of the departure of Dr. DUDGEON to CHINA. The Rev. William Hutton, minister of the church, occupied the chair, and those who took part in the exercises, besides an address from Dr. Dudgeon, were the Rev. Mr. Scott, Bath-street U. P. Church, Glasgow; the Rev. David Russell, Eglinton Street Congregational Church, Glasgow; the Rev. Mr. Moody Stewart, Free Church, Moffat; the Rev. Dr. McVicar, Established Church, Moffat (formerly of Ceylon); and Col. Young, Edinburgh.

4. ORDINATION OF A MISSIONARY.

On Wednesday, August 8th, Mr. CHARLES PHILLIPS, of Lancashire Independent College, was ordained in Ormskirk-street Chapel, St. Helen's, as missionary of the Society to TUTUILA, Samoan Islands, South Seas. The Rev. J. A. Macfadyen, M.A., of Manchester, presided; the Rev. R. J. Ward, of St. Helen's, conducted the introductory service; the field of labour was described by the Revs. S. J. Whitmee and S. H. Davies, missionaries from Samoa; the ordination prayer was offered by the Rev. Professor Herbert, M.A.; and the charge was delivered by the Rev. Professor Scott, LL.B.

5. THE MISSION ON LAKE TANGANYIKA.

The Directors have much pleasure in announcing that information of a most satisfactory character has been received respecting the missionary party now on their way to LAKE TANGANYIKA down to the 30th of June. At that date the brethren forming the Expedition were in good health and excellent spirits. They were expecting almost daily to leave ZANZIBAR for the mainland, whither the wagons, oxen, and stores had been transported, and the road up the country from SADAANI had, for some distance, been prepared for the caravan.

6. WRECK OF THE CASHMERE—FURTHER PARTICULARS.

By a letter from the Rev. T. ROGERS, dated Aden, July 13th, the day after the despatch of the telegram referred to in our last number, we are in a position to furnish our readers with details of the affecting calamity of which a report was there given.

"You will forgive me," writes Mr. Rogers, "if I find it too trying to send you more than the briefest particulars, for my sorrow is too great for me to dwell upon it more than is absolutely necessary. We struck at about 8.15 P.M. on a sandy beach south of Guardafui on July 5th. By the captain's instructions, Mr. and Mrs. Beveridge and three children, my wife, child, and native nurse, and another lady passenger, were put in the boat on the lee side. In a few minutes the ship turned quite round and the sea washed away the boat, Mrs. Jackson and Sydney Beveridge alone being saved. Mrs. Beveridge and my wife and the nurse were washed ashore and buried, but I was not allowed to see them. About 10 P.M. I went off by the captain's request in the first boat of passengers, and succeeded in reaching shore. The boat went to and fro all night, and just before dawn the captain came ashore. No one slept that night. The 6th was spent in getting off provisions and resting for the next day. 7th.—A four hours' march across the loose sand, and camp out in the sun all day. Ship passed, but did not see us. 8th.—In boats from about 7 A.M. till 7 A.M. on 9th. Lived on dates and water till 2 P.M. on 9th. Made arrangements for boat to go off and cruise about ten miles from shore. Three or four down with fever. 10th.—Boat went off about noon, and steamer *Queen Margaret* saw her, and we were all on board at about 6 P.M., and got here on the 12th at 3 A.M., all pretty well, but, of course, thoroughly done up. Expect to leave here in *Java* (British-India Steam Navigation Company) by to-morrow, but cannot say, as she is off in search of us. Due in London thirty days after leaving here. I saved my bills on the London Missionary Society, so am in no difficulty about money. I saved nothing else, and Sydney came ashore without a hat and one shoe. Please communicate with friends. My baby died of dysentery at Anosibe, June 18th. I was very ill with fever from June 20th to 28th, and had to go to an hotel at Zanzibar. I am quite well now, and Sydney is very strong and well. I am doing my best for him, but have to get everything made."

[NOTE.—Owing to want of definite information, the notice on page 187 of our August number contained one or two inaccuracies, which we are glad to correct. Mr. Rogers' infant daughter died on June 18th on board the *Cashmere*, and was interred in the island of Anosibe, his only remaining child, a son aged two years, was lost in the wreck of that vessel on the 5th of July. The missionary party took passage in the *Cashmere* from MOJANGA, and not from Zanzibar.—EDITOR MISSIONARY CHRONICLE.]

7. SOUTH INDIA—BELLARY.

"When preaching at Moonabunda, a young Brahmin, who had been trying without much effect his small skill in argument during the day, came to us in the evening, and announced that a great Pundit, who knew Sanskrit, and was well acquainted with the Vedas, had come from Anagundi, and invited us to preach to him. We said, 'Let him come by all means,' and went on talking to the common people. Presently the scholar came with an air of marvellous superiority, and said that the common people followed their

leader like blind men; that it was wrong for them to leave the flock to which they belonged by birth, and join another. We replied that every man was responsible to God, and that no one should blindly follow another. To this he answered, that every man's course was determined by his actions in a former birth; that God was the cause of everything; that to some He had given good sense, to others an evil disposition. We remarked that God had given to man freedom of will; and, as an illustration, said, 'I give my servant ten rupees to get me certain articles from the bazaar. He takes my money, disobeys my order, spends it in drink, and, in an intoxicated state, kills some person. Whose is the fault? Is the fault mine? Is it the fault of the money or of the servant?' The Pundit answered, 'You who gave the money alone are to blame.' To this, however, the people would not agree, and there was a good deal of talk; after which he said, 'It may be the fault of the money.' The common sense of the people would not admit this; and they laughed at the wisdom of the learned man."—*Rev. E. Lewis.*

8. SOUTH TRAVANCORE—ZENANA WORK.

"In house-to-house visitation in Nagercoil there is a wide field for usefulness, and good seems to be accomplished. Adult women with families are learning to read and write, and the Bible is taught them as a matter of course. Some of the people who thus learn are small girls who are not allowed to go to a public school, and other girls who, though married, have not yet gone to live with their husbands. Other books beside the Bible—such, for example, as 'Pilgrim's Progress' and 'Holy War'—are read and expounded. I saw a letter yesterday, written to Mr. Newport, in which it is said that the women weep when they hear these books read, and thank God for His grace in bringing them to their notice. It is said in that letter, also, that the women hate heathenism with 'full hatred.' Allowing for a little exaggeration in such a letter, I think there is no doubt that a spirit of inquiry and a yearning for a religion of love and goodness have indeed sprung up among these people."—*Rev. G. O. Newport.*

9. MADAGASCAR MISSION PRESS.

No report of our Mission Press would be complete without reference to the liberal help and assistance received by our mission from the British and Foreign Bible Society and the Religious Tract Society. The BRITISH AND FOREIGN BIBLE SOCIETY have expended many thousands of pounds in editing, printing, and publishing the various editions of the Scriptures, and portions of the same, in circulation in Madagascar. These books are issued to the natives at prices that are within the reach of all, but are by no means remunerative to the Bible Society, who receive by the proceeds of sale but a tithe of the money expended by them.

The RELIGIOUS TRACT SOCIETY have for many years made frequent and liberal grants of paper, &c., to our press, so that we are enabled to publish many of our books at very low prices. Many of our most popular works, including our monthly magazine *Teny Soa*, are printed on paper granted by the Religious Tract Society; and we would take this opportunity of publicly thanking them for the very useful and generous help so cheerfully given by them to the L. M. S. Press in Madagascar for so many years past.—*Report of the Madagascar Mission, 1876.*



Arthur Hall

For more information, see the book "The Hall Family"

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

OCTOBER, 1877.

Ministerial By-work.

BY REV. PROFESSOR CROSKERY.

AN old parishioner, whose pastor seemed to think of nothing but trout-fishing, once remarked to a neighbour, "Our minister makes a great by-job of our souls." There are certainly many kinds of occupation more objectionable for a minister than trout-fishing, but any kind of it that absorbs his thoughts or time to the neglect of his proper duties is clearly outside his province. His business is to preach in his pulpit and to visit his flock, and nothing else in the way of work or study can be readily tolerated, except so far as it is found to be homogeneous with pastoral labour. The ministry is, in truth, a jealous monopolist, never allowing its incumbents to wander far from its peculiar domains; and though they are expected or required to visit every province of human thought, in search of illustration or argument, it is only with a tantalising frequency and hurry, that allows but little promise of profound or solid work. No man has more experience than the minister of the *intercisa tempora* which form such a ruinous leakage in most of our lives, or is under a greater temptation to wish, with a heavily-weighted city pastor, that he could pull so hard at the two ends of the week as to put another day into it. The round of ecclesiastical duties is great, and the wonder is, amidst such a detail of sacred and even secular business, that time can be found at all for written preparation for the pulpit, much less for independent researches in Scripture exposition. The cares of a congregation seem enough to occupy a minister's attention, so that some one has remarked that it is to the honour of Scotland that her churches

have produced no prodigies of erudition. The busy life of our divines allows little indeed of the learned leisure in which great works come to maturity.

And yet, from various circumstances, ministers have, in many cases, found themselves doing, and doing very effectively, what we might honestly call by-work; often by a sort of compulsion, sometimes from a happy knack for multifarious labour, sometimes from motives not so easily justified, and oftener still, perhaps, because they find themselves in a position to do what nobody else can do so well, in the interests of Christian truth. There are forms of by-work to which men take as a refuge from stagnation. They are situated in small and sleepy localities, where they do not find scope enough for all their intellectual energies, and they turn aside to studies that add a new zest to their life. Then, again, there are the cases of men whose proper fulcrum is not the pulpit, but the study; whose lever is not the voice, but the pen. They do their pastoral work respectably, but their true power lies elsewhere. They will naturally devote themselves to that department or kind of work for which they have the greatest aptitude and inclination; but there is always a danger in such cases, where literature is a mere adjunct to a more recognised avocation, that they may be tempted to neglect their proper work and to devote themselves mainly to the supplementary pursuit. We are not going to discuss the question, What is properly included within the sphere of a minister's duty? We should in that case be obliged to decide whether Dr. Cartwright was justified in turning his attention to machinery so as to become the inventor of the power-loom, or whether Dr. Forsyth was justified in those chemical researches which led to the invention of the percussion-cap, or Dr. Bell was justified in pursuing those mechanical experiments that led to the invention of the reaping-machine. These cases, it will be observed, are not quite parallel to the cases of Dr. Chalmers throwing his energies into the discussion of a poor-law, Dr. Duncan founding savings-banks, Dr. Guthrie setting up ragged schools, and Dr. Andrew Reed asylums of all kinds. Yet they are all, in a sense, forms of "by-work."

How many clergymen have devoted themselves to literature! Some of them, like Swift, Sterne, Rabelais, and Scarron, have degraded rather than elevated their profession by their writings. Others, like Principal Robertson, Carstares, Sidney Smith, Home, Purchas, Barham, Bentley, Bowles, Crabbe, Malthus, Merivale, and Thirlwall, have become famous in walks that have little direct relation to their proper profession. But the great majority of clerical authors, it must be conceded, have found themselves engaged in the direct service of Christianity. Let us try to estimate the extent of this service, done by men whose hands

were always full of other work. No class, it seems to us, has ever so well learned the value of time and the value of knowledge—an alliance stronger in the world's warfare than wit, learning, or eloquence. Let us try to understand the extent of our obligations to them.

Origen wrote many of his Commentaries amidst the distractions of an academy at Alexandria, and compiled his *Hexapla*, a work of incredible labour, amidst preachings, and persecutions, and wanderings. Augustine, the bishop of Hippo—the man 'with an empire wider than that of any Christian writer since the days of the Apostles, who, as Newman says, formed the intellect of Europe—preached every Sabbath and every fast-day. Wickliffe translated the Bible during the last and busiest years of his life, while he was preaching to his flock at Lutterworth. Calvin, a voluminous commentator as well as an incessantly active controversialist, preached almost without ceasing, at one time every day of the week, and conducted a world-wide correspondence, while he was guiding the affairs of Geneva, and receiving more visitors every day than any other citizen of the little Republic. Bochart, the most learned of the French divines, was the diligent pastor of Caen. Francis Turretin, the great systematic theologian, was a pastor as well as a professor at Geneva, a most attractive preacher, a busy citizen, with such an appetite for work that, like the Emperor Titus, he would say he had lost a day if he had not done something in it. Witzius, the author of the "Economy of the Covenants," was a celebrated preacher, and wrote all his best works before he became a professor. Richard Baxter was a preacher all his life; yet he wrote more books than any other man of his age. Orme tells us that, while Owen wrote twenty-eight volumes, Goodwin twenty, Lightfoot thirteen, and Jeremy Taylor fifteen, Baxter wrote what would make sixty volumes of a uniform edition, counting between thirty and forty thousand pages of closely printed matter. All these divines were busy pastors. Lightfoot, the greatest in all Talmudic learning, was exemplary for the punctual and faithful discharge of parish duties, week-day and Sabbath-day, far away from great libraries and seats of learning. Richard Hooker wrote his "Ecclesiastical Polity" in his peaceful living at Boscom, near Salisbury, and finished it at Bishopsbourne, in Kent. His life was one of great quietude. One of his old college friends found him employed, like Melancthon, rocking the cradle with one hand, and reading a book with the other. John Gill wrote his exposition of the Bible in nine volumes, as well as other solid divinity, during his long fifty years' pastorate of a Baptist Church in Southwark. Lardner, so learned and laborious, had a charge in London. The Commentators, Doddridge, Henry, Scott, Clarke, Brown, Barnes, were all hard-working pastors, incessant in pulpit labours. Bengel wrote his "Gnomon"

during seventeen years of his pastoral life, and took three years more to revise it, in the quietude of his professor's life. Thomas McCrie, the author of the "Life of Knox," and several other standard works of history, was a pastor all his life. Lord Cockburn says of him: "He was a tall, thin, apostolic looking person, not known in society, into which, indeed, he never went; very modest, very primitive, absorbed in his books and his congregation." Dean Alford, the author of the Greek Testament Commentary, was never anything but a minister. He began and finished this work while he was vicar of Wymeswold, hoping to do it in "two thin octavo volumes," but found himself obliged to expand it into four thick volumes. Samuel T. Blomfield, another commentator on the Greek Testament, was vicar of Bisbrooke, Rutland. George Stanley Faber wrote all his learned works while he was rector of Long-Newton. The late Professor John Eadie, of Glasgow, the author of so many valuable commentaries, was a pastor all his life. All the best work of our most learned bishops was done in the midst of parish labours. Indeed, promotion to the bench seems to lay an arrest on all original or laborious scholarship. Archbishop Whately is, so far as we can recollect, the rare exception among his highly placed brethren, for he wrote on to the last, as if he had been writing for his living. Horsley, Middleton, Butler, Watson, Magee, Thirlwall, Ellicott did all their best work as pastors or Tutors.

Now, all these facts are easily put down on paper, but can we at once understand the secret of such large and original industry carried on side by side with the regular ministry, for twenty, thirty, forty, and even fifty years? We question whether the ministry of the present day, in the changed circumstances of the world, could do a tenth part of the "by-work" done so well by their predecessors in the seventeenth and eighteenth centuries. Let us look a little more in detail at the circumstances of this "by-work." All, or nearly all, the ministers named were early risers, and had despatched a hard day's work before breakfast. Doddridge was in his study at four in the morning. He could have accomplished little by any other arrangement, for, through life, he had charge of an academy of forty students, most of them residing under his own roof at Northampton, and yet he was so conscientious a pastor that he made himself intimately acquainted with every member of his flock. Matthew Henry rose at four or five, and wrote in his study till noon, with only an interval for breakfast and prayer; then, after dinner, he worked away till four, when he would go out to visit the sick and the poor; and then, returning to his study, he would resume work till far on in the evening. In addition to his Sabbath work, he preached three or four times a week, and sometimes twice in the same day.

"Value your souls," he would say, "and you will value your time." He was an unresting labourer. John Brown, minister of Haddington, grandfather of the late Dr. Brown, of Edinburgh (himself a great worker, producing eleven substantial volumes in ten years, and consulting, as he tells us, 114 treatises for his Galatian Commentary alone), was likewise Professor of Divinity, and found time to write, in addition to his "Self-interpreting Bible," a valuable "Dictionary of the Bible," a System of Divinity, and several minor works. John Gill was a very early riser, and had his revolving library in motion hours before his neighbours in Southwark were awake. Adam Clarke and Thomas Scott were likewise early risers. Matthew Poole was out of his bed between three and four in the morning, and wrote away till noon. Albert Barnes, who began his series of commentaries as a sort of by-work, for the use of his Sabbath-school teachers, was in his study every morning at four o'clock, and always left it at nine, so as to be ready to face the world early in the day.

What long unbroken hours these writers were thus able to secure for themselves, by their habits of morning work ! If we consider the hours of their daily study and the long years in which their masterly works were coming slowly to maturity, we shall the better understand the great hold they have taken upon the intellect and heart of the Church in subsequent times. It was a necessity of the case that their work should be slow, but all great works demand years of thought. Doddridge was twenty years at his "Family Expositor," but without neglecting a single duty found time, nevertheless, to write the "Rise and Progress of Religion in the Soul"—the best religious book in the eighteenth century. Adam Clarke was engaged for twenty-six years upon his Commentary. Macknight spent thirty years, at twelve hours a day, upon "The Epistles." Owen was twenty years at work on the Hebrews, and almost as busy as Baxter in incessant controversies besides. Andrew Fuller sent forth his masterly discussions in theology during a busy thirty years' ministry at Kettering, and wrote away at all hours, without the slightest distraction, amidst the noisy plays of his children around him. Matthew Henry during ten years wrote most of his Commentary in the pleasant summer-house of his garden at Chester. He was cut off in comparatively early life, when he had just finished the Acts of the Apostles. Edmund Calamy used at one period to study sixteen hours a day ; and it was said of Samuel Rutherford, who was always in his study by three o'clock in the morning, that he seemed to pray constantly, to preach constantly, to catechise constantly, to spend as much time in his parish visiting as if he had had nothing else to do, and, withal, to write so much as if he never left his study. Jonathan Edwards

spent twelve hours a-day in his study, but visited none of his parishioners, for he had no tact for conversation. The people of Northampton, in New England, often wondered at the tall thin figure, six feet one in height, moving silently along their streets, in deep abstraction, stopping now and then to note down with a pencil some forgotten thought. All these ministers formed great projects, and some lived to achieve them, though the tendency now-a-days is to concentrate twenty years upon a single book of Scripture rather than upon the whole sixty-six. A commentator of the olden time ought, above all men, to have been able to calculate almost confidently upon longevity before undertaking a work so formidable in length, lest he should run the risk of leaving it uncompleted. Most of them, indeed, lived to a good old age. But many of them—theologians as well as commentators—compelled to live a life of fever between excitement and exhaustion of mind, shortened their days with hard work. This was clearly the case with Calvin, Richard Hooker, Matthew Henry, Jonathan Edwards, Philip Doddridge, Thomas Haliburton, and Thomas Arnold. Four of these writers did not live to see fifty; yet, after all, their work must have been very agreeable in itself. The late James Hamilton, of London, who, like his father, shortened his days, as he says, by redeeming the time, has said, *apropos* of the pleasantness of this by-work, "Happy is the man who has a *magnum opus* on hand! Be it an 'Excursion' poem, or a Southey's 'Portugal,' or a Neandrine 'Church History,' to the fond projector there is no end of congenial occupation, and, provided he never completes it, there will be no break in the blissful illusion. Whenever he walks abroad, he picks up some dainty herb for his growthful pegasus, or, we should rather say, some new bricks for his posthumous pyramid. And wherever he goes, he is flattered by perceiving that his book is the very desideratum for which the world is unwittingly waiting; and in his sleeve he smiles benevolently to think how happy mankind will be as soon as he vouchsafes his epic or his story. It is delightful to think of all the joys with which for twenty years that 'Expositor' filled the dear mind of Dr. Doddridge; how one felicitous rendering was suggested after another, how a bright solution of a textual difficulty would rouse him an hour before his usual time, and set his study-fire a-blazing at four o'clock of a winter's morning."

It is very easy to see that if ministers in our day are to do their fair share of this by-work, which has so materially helped the progress of evangelical truth within the last two centuries, their work must be done under disadvantages, of which their predecessors could not have had the faintest conception. Life is far busier now than it was in days when

there were no railways or telegraphs to quicken its pace. Mr. John Bright has told us what an entirely new labour the penny post has imposed upon public men in the immense enlargement of their correspondence. A London clergyman in the height of his fame and usefulness found he had written considerably more than two thousand letters in a single year. What a tax upon his time ! The conditions of modern society entail upon the clergy a multiplicity of engagements which leave less and less time for study and thought. The distractions of committeeism are neither few nor small. Ministers are always on charities, trusts, clubs, institutions, movements, quite unknown to our fathers ; hours of every week are occupied in listening to talk which comes to nothing, or in attending meetings where, perhaps, little is done, or where, perhaps, a merchant's clerk could manage things far better than a minister ; while ministers are always expected to be ready for any work, and never to make a mistake. What wonder that when the day's work is done, it is too late for the pastor to undress his mind of the day's affairs, or, perhaps, of the day's frivolous company, to be prepared for a good plunge into the serious business of study ! How hard for him to write with a mind jaded by work, and worried by a continuity of petty engagements ! Freshness and vigour are expected in the pulpit ; yet there are ministers so overwhelmed by public engagements as to have no time for the proper discharge even of their pastoral duties. We fear that early rising is not so common among them as it once was. The great number of evening meetings almost every day of the week makes early rising difficult, for there can be no early rising without early retirement. How many only retire to rest long after midnight, hoping to carry everything before them by great spasms of energy in the hours when the world is not at the door ! But they pay dearly for these spasmodic efforts. Then, again, think of the time spent by ministers in paying and receiving visits. Pastoral visitation is felt to be the minister's duty. Chalmers well said that the way to get into a man's heart is to get into his house. But it is not every minister who can turn visitation to good account. Jonathan Edwards could not visit—found it, in fact, difficult and irksome to pay visits, for he had little aptitude for conversation with uncongenial minds ; he was consciously feeble in imparting thought and feeling through that channel. There are many other ministers like Edwards. But even where ministers have an aptitude for this kind of work, how often do they feel, like James Hamilton, after a day's wearisome toil of this kind, that they have been “trudging wearily from house to house, often without any hope of usefulness, but merely to prevent people from feeling overlooked or offended : this does not seem the true end of the ministry ” ! Yet how

often is the professional efficiency of a minister measured by the number of stairs he climbs, and the frequency with which he returns home as exhausted as a day-labourer! Then consider the number of calls upon a minister at his house. The servant of a hard-worked London minister, with much literary and theological work in his hands, counted the door-bell ringing forty-five times before twelve o'clock. How often does the door-bell baffle the best arranged plans of literary work, and the minister is driven perforce into those unseasonable hours at which his sanctum is barred against public calls! We say nothing of evening parties. Many hard-working ministers, with extensive by-work in hand, have shunned parties altogether. One eminent man of the class did not decline to leave one evening in the week open to social calls of this kind, provided no public engagement intervened. Many are, perhaps, of Mr. Jay's mind, that little good can be done by ministers at parties in turning conversation into edifying channels, while most of us could endorse John Wesley's judgment that no more than two hours should be spent by a minister at any one time in the same company, because in that time he can receive or give as much good as he is capable of receiving or giving. But conversation has become a lost art. Is it necessary for ministers to seek to revive it? They prefer now-a-days, at least, out of the pulpit, to put their strength into printed thought.

We cannot then expect that ministers in our day will, as a class, produce works of such a profound and solid character as those of a past age. Yet there will always be a considerable number of cultivated men in the ministry eager to supplement their direct work by literary service, more or less in a line with their pastoral studies. It is easy to see how both classes of work may be benefited by this two-fold application of a minister's intellectual energies. People may wish to have the entire produce of a minister's mind, but they can never have it by narrowing the range of his studies. "By-work" will freshen his faculties, and give them a wider scope, and increase that moral thoughtfulness which Arnold speaks of as indispensable to the higher kinds of success; while it will also keep up the love for intellectual research, and thereby tend to lengthen the mental spring. John Brown, the author of "Rab and his Friends," has told us that the minister ought always to keep two lines of rails for running on, if he would keep from wearing out before his time. "A man," he says, "who has only one set of rails to run upon, who exercises only one set of faculties, will wear himself out much sooner than a man who shunts himself now and then, and who has trains coming as well as going, who takes in as well as gives out." Some ministers work so hard with their single line of rails that they are soon worn out. It will refresh the mind, then, to have a little

by-study, out of the line of regular pulpit work. It is equally clear that the by-work itself will be improved by the circumstances of its production. It has been often observed that men, when left to undisturbed literary leisure, are apt to degenerate into habits of diseased speculation and sickly fastidiousness. They become mere cloistered thinkers, pursuing their speculations apart from all the tests and checks of actual life, very unsafe guides for a world like ours, and with very little apprehension of its real wants. It does not do for the intellect or the heart to be cut off from the stimulus which the struggles and the experiences of life give to them. The highest style of thought and authorship has always come from men engaged in practical life. Ministers who become writers are therefore helped rather than hindered in their by-work by their preaching, their catechising, and their visitation. They find them a filter for drawing off the mud of their books from the waters of life. How many theological speculations literally go to pieces when they are tested in the pulpit or in the parish! How much rubbish, collected round the student's mind, is thus quickly got rid of! Preaching, too, helps the discipline of the heart, which is so necessary to the more wholesome developments of literature, for it has been well said that a man who has no heart has but half a head, and leaves behind him quite fragmentary and one-sided work.

One word in conclusion. It is interesting to think that in the case of most of the ministers mentioned, it is their by-work that abides with us, as it was by it, and not by their preaching, that many of them, even in their own day, best served the cause of religion. The influence of the pulpit seldom outlives the age of the preacher. But the press adds wings to human thought, and prolongs indefinitely the living voice. Men like James Hervey, John Foster, Richard Whately, James Hamilton, William Archer Butler had no power in the pulpit. Their physical oratory was altogether inadequate to the things they said. But the writings of such men have penetrated deep into the soul of English society, and it would be hard to tell how far their influence will extend. There is a sense in which it is possible to endorse Dean Stanley's remark at the Bunyan Memorial, that "Literature and culture are channels of grace no less spiritual than sacraments and doctrines of the Church." The observation is apposite enough with the "Pilgrim's Progress" in view. Let us hope that there will always be ministers to defend the faith as powerfully with the pen as with the voice. Work of this kind lies properly in their hands. We are very thankful for the services of Christian laymen, like Grotius, Isaac Taylor, Erskine of Linlathen, Smith of Cavers, the Haldanes, Hugh Miller, Dr. Kitto, M. Guizot, Dr. Tregelles, Principal Shairp, and the Duke

of Argyll, who have given contributions to theological literature and Christian philosophy such as lay the whole church of Christ under the weightiest obligations; and we trust there will always be scholarly laymen to confront the Morleys, Mills, Greys, Buckles, Stephens, and Congreves, of every generation, who seek to uproot Christianity from the world. But the weightier part of the defence will still rest in clerical hands, and until the churches of Christ follow the example of French Protestantism, which detached the famous Blondel from his pastoral work, that he might devote himself entirely to the literary defence of the Reformation, there will be always "ministerial by-work" to occupy the hands of the hard-working pastors of Christendom.

On Tranquillity in Daily Life.

BY REV. J. B. FIGGIS, M.A.

"UNQUIETNESS," says a writer whom I shall have frequent occasion to quote in this paper, "*is the greatest evil that can come into a soul except sin*"—nay, when we think how near to us is rest (as near, namely, as God is), must we not say unquietness is sin? And it certainly is the occasion of it. *It hinders prayer.* True, it sometimes drives us to a petulant petition; but often it is like the storm-wave, which, the more it leads the sailor to wish to find the harbour, the harder it renders it for him to make it. *It stops usefulness.* For usefulness requires at once "a mind at leisure from itself," and a soul that reflects the Saviour; but unquietness disturbs the leisure, and destroys the surface on which the reflection is cast. And besides all, *it defeats itself.* The more the bewildered bird beats about the cage the less chance has it of getting away. The first requisite for escaping our perplexity is a spirit of calm. "There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind."*

Most important, then, is the subject before us—the subject of *tranquillity*; and not the less, but the more important, I think, because it is *not* tranquillity in great dangers, tranquillity in desperate emergencies, tranquillity in special temptations, but the smaller yet the larger (because more frequent) matter of *tranquillity in daily life.* Tranquillity for the merchant in his counting-house, with the average bills to meet, and bad debts to face; tranquillity for the minister in his study, with a sermon to prepare one hour, a lecture to deliver the next, with prayer-meeting and Bible-class to attend, and countless cases to attend to; tranquillity for the Member of Parliament, with committees and clients to meet, and "showers of letters thick as snow-flakes" to answer; tranquillity for the mother, with her children to dress, and perhaps to teach, housekeeping to superintend, visits to pay, poor neighbours to look after,

* Ecclesi. xi. 11.

meetings to be present at, and, above all, with a home and a husband to make as bright as burnished silver, when all within in the one case, and without in the other, is as black as bankruptcy; tranquillity for the maid or matron, with all the tempers in the house, from that of the mistress to that of the scullery-maid, to study—with all the rooms in the house, from garret to basement, to keep clean,—with a hundred agreeable things going on in which she has no share, and a hundred disagreeable things from which she has no escape. How tranquillity may be maintained in the midst of such a medley as this, is what we want to discover. It is a difficult problem, but “it is the problem of life: to solve it is to live.”

The first thing towards its solution is to believe it solvable. And is not that only to believe in God? For surely our God would never put us in any position in which peace is impossible; and the Christian well knows where to find the explanation of all mysteries, and of all miseries, too—viz., with Him upon whose shoulders is the key of the house of David. There are positions of business so perplexing, of worldliness so engrossing, that peace is out of the question; but these are not the positions in which the great Captain has posted His sentinels.

Let us make sure of two things—that our occupation is a calling, a something to which *God can call*, and that it is *our calling*, the very work to which *God has called us*. I can conceive nothing more carnalising than for a man to remain a merchant when conscience tells him he ought to be a minister; except, indeed, for a man to continue a minister when conscience says he has neither gift nor grace for such ministry. But this being settled, the “hall mark” being on our life that proves it to be genuine silver, whatever the pattern, and whatever the vessel, God’s hand is willing to use it, and God’s Spirit to fill it; and what He can use and fill, He can make—you may be quite sure of this—patient and peaceful, and fitted for every good work. Be a man statesman or soldier, merchant or mariner, be his avocation never so secular, never so agitating, “God is able to make all grace abound.” Yes, if my occupation be a *lawful* calling, and be *my* appointed calling, tranquillity in it is a possibility.

But where shall it be found?

Many a burden, many a labour, many a fretting care;
 Busy footsteps coming, going, little time for prayer.
 Duties waiting on my threshold will not be denied;
 Others coming round the corner crowding to their side.
 How shall I their number master?—how shall I get through?
 How keep calm amid the tumult? Lord, what shall I do?

Do! It is the old story. It is the old question about *doing*; the question that the sinner asks in reference to getting rid of the guilt of sin, instead of remembering that the work is *done*; the question that the tempted asks in reference to pressing temptation, instead of remembering that there is One who “worketh in” us “to will and to *do*.” And so, again, in reference to this matter of tranquillity, we are continually pressing the question, “What shall I *do*?” when we have need to remember it is not so much in *doing* as

in *ceasing to do*, that we shall find the secret of peace. "In quietness and confidence shall be your strength;" do not let God have to add, "but ye would not."

Another name for tranquillity is self-possession. David speaks of his "soul being in his hand;" and if such is not the reference there, the Son of David says, "In your *patience* possess ye your souls." "Examine often," says St. Francois de Sales, "whether your soul be really in your hand, or stolen from you by some passion or disturbance." It is not an enviable moment when, just mounted, you discover that your horse and not yourself is master. But it is worse to feel that, instead of your mastering details and drudgeries, the business, the accumulations, the vexations of work; that drudgeries, business accumulations, vexations, are *mastering you*. Somehow or other we must retain presence of mind, we must keep self-possession.

The secret of tranquillity is *trust*. "Trusting Jesus, that is all."

Take the *promises* of God, and see if they do not warrant your trust. There is the promise by David, "Cast thy burden upon the Lord, and He will sustain thee." There is the promise by Solomon, "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken."* There is the promise by Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."† There is the promise by Paul, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."‡ There is the promise by Peter, "Casting all your care upon Him; for He careth for you."§ And there is the promise of the Lord Jesus Himself, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The promises of God are large enough, and liberal enough, one would think; and let us remember that the *Promiser* is ever greater than the *promises*, and that no words, even of God, can express the ground of calm confidence we have in Him who is the Rock of Ages. Oh, trust Him! trust Him, trust Him right through! Believe that He is going to undertake all for you; believe that He is going to guide you; believe that He "will hold your right hand and help you;" believe that He has purposes of grace which He will surely perform and carry out, not in *your way*, or in *your time*, but in His own, so that "He shall bring forth judgment unto victory." Look into God's face—look into God's heart, and then doubt Him if you dare, and be disquieted if you can.

Let us have confidence in the *purposes* of God. The thought occurs in the writings of Goulburn, Adolphe Monod, and others, that the Lord Jesus owed that wonderful calmness which marks His life—a calmness that never forsook Him, whether teaching or travelling, however engaged, however

* Prov. iii. 24-26. † Isa. xxvi. 3, 4. ‡ Phil. iv. 6, 7. § 1 Pet. v. 7.

tried—that He owed *this*, I say, very much to the fact that He felt that His Father had a plan for Him ; not a plan for a lifetime merely, but a plan for each day ; and that He had but to discover what the plan was, and then to carry it out ; and so, however puzzling and perplexing the maze of duties through which He had to thread His way, nothing ever perplexed or puzzled *Him*, because, putting His hand in His Father's hand, He just walked in paths prepared for Him.

Well, now, what if God should have a plan for every one ? What if God should have a plan for you ? In such case—and surely it is the true case—everything we have to do, everything we have to bear, comes to us as part of a pre-arranged plan. Things that disturb our work, things that upset our purposes, things that thwart our wishes, interruptions, annoyances, are all part of the plan—God's plan—and should be met accordingly. There are so many holes and so many pegs before you, and your business is to put the pegs one after another into their separate holes. But then, remember, if the pegs be purposes, and the holes be hours, you must take care not to spend two hours over what only ought to occupy one ; for, if you do, you must of course expect your arrangements to be upset. But what if you have done this ? What if you have blundered and got bewildered ?—have lost time and lost temper, too, perhaps ? Is the whole pattern of your work inevitably tangled ? No. God never requires of you more than one thing at a time, and though your neglect, or delay, or disordered senses have brought you into difficulties, He does not desert you, or even demand of you to make good your error. But He requires you to do *this* moment's duty—a duty which that discomposure has occasioned—the duty, namely, of confessing your sin, and of seeking afresh the blood of sprinkling. You should do this at once, in the midst of the market, in the midst of the *mêlée*, and then go on as a forgiven soul, asking, as you take up again the somewhat tangled threads, “What, under these altered circumstances, would God wish me to do ?” and then going and doing it as quietly and composedly as though no disturbance had happened.

This leads me to say that if *faith* be the secret of tranquillity, *patience* is the support of it. Scripture often combines the two. In the Revelation * we read of “the patience and the faith of the saints ;” and in Isaiah we are told, “He that believeth shall not make haste”—i.e., he that has faith will not be impatient. Let me entreat you *not* to be *impatient* with God. Alas that we should have to say it !—how many are ? Perhaps we must ask for something deeper than patience : we must ask for submission. God may have different views of life from yours. Your view may be, making a thousand a year ; God's view may perhaps be, that you should make only a hundred. “Yes,” you say, “this is just one of the hard, narrow ways He brings me through.” No ! Is it narrow for God to wish to lead you into a place in which the soul and not the body shall live ; in which you shall not have a house adorned with every article of luxury, but a spirit adorned with every characteristic of beauty—so that you shall not merely have passing pleasures through the day, but that you shall have pleasures to all eternity ?

* Rev. xiii. 10.

See that which is spiritual or eternal in God's design, and then ask is it not you that have narrow thoughts of life ; and God's thoughts, are they not large and lofty ?

Let us live, then, within the will of God—not merely crossing it here and there, but walking in it ; for, the moment we get outside the will of God, we are sure to get out of our peace. Do not be impatient with God, then. He will avenge you. He will feed you. He will clothe you—care for you. In the right time He will do all the right things for you, and you shall have everything that can bless, everything that can bring you near to Him.

Do not be *impatient with your fellow-MEN*. Quickness of spirit and quietness of spirit do not go well together. If you are quick-tempered, swift to speak to those about you, you are almost sure to disturb this tranquillity which you are seeking. Very often the best thing to say is—forgive the solemnism—to say nothing. “Turbid waters often clear simply by standing.” If your children worry you, remember what a worrying child you are to your Father in heaven. If your servants try you, remember what a trying servant you are to your Master in heaven. If your neighbours or friends, or the people with whom you are engaged in business, are a perpetual thorn in your side, remember that you are perhaps little better than one of the thorns growing on the tree of life. God has long patience with you—well may you exercise long patience with others.

Do not be *impatient with YOURSELF*. Did you ever think of it ? I never did till I saw it the other day in the writings of St. Francis. He says, “Let the very chidings of *yourself* be calm and gentle, so that even they shall not disquiet you. When some trifle disturbs your mind, you are vexed because of it, and afraid. This fear weakens your mind, and makes it sad and unsteady ; it displeases you, and so begets another fear lest the first be wrong ; and thus you get more and more confused. You fear being afraid, and then you are afraid of fearing ; you are vexed at the vexation, and then you are vexed at having been vexed.” I have seen people, in the same way, get into a passion, and then be angry because they had lost their temper ! Just like the circles on water when one throws in a stone, one spreading beyond the other without end. “When we discover that we have been wrong, we should so gently bring ourselves to the foot of the Cross that we shall go right for the future, rather than increase the wrong by over-agitation.”

To faith and patience add *recollectedness*. And here take an old illustration. A little girl, gathering strawberries upon a high bank, with one hand carefully holds her father's, and with the other gathers the fruit. But, seeing a great cluster of rosy berries, and being very impatient to reach them, she looses the hand that she may get the fruit, and instantly falls from the top to the bottom of the bank. Is it not so with you, child of God ? You go forth in the morning with your Father's hand in yours, but in the middle of the day you see such a rush of work that you think you must allow no other thought to intervene ; so you let go that hand, and of course fall right down and lose the peace. Whatever we are doing, and wherever we are going, we must always keep hold of the hand of God. There is no other secret of rest, there is no other source of quietness, than His perpetual near-

ness. Remember what He said to Moses : " My presence shall go with thee "—and then it follows, as the light the day—" and I will give thee rest." We could not have His presence without having the rest ; and I am sure we cannot have the rest without having His presence. So let us live and remain in the presence of God. " Every morning compose your soul for a tranquil day, and all through it often recall your resolution, and bring yourself back to it. If something discomposes you, do not be upset or troubled, but, on discovering it, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say, ' I have made a false step ; now I must go more carefully.' Do this as often as you fall. Above all, do not be discouraged. God will uphold you with His hand ; and if He should let you stumble, it will only be to show you that without Him you would fall altogether, and to teach you to hold His hand the tighter." And with this advice of a recluse of old agrees the experience of a man of business of the present day : " It needs a great deal of grace to live for God in business, but I found God could enable me, by committing myself to Him in the morning at home, and even afterwards, when the rush was too great, shutting myself up in my office, and falling on my knees." So a young shopwoman lately said, " Such teaching was new to me ; but, since I have learnt it, when a customer comes in, I lift up my heart, and ask Jesus to help me so to serve him as to please God and my master. And when worried, and there is no time for formal prayer, I just call upon Jesus, and that is enough. He comes and calms me." Go on working, not dreaming—watching, not sleeping ; praying without ceasing, and in everything giving thanks ; and then " thou shalt not be afraid because of evil tidings ; " " peace shall be upon Israel."

There are some of my readers, it may be, who have no possible right to possess a quiet spirit. How can that spirit be quiet which is in danger ? How can that spirit be quiet which is condemned ? You must come to Christ ; you must come to the Cross ; you must get a new heart and a right spirit, before you can have tranquillity, " the ornament of a meek and quiet spirit." God is the Fountain for each. " All my springs are in thee."

Water—its Beauties and Benefits.

NO. II. BY REV. PROFESSOR DEANE, D.Sc., F.G.S.

IN the former paper one cause of the wide diffusion and universal spread of liquid water on the earth's surface was explained and illustrated. Its chemical constitution renders it stable and changeless in the presence of potent physical forces, and of fermentative and putrefactive growths. But this is not all : other causes remain, and to these attention is now invited.

Some matters of ordinary and common experience will serve to set forth one of these other causes. Most of us are familiar with a very useful and comfortable appendage to railway travelling—viz., the foot-warmer. A

metal receptacle, filled with hot water, serves to temper the cold of a long journey for a considerable time. Hot water takes a long time to lose its heat and become cold. The same physical fact is illustrated in some of our methods of warming houses and conservatories, for water, once hot, parts with its heat slowly and gradually. Perhaps the reader has ventured on a cup of scalding tea or coffee in the hurried five minutes of a railway refreshment room, or has watched, with painful patience, the slow boiling up of a kettle of water even over a bright hot fire. In the former case he will be conscious that hot water takes a very long time to get cool; in the latter, that cold water takes a very long time to get hot.

Now the philosophy of common things rules the universe, and these slight and homely illustrations shadow forth a great natural law, which has much to do with the prevalence of water in a liquid state, and which subserves great and important purposes in the economy of nature.

What we call being hot relates not to quantity, but to intensity of heat. A room containing a thousand cubic feet may have as high a temperature as a small box of one cubic foot. Yet the room contains a much greater quantity of heat than the small box. And, as this is true of different quantities of the same substance, so it is found by experiment and observation that the same quantity of different substances requires very varying amounts of heat in order to reach the same temperature. Suppose you take, in three different vessels, one pound of mercury, one pound of oil of turpentine, and one pound of water, and expose them to the same source of heat during the same time, you would find that the temperatures to which each would be raised would be very different. For every degree of temperature gained by the water, the oil of turpentine would gain more than two, and the mercury would gain thirty. And this result is not due to the different bulks of the pound of the three substances: the oil of turpentine is raised twice as much in temperature, though larger in bulk than the water; and the mercury gains thirty times, though vastly less in bulk than the water. The result is due, not to bulk or volume, but to the different capacities which different substances have to retain heat among their atoms.

Let the reader imagine before him three glasses of the same height but of different sizes. Let one have a cross area of one square inch, another two square inches, and the third, thirty square inches. When these three glasses are filled, the water will stand at the same height in each; but in order to fill them, the second must receive twice as much water as the first, whilst the third requires thirty times as much. In like manner, to raise the same quantities of mercury, oil of turpentine, and water to the same level of temperature, water requires twice as much heat as oil of turpentine, and thirty times as much as mercury.

Now turn away from these somewhat dry details, and revert in memory to the bright and joyous days of summer, and the sea-girt coast of our island home. The sea-side has its charms in social gatherings and festive mirth. And whilst young men and maidens, fathers and children, lose the sense of their earthly toil in the restless murmur of the rippling sea, they may also learn a lesson from the water whose beauties lure them to its shores. How

is it that the ocean water cools and tempers the heat of summer, that the fresh evening breeze, in coming from the sea, is so delightful and so bracing? Simply because water takes a very long time to grow warm; and whilst the land is scorched and dry, the sea constantly and quietly stows away amongst its atoms the heat of the blazing sun, giving comparatively little proof, in rise of temperature, of its existence there. How is it that the winter's cold is moderated by the equalizing power of ocean, and that the tender and the delicate can gain new life from the warm soft breezes of the South? Simply because the heat which the water gradually and slowly accumulates in summer, it gradually and slowly parts from again in winter, giving to the winds that lick its surface a warmth and moisture that temper the extreme winter's cold.

This great capacity for heat which water possesses is one of the chief causes of its wide diffusion. It maintains, within well defined limits, a certain constancy of temperature, receiving heat in summer and yielding it up again in winter, and never departing very far from its mean position. The mean annual temperature of the earth must be immeasurably increased before the oceans would disappear in steam, and, on the other hand, must be immeasurably diminished before the oceans could be congealed as ice. Water remains the great unchangeable liquid of the earth.

As I write, heavy looking masses of fleecy clouds are rolling up from the sea, and lead naturally onwards to another point of my paper. Wherein do those masses of cloud, radiant with various tints of sunlight, differ from the wave-tossed sea beneath them? To what physical causes is this wondrous transformation due? The answer to this question will indicate another cause of the prevalence of liquid water.

The reader perhaps has had, at some time or other, the felicity of getting wet through at some wayside spot where change of clothes was impracticable. If so, he will know that as he gets gradually dry, he gets gradually cold and chilly. The water which hung to his clothes is transformed into vapour which spreads through the air, and in the process he himself loses heat. If he has lost the heat it must remain somewhere. Where is it? The temperature of the room he shelters in remains practically the same, but he is sensible of chill and cold. Where is the heat which he has lost? Bottled up, so to speak, in the vapour which reeks from his clothes. A very large amount of heat is rendered latent—hidden and secluded in some mysterious way amidst the atoms—whenever water is transformed with steam or vapour.

Place now side by side with this fact another, which a very ordinary illustration will explain. We are most of us familiar with a condition of the atmosphere variously called "close," "oppressive," "heavy." In such a condition of air, general lassitude pervades the frame, and indisposition to any kind of exertion. The cause is that the atmosphere is perfectly saturated with moisture, and will hold no more. And thus evaporation is checked; one seems to be moving about in a bath of steam or beneath a load of blankets, and the vital energies become depressed. The atmosphere will not absorb above a certain amount of water at a given temperature, and, when this limit is reached, general oppression and uncomfortableness result.

Let these two facts be looked at together. Water is constantly evaporating and diffusing into the air in vapour; and in doing so it carries with it a large amount of heat hidden within its particles. Were the atmosphere capable of absorbing water vapour indefinitely, this process might go on until all the water of the earth had gradually evaporated, and carried away to celestial regions all the earth's surface heat. But as it is, the air is incapable of absorbing more than a definite amount of vapour; and the colder the air, the less it can absorb. Thus, as the vapour-laden air reaches the colder spaces, clouds form and rain descends, and streams and rivers carry back to the ocean the water which ascended thence invisible in vapour.

There are then two distinct checks to the indefinite evaporation of water. It cannot diffuse into the atmosphere as steam, because the mean temperature of the air is such that the limit of saturation is speedily reached, and clouds, mists, and rain restore the water which originally rose in vapour. And, what is perhaps still more important, before water can become vapour at all, it must absorb and render latent an immense amount of heat; and when the vapour is re-condensed as dew, mist, or rain, this vast amount of heat is once more rendered sensible and manifestly reproduced. *Of all vapours, that of water is far the greatest in the possession of this property.* And thus it remains as water in conditions and circumstances when, if its latent heat were less, it would become steam or vapour.

Having thus shown how it is that water does not dissipate in vapour, it remains to show how it is that it does not become congealed and solidified as ice. Here again the property of latent or hidden heat is the potent agency.

Has the reader ever noticed that at the sudden accession of extreme cold a copious fall of snow is the immediate result, and the fall of snow seems in some mysterious way to lessen the extreme violence of the cold? In popular talk "the snow has brought the cold down." This fact admits of a very simple explanation. At the first access of cold, the air was laden with water vapour, which the cold precipitates as snow. The water vapour contained, as we have already seen, a vast quantity of heat latent amongst its particles, which becomes sensible again when the vapour changes its form. But this is not all. For if the vapour fell as *water*, this amount of heat would be given back again. The transition from water to *snow* gives out another and a further amount of heat previously latent—not indeed so large as the transition from vapour to water, but still considerable and conspicuous. And thus we reach the strange paradox that a fall of snow may render the air warmer.

Perhaps the converse of this illustration will render this clearer. Doubtless the reader is familiar with what is called a "cold thaw." Day after day the temperature remains very little above the freezing point, and the accumulations of snow and ice melt most gradually indeed. The fact is that every particle of ice and snow that melts renders latent a great amount of heat, and this heat, not being attainable from the air, must come from surrounding substances, including human bodies. And so a "cold thaw" in its long continued damp and slush is a most uncomfortable experience.

In this property of heat rendered latent on the passage from ice to water, and given forth again on re-congealing, water excels all other substances

in nature. When any part of the sea becomes exposed to excessive cold, it freezes, giving out in the process its store of hidden heat. And thus a natural check arises to the indefinite production of ice, and the mean annual temperature of the earth must become immeasurably diminished before its vast store of liquid water could solidify as ice.

I have thus endeavoured to show that in three distinct particulars water excels all other known substances. It has the greatest capacity for heat; that is, it requires a vastly greater amount of heat to raise water to a given temperature than it does to raise any other substance to the same temperature. Its so-called latent heat of vaporisation is greater than that of any other substance; that is, it absorbs and hides amongst its particles a greater amount of heat than any other substance in passing from the liquid to the vaporous form. And the same is true concerning its latent heat of fusion in its passage from the solid to the liquid state. Each one of these properties is a potent factor in its continuance as a liquid on the earth's surface.

Thus water, whose mobility as a liquid tempers with the heat of tropical ocean water the cold of remote polar districts, and also favours the communication between peoples and nations, and answers many ends in human civilization and progress; whose neutral chemical composition makes it the natural beverage of all animal life, and renders it invaluable for all the uses of mankind; whose almost universal presence adds so much to the loveliness and beauty of earthly scenery—this water is kept as a liquid by a combination of unique and striking causes. Other substances are subject to the same physical laws, and obey the same physical forces; but in the case of water these conditions, laws, and forces are so combined and collocated as to bring about a result harmonious and perfect for the well-being of mankind and the order and beauty of the world.

The Advantages afforded by the Congregational Colleges to Candidates for the Christian Ministry.

BY REV. J. RADFORD THOMSON, M.A.

IN a recent number I addressed myself to the young men of our educated families, and urged the claims of a pastoral or missionary life upon those among them whom the Creator has endowed with the necessary qualifications, and whose hearts Christ has filled with the love of Himself and of the souls for which He died. Hoping and presuming that among the readers of this magazine are some Christian youths who acknowledge the force of such an appeal, and who desire to consecrate themselves to the ministry, I wish now to add a few words of practical information and counsel. These words may not be so necessary in the case of ministers' sons; but outside the homes of our pastors, knowledge of our theological colleges, or interest in their methods and their work, is not very general.

Perhaps there is nothing connected with our churches of which our people know so little as of our collegiate institutions. This is not so much the case in the north as in the south of England. The Lancashire and Yorkshire congregations are accustomed—many of them annually and as a matter of course—to collect for their local colleges. There is no such general custom in London and in the southern counties, where it is looked upon as a stretch of liberality if, at long intervals, an occasional collection is made for the institution in which the pastor received his training.

Yet the prosperity and efficiency of our churches depend so largely upon a ministry at once pious and well-educated, that it may be fairly maintained that, apart from the necessary congregational organizations and agencies, our colleges have the very first claim upon our people's liberality. They are, in a sense, the fountain-head of all the streams of church life and usefulness. Having taken a prominent part in calling forth from our churches young men of inferior educational advantages, and in providing for their training as home missionaries and evangelists, I am the less likely to be misunderstood in urging the necessity of securing a sufficient supply of highly cultivated and accomplished ministers. To meet the just demands of the churches and of the age, this is indispensably requisite. And as a means to this end we must obtain candidates of high qualifications, and we must provide for them a *curriculum* adequately liberal.

As it is not reasonable to expect that those who have themselves enjoyed few educational advantages should interest themselves in the colleges, these institutions must rely for their support mainly upon the generosity of those who are able to appreciate their importance. Since some persons are willing enough to contribute towards missions, both at home and abroad, who are prejudiced against the association of learning and mental training with spiritual work, it is all the more important that the upper class amongst us, socially regarded, should have their sympathies engaged on behalf of our colleges. Some of these institutions stand urgently in need of exhibitions, scholarships, prizes, and fellowships, which would encourage our educated youth to pursue such studies as would promote their efficiency as religious teachers. I question whether legacies and benefactions could be employed in any direction more likely to be productive of high and permanent advantage to society.

But although it is probably to persons of education and wealth that the colleges must look for the greater part of their resources, still it seems very important that their claims should be presented before our churches at large. Regular and public prayers should certainly be offered for the students, professors, and tutors of our theological institutions, and annual college collections would naturally suggest annual sermons upon the Christian ministry. By this means, just views of the ministerial office and work would be promoted, the attention of youths in the congregation would be called to the dignity and happiness of spiritual service, and the relations between churches and colleges would be strengthened and hallowed.

A youth, whose education has been good, and who has devoted himself to "the work of the ministry" among Congregationalists, naturally turns to

the colleges, and asks how he may best avail himself of their help. Now, it is expected among us that, in addition to the usual University *curriculum* which is the only customary preparation for the ministry in our national church, three years should be spent in theological study. The first question, then, to be decided is this : Where shall the literary, or, as it is commonly termed, "the Arts course" be taken ?

Where the parents' means are ample, or where there is marked ability, and the student can obtain a scholarship at Oxford or Cambridge, it will perhaps be the wisest plan to proceed to one of the older Universities. Three or four years may thus be passed in a very profitable manner, and amidst very agreeable circumstances and associations. In studying for his degree, the student will have the opportunity of following the bent of his own mental peculiarities and tastes. Or, at a less expense, he may take the course preparatory for the B.A., at the University of London, attending lectures at University College, London, at Owen's College, Manchester, or at New College, as a lay-student. Much is to be said, in my judgment, in favour of theological students first receiving an ordinary University training in conjunction with young men studying for other careers in life. I do not feel sure that they acquire on the average more knowledge ; but I am persuaded that they acquire general habits, social qualities, and intellectual associations, that are very useful to them in after life ; and though this expectation is not shared by some who are more competent to judge than myself, I certainly look forward to the speedy prevalence of a system which shall arrange for the impartation of a literary training elsewhere than at our theological colleges, and which shall rigidly close the doors of some of those colleges against all applicants who have not obtained a University degree.

At present the usual method of procedure is to arrange for the complete course of study to be taken in one of our denominational colleges, which, though nominally theological, all afford advantages for literary studies. In the larger colleges there is a rigid separation between the faculties of Arts and of Theology. At Lancashire College the junior students attend the classes of Owen's College. If a student comes from Oxford, Cambridge, Dublin, or one of the Scottish Universities, having already graduated, he will enter upon the Theological course immediately upon his admission. Otherwise, he will commence at once his course of study in Arts. The arrangements in such a case are of a very liberal character. The course in Arts extends, according to circumstances, over either two or three years. Presuming—and in the present state of education the presumption is a fair one—that the candidate has matriculated at the London University, upon leaving school and before entering college, he will work, during the first two years of college life, upon the subjects appointed for the B.A. examination. But if a student be unable to pass before his admission, it is usual to allow him a year to prepare for the matriculation, and in this case the Arts course is lengthened to three years.

The Arts course being completed, the Bachelor devotes himself for the remainder of the course—usually extending over three years—to the studies which are strictly professional and preparatory for the ministry. If his

proficiency in classics, mathematics, or philosophy justify such a step, he may, in some cases, be allowed to undergo, later in his course, the examination for the M.A. degree. But the authorities in all the colleges are agreed that the student's main energies, during the theological years, should be devoted to the regular "Divinity" studies.

The candidate for the ministry will, under the guidance of his parents and pastor, make his own choice of the place of education. In many cases there will be some decisive reason for selecting one college in preference to another. In every case a recommendation from the candidate's pastor and church is required, and a preliminary examination must be passed; questions regarding religious and ecclesiastical principles must be answered, and evidences of ability and general fitness for the work must be furnished. The first part of the *curriculum* is, I believe, in every case, regarded as strictly probationary.

Excluding the Welsh and Scottish colleges, and also the two Institutions at Nottingham and Bristol—which latter are especially designed for the training of home missionaries and evangelists—there are in England eight colleges for the training of Congregational ministers. In this number I include Cheshunt, because, though it is altogether undenominational, a large proportion of the students are received from Congregational churches, and the majority become Independent ministers. These eight colleges vary in size; the smallest containing 13, the largest 52 students. The staff of tutors or professors in the several colleges also varies; two being the smallest, and eight the largest number. The annual cost of carrying on these institutions ranges from £1,100 in the least expensive, to about £4,000 in New and in Lancashire Colleges. The total number of professors is 29; the students number about 214.*

In order of size and expenditure, the colleges may be grouped thus: The largest are New College, London, and Lancashire Independent College; Cheshunt and Spring-Hill, Birmingham, form a second group; Hackney occupies an intermediate position; and Western, Airedale, and Rotherham may be termed the smaller colleges—but these are now extending their borders and their influence. The history of all these institutions must be deeply interesting, not only to every intelligent Congregationalist, but to all who love to trace the working of that spirit of self-help which has been the glory of Englishmen, and, in an especial manner, of English Independents. The story of the efforts made by Nonconformists, after the Toleration, to secure an educated ministry, when the supply from the national Universities was virtually cut off by the operation of the Act of Uniformity, is a story of strenuous resolution, of disinterested and sometimes even heroic endurance and toil. Whoever will trace the annals of the old "Dissenting Academies" which have issued in the existence, for example, of New, of Western, and of Rotherham Colleges, will gain a most instructive insight into the religious history of the last century. The rise of Cheshunt and Hackney Colleges is traceable to the revived religious life which was due, under God, to the

* These figures are compiled from the last published reports.

great Methodist movement, and to that aspect of it which is represented by the labours of Lady Huntingdon, Whitefield, and the other Calvinistic Evangelicals. And Lancashire, Airedale, and Spring-Hill Colleges are signal evidences of the educational and evangelistic vigour of the strictly modern Congregationalism.

As buildings, our Colleges are creditable to the dignified taste of their promoters and managers, and are admirably suited to the purpose for which they are designed. New College remains, what it was justly pronounced when it was erected twenty-six years ago, one of the most beautiful buildings in London. Cheahunt's new buildings have deservedly commanded general admiration. The two Yorkshire colleges have only just been rebuilt, and are as handsome and ornamental as they are commodious.

The resident system, which prevails at Oxford and Cambridge, has been adopted at most of the colleges. There are two exceptions: New and Airedale Colleges are constituted upon the non-resident system; and whilst lecture-halls, library, council-room, common-room, and all necessary collegiate accommodations, are included in the college-premises, the students reside in licensed lodgings or boarding-houses in the neighbourhood.

It should be observed that the aim of a theological college is not simply to impart knowledge, but to afford a practical training for the ministry. Accordingly, arrangements are made for the students at the several colleges to address gatherings in mission-rooms, congregations in neighbouring village chapels, and for the seniors to preach before our regular congregations. In this way, natural talents for preaching are fostered and encouraged, and the probationer is gradually familiarised with the practice of public speaking. Provision is also made for the acquisition, in some measure, of pastoral habits.

Something should be said of the pecuniary necessities of college life. Professional men may feel that it is too great a demand upon their resources to maintain sons at college for five or six years, and until they are three or four-and-twenty. I believe that it is not generally known by our laymen that the education given in our theological colleges is, in every case, entirely free and without charge. I am not aware that there is any other profession for which an education, extending over five or six years, may be enjoyed without any expense. And not only is the education gratuitous, there are, in some colleges, handsome scholarships to be gained by competition. In some of these institutions, the advantages of this kind are so considerable that a student of ability may expect to earn a fair share of his maintenance.

To meet the case of candidates for the ministry who have no resources from which to pay for board and lodging, the resident colleges provide rooms and "commons" at a small or sometimes nominal charge, whilst the non-resident colleges make grants to enable the students to meet the necessary expenses. The report shows that New College grants £1,200 a year to defray the cost of students' board and lodging.

Some young men well brought up, and accustomed to the comforts and refinements of life, are deterred from entering the ministry by the apprehension of poverty. "When secular callings afford so many opportunities of

usefulness, why," they ask, "should we confront the likelihood of narrow circumstances, and the certainty of gaining nothing more, at the best, than a very modest maintenance?" Now, it is evident that there are many pastors in very straitened circumstances, whilst even those who may be called successful ministers might have earned far better incomes in other walks of life; and there are no "prizes," as in the Established Church. No one, in any position above the humblest, can expect to "better himself" by entering the ministry.

It does not seem desirable that temporal inducements should be held forth to persuade men to become ministers from unworthy motives. Yet it is important that those engaged in the spiritual service of their fellow-men should be raised above "carking care" and a sordid life. And the efforts now making to improve the incomes of our poorer pastors are deserving of warmest sympathy, if at the same time means are taken to secure, as far as may be, the educational and social fitness of those to be so aided.

Two or three temporal recommendations of the ministry might be mentioned to set over against manifest disadvantages. The cost of preparation for the Congregational ministry is smaller than that for most other professions. The income received by a young minister of ability is, upon his first settlement and for the earlier years of professional life, decidedly in excess of the stipend of a curate, or the probable receipts of a young physician or barrister, the professions most on his own social and professional level. There are certain advantages within the reach of our pastors, as, for example, in making a provision for old age. The social position taken, and the social influence wielded, in towns of importance, are considerable. In an age of education, inquiry, and progress, teachers of religion who are highly educated, and have the opportunity and ability to affect the thinking and the actions of their fellow-men, are sure of meeting with general respect and sympathy, and are an acknowledged power in the community. It is no slight attraction in the office in question, that the man who fulfils it worthily becomes the chosen friend and counsellor of many a noble Christian heart, and a welcome guest in many a pure and peaceful home. Yet, after all, *they* will do well to withhold their hand from the ark of God whose deepest feeling is not that expressed in the language of the Apostle, "Woe is me if I preach not the Gospel!"

Some Bible Aspects of the Church.

I. THE CHURCH AN ARMY.

By REV. J. HILES HITCHENS.

THE Scriptures abound in martial imagery, as though from such representation of the Church the followers of Christ were better able to discern their dignities and duties. Paul says the true believer is "chosen to be a soldier." He is therefore advised to "endure hardness as a good soldier." He is reminded that "we wrestle not against flesh and blood, but against

principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." He is exhorted, therefore, to "put on the whole armour of God, that he may be able to stand." He is entreated to "fight the good fight of faith;" to remember that God has "lifted up a standard for the people," that Jesus is the "Captain of our salvation," that "the weapons of our warfare are not carnal, but spiritual and mighty, through God, to the pulling down of strongholds;" and he is pointed to a time when, having done his duty, he will be able to say, "I have fought a good fight," and when he will be brought off "more than conqueror" through Him who hath loved us.

An army consists of men who are authoritatively enrolled and disciplined. It is not every man that has a taste for the tactics of war, or who feels profound interest in all military manoeuvres, or who may be intimately familiar with brave warriors,—who is a soldier. Our army is constituted of men who voluntarily enlist, who are, after careful examination, duly accepted and enrolled, and who from that time are subject to constant supervision and control. They are men who are equipped in readiness for war, who are accustomed by training to the use of arms, and who carry and employ only those weapons which have been approved by the powers they serve. So the Church of Christ consists only of those persons who have made a deliberate choice of the service of God—persons who, constrained by Divine love, have yielded themselves wholly to Jesus—persons who have sworn allegiance to the King of kings—persons who by grace have learnt, and are learning to put on the whole armour of God—persons who have within them the witness of their reception into the consecrated company of the Saviour's followers. These are armed of God. "The weapons of our warfare are not carnal but spiritual." The Church has to overcome her enemies, not by the Krupp guns of physical power, not by the mitrailleuse of angry assault, not by the Minnie rifle of bitter sarcasm, not by the sharp sword of conclusive logic, not by the bayonet of piercing scorn, but by weapons of a far nobler, more effective, and more durable nature. Each soldier in Christ's army is commanded to take his place on the battle-field arrayed in a panoply Divine. He must go forth having "his loins girt about with truth"—that is, wearing the girdle of sincerity, and wholly opposed in spirit to deception, hypocrisy, and treachery. He must put on the "breastplate of righteousness"—the righteousness of Christ, true holiness. His feet must be "shod with the preparation of the gospel of peace;" he must be a stranger to indolence and indisposition to serve the Lord; he must live a life of constant and joyful readiness to do good. He must carry with him "the shield of faith," to "quench the fiery darts of the wicked." He must "take the helmet of salvation," upon which the word "Hope" is graven as his motto. In his hand must be "the sword of the Spirit, which is the word of God," which "pierces to the dividing asunder of the soul and spirit, and which is a discernor of the thoughts and intents of the heart." This is the primary instrument in all aggressive and defensive movements. Having the sword of the Spirit with us, we are possessed of a weapon before which no enemy can long stand. With these equipments we are fitted for the most fiery and

deadly onslaught of the adversary. Many a man has faced the foe with the reed of his own reason and the bulrush of his own self-righteousness, but he has at once fallen a prey to his adversary. Let it not be so with us. We have an enemy whose experience bears the date of centuries, and whose numbers are countless legions—an enemy before whom the serried hosts of Marathon, or Waterloo, or Alma, or Sedan are dwarfed into littleness; and we, at our best, are helpless if unarmed and alone.

An army is placed under the direction of officers. There are commanders of battalions, regiments, and sections of the army, all under the supervision of the commander-in-chief. So in the Church there are varied officers. To each servant the Divine Master appoints a definite sphere. Whilst each cultivates an interest in the success of the entire army, yet each confines his individual action to a limited and specified position. By natural tastes and susceptibilities, by the counsel of friends, by the voice of the sections of the Church, and by the indications of Providence, the followers of Jesus usually decide where and what are their appropriate positions in the great army of workers. One feels it to be his duty to be the captain of a company, and to the ministry devotes himself. Another is impressed with the thought that a subordinate position is most suitable to his qualifications. One, like Matthew Henry or Adam Clarke, serves the Church by writing a commentary; another, like Watts, by the composition of hymns. One, like Luther, arouses a continent by his heroic efforts; another, like Whitefield, stirs a nation by his fervid calls to religious revival. One, like Wesley, founds a new connexion of professing Christians; another, like Müller, establishes an asylum for orphans. One, like Moffat, is devoted to zealous toil among the heathen abroad; another, like Spurgeon, to successful ministrations at home. One, like Raikes, directs his special attention to the young; another, like Elizabeth Fry, to the sick and imprisoned. One, like Chalmers, uses the power of eloquence; another, like Alford, wields the weapon of the pen. But all these in their own, though different, provinces are seeking one end—the extension of the Church of Christ, and the conquest of the world. Woe be to the soldier who assumes an official position without permission of, and promotion from, headquarters. Though the battalion or regiment may look favourably upon the man and his pretensions, he is an interloper, and his position is perilous. Whilst King William, at a battle in Flanders, was giving orders in the thickest of the fight, he saw, to his surprise, among his staff one Michael Godfrey, a merchant of London and Deputy-Governor of the Bank of England, who had thus exposed himself in order to gratify his curiosity. The King, riding up to him, said, “Sir, you ought not to run these hazards, you are not a soldier; you can be of no use here.” “Sire,” answered Godfrey, “I run no more hazard than your Majesty.” “Not so,” said William, “I am here where it is my duty to be; and I may without presumption commit my life to God’s keeping, but you—” The sentence needed no completion, for at that very moment a cannon-ball laid Godfrey lifeless at the King’s feet. Just as presumptuous—just as perilous—just as painful is the position of any man who, without being a true soldier of Christ, without being called by Heaven to foremost duty, yet enters on the

most arduous and solemnly important of all services—the service of the Church. But when a man feels that God calls, that conscience insists, that Providence favours, and that the Church invites him to office, he should at once step into the vacant post, conferring not with flesh or blood, and leave Heaven to gazette his appointment or promotion.

The success of an army depends mainly upon the spirit and conduct of the host. If the regiments are undisciplined, if the men are demoralised, if, through want of exercise, they are unable to “endure hardness,” the army will accomplish comparatively little. But if each man perform his duty wisely and well, the hope of speedy victory may be indulged. This it was which rendered the German army so superior to the French in the late terrible wars; and this has given the British troops the honours they have deservedly won. So in the Church. There must be *individual* obedience to command. Order must reign among the hosts, and honour must be accorded to them to whom honour is due. The regulations of Christ’s army are to this effect: “Submit yourselves unto them that have the rule over you, for they watch for your souls, and esteem them very highly in love for their work’s sake, and be at peace among yourselves.” If the private soldier thinks himself as good as the lieutenant, and the lieutenant resists the instructions of the captain, and the captain disobeys the regulations of the colonel, and the colonel will do as he pleases independently of the commander-in-chief, nothing but disorder and ruin await the army. So if Christian people do not fall in with the directions so clearly given in the Book of books, and each thinks more highly of himself than he ought to think, becoming a busybody in other men’s matters—judging others rather than himself—then the Church is hindered in her glorious mission. There must be personal *courage and heroism*. Men of faint heart are of little service upon the field of conflict. Men like the brave Black-watch, who added another proof to the many evidences of their noble heroism by their late conduct in the Ashantee country—such are the men an army is proud of. And the Church wants such men. The Hebrew word for “army” is a word which also signifies “courage” and “virtue,” as though the two, “army” and “courage,” were convertible terms, and to be “men of the army” were equal to being called “men of heroism.” Oh that it were so in the Church! Oh that every soldier of Christ were brave to do and suffer for Him! There must be personal *confidence in and affection for the Commander*. Though—as, alas, the past has proved—earthly commanders may err in their judgment, yet how implicit has been the confidence of the subordinates! Though in that ever memorable charge of the Light Brigade at Balaklava the soldiers knew there must be a blunder, yet they also knew that it was

Theirs not to reason why,
Theirs but to do and die.

Nor can there be successful movements without this reliance upon the General in charge. So in the Church. If the consecrated host of the Redeemer is to wage and win the war with the world, the flesh, and the

devil, there must be willing acceptance of His precepts, dutiful obedience to His orders. Each man must heed and apply the directions to himself. A good soldier does not waste his energies in criticising the terms in which the orders are couched, or the tones in which they are delivered. A good soldier does not debate with himself as to how one man or company of men will discharge their duty. He hears and obeys for himself, leaving himself in the hands of the superior, to be moved hither and thither according to the officer's experienced judgment. Just so must it be in the Church. We must lose our judgment and will in that of Christ. We must yield ourselves wholly unto Him.

There must be, moreover, a *spirit* of prayer. Warriors never have been total strangers to the desire to possess the favour of Heaven. History, inspired and profane, affords numerous instances in which embattled hosts have invoked the Divine assistance. At Thermopylæ, the last thing Leonidas and his three hundred did was to "call upon the gods of their fathers." On the field of Hastings, the Normans spent the eve of battle in devotions and hymns. At Bannockburn the Scotch soldiers knelt down upon the green-sward in prayer. Seeing this, Edward II. said, "They ask us for mercy;" but he received the reply, "These men ask mercy from Almighty God: they will conquer, or die upon the field." Naseby, Marston Moor, and Worcester witnessed how the Ironsides of Cromwell could fight after commanding their cause to God. Surely, if men engaged in a physical struggle, and for temporary objects, seek the spirit of prayer, much more should the soldiers of the Cross cultivate the habit of fervent, faithful, expectant supplication. If we would conquer our own personal adversaries, or if we strive for triumph of truth over error, we must commence and carry on the conflict in the spirit of devotion. To have prayed well is to have planned well, marched well, and fought well.

When armies enter the field against each other the result is always more or less doubtful. By some unforeseen event, or some unexpected strategic movement, victory may turn to the very side most sadly deficient in numbers, whilst loss may be the lot of the sanguine. With the Church it is otherwise. One who knows the end as well as the beginning asserts that all foes shall be placed beneath His feet, and that the shout of triumph shall be raised one day over a world won to Him. Without indulging in the feelings of the one-sided pessimist, who sees all events hung in the crape of gloom and decay, I cannot shake off the conviction that antagonism to the Church of Christ has not yet reached its climax. There will be sharp, rough, tough, terrible struggles yet. Pages will be written by future historians which will be of an order similar to those we now read with so much pain. But herein is our comfort, "The Lord of hosts is with us." In the name of the Lord we will set up our banners. Our ultimate victory is sure, if we will valiantly fight. Our Divine Leader is wise and valorous, and our cause is righteous and honourable. Then, reader, let us now pledge ourselves to undying allegiance to Jesus. Let us bind about us afresh the armour of God. Let us seek anew that blessing of Heaven which makes success a certainty, and thus go forth to contend earnestly against every foe.

In Memoriam.—Henry Rogers.

By REV. J. B. PATON, M.A.

IN the death of Henry Rogers, English Nonconformity has lost one whom it greatly honoured, and who, as much as any other man of his time, has given distinction and honour to English Nonconformity. A Nonconformist by blood, and by training—still more, a Nonconformist by reasoned conviction, never wavering in his faith nor concealing it—he yet sat enthroned as a prince in the catholic realm of Literature : universally acknowledged as one of the most richly gifted, generously nurtured, wise and luminous teachers of this century ; as one whose genius dowered with the splendid opulence of a fine scholarship, and disciplined by a healthful exquisite taste, formed for itself a consummate literary faculty—a rich radiant English style. He enjoyed none of the vaunted advantages of University education at Oxford or Cambridge ; he was educated in a Nonconformist school and college, and yet without question he is of all English writers of his age the one in whom there is the least tincture of provincial or personal mannerism, the least modishness or eccentricity, the least touch of sectarian or Philistine narrowness, vehemency, and one-sidedness : he is conspicuous among his peers in contemporary literature by that serene classical measure and grace which are thought to be the peculiar products of ripe University culture. In the literature of his own time he is pre-eminent in these respects, as Robert Hall is in pulpit oratory. And yet both these Classics of English style are Nonconformists.

By his literary eminence Henry Rogers gave distinction and honour to Nonconformity. His life was devoted to its service in that sphere for which he was gifted and adapted in a remarkable, if not unique, manner—viz., as a teacher and trainer of ministerial students. Like the Socrates portrayed in Plato, Henry Rogers was a lover of young men, and tried to rouse and form their thinking powers by the same dialectic process as the shrewd humorous Attic sage. Dialogue, not monologue ; discussion, not dissertation—was the favourite method of Rogers as of Socrates ; thus exciting the student to rapid and vigorous thought, eliciting from him his crude and ill-formed though presumptuous ideas, and with subtle kindly banter or keen logical analysis revealing their ineptitude ;—whilst he pruned the student's vanity, and awoke the hungering humility of ignorance—conscious of itself, but prescient of a true wisdom which arduous and reverent search would gain. No healthier mind ever animated and ruled a class than Rogers's, when he was in his prime. Complete sanity of intellect ; with powers and thoughts harmoniously—as the Greeks would say, musically—proportioned ; quick with a full bright life ; running through the grand diapason of human experience and of its vast literary transcript, with a sympathetic feeling that gave accent to every tone ; but always retaining a wise moderation—a measuredness of judgment and of expression, which was a wakeful safeguard against any illusions of fancy, tricks of sophistry, or misleading emotional impulses :—that is the impression of his mental character which

remains lovingly enshrined in the memory of his students—an impression, doubtless, which gathers something of its vivid colour from the love which, like amber, embalms it within its ruby glow, but which remains for them a κτήμα ἐῖς τὸ ἀεί, and is verified by their widening knowledge of other men—eminent as he, but wanting in his wise, bright healthfulness of mind. Such a man inspired, and yet regulated and chastened the mental activity of his students by mere contact with them: but his influence was immensely increased by the freedom with which he associated with them, by his ennobling sympathy with their various work, and by the cheerful *riant* humour with which, as with glorious sunshine, he flooded the hours of leisurely social intercourse. Nor were his students, any more than his readers, permitted long to forget the supreme allegiance of his heart and intellect to his Divine Saviour, or to be unconscious of the sacred solemnities of life and eternity, amid which they felt that he, like the Athenian philosopher, often stood apart wrapt in awe-full wonder and worship.

The biography of Henry Rogers will record few external incidents. A boy in school at Mr. Thorogood's, near London, a young man in college at Highbury—he began his public career as co-pastor with the venerable Mr. Durant of the church at Poole, succeeding his early and long-loved friend, Morell Mackenzie,—whose intellectual portraiture he vividly sketches in a memoir that was printed for private circulation after the lamented death of Mackenzie by shipwreck in the "Pegasus." There he suffered a sorrowful bereavement in the death of his young wife, and there, in the sanctuary of his sorrow, in order to restrain his feelings and to obtain solace from fellowship with a saintly mind, he wrote in the house of a friend near Parkstone his valuable *Life of John Howe*, lately revised by him and published by the Tract Society. His ministry was brief;—his voice being feeble, and his vocation being manifestly elsewhere. Literature was his sphere, the pen his sceptre: opportunely, therefore, he was invited to the chair of English Language and Literature in the newly-founded University College, London; and whilst there he became also English and Mathematical tutor at Highbury College, where he had recently been a student. Now his literary career began in full volley. He published two lectures delivered from his chair at University College on "English Composition" and on Lord Bacon. These lectures are worthy to rank with his later most finished essays, and we hope will find a place in a complete edition of his collected writings. That on Lord Bacon is a reply to Macaulay's depreciatory critique in the *Edinburgh Review*, and like those later famous sketches of great men, which he calls "Demonstrations in Mental Anatomy," it blends sagacious philosophical criticism with the charm of exquisite literary expression:—a contrast indeed to Lord Macaulay's article, but certainly not inferior to it. During these years in London Mr. Rogers also assisted Mr. Conder in the editorship of *The Patriot*; and wrote constantly for the *Eclectic Review*, then under the conduct of his friend Dr. Price. And then too he started his connection with the *Edinburgh Review*,—which was to be continued for twenty years,—by his first article published there in October, 1839, on "The Structure of the English Language." Shortly after this article appeared, Mr. Rogers

removed to Birmingham, having been appointed one of the tutors of Spring-Hill College which was then founded. His life in Birmingham was his golden harvest time : there he wrote for the *Edinburgh Review* the series of splendid articles which form the three volumes of his *Essays* ; “The Eclipse of Faith ;” “The Defence of the Eclipse of Faith,” in rejoinder to Professor Newman’s reply ; and “Greyson’s Letters,” in which, like his favourite Pascal who wrote under a veiled name which was an anagram of one whereby he was well known, Mr. Rogers assumes a name that is an anagram of his own full name, Henry Rogers.

After leaving Spring-Hill College for Lancashire College, of which he was appointed Principal on the retirement of Dr. Vaughan, Mr. Rogers did little literary work : his time was spent in the new studies which his new duties forced on him. Some brief articles in *Good Words* on Renan’s “*Vie de Jesus*,” &c., are the fruitage of that season. But during the last few years, in his retirement at Pennal Tower, Machynlleth, as in a late Indian summer, he gave the world a rich aftermath of his genius in the Congregational Lecture on “The Superhuman Origin of the Bible.”

That is a biographical index to his writings. How can I analyse the spirit whose life-blood flows through them all, forming and shaping their substance, and which lightens from them in clear but most changeful and varied expression ? I only attempt a silhouette sketch, which outlines the chief features, but gives no hint of the luminous colour, or the glancing mobile play which animates these features.

Throughout the critical biographies in which his delicate scalpel tracked the veins of genius in the *omnia opera* of so many distinguished men,—and amid the purely literary articles, such as the well-known inimitable essay on the “Vanity and Glory of Literature,”—or the Letters of Greyson, brimming over with lucid, racy common-sense and Shandean humour,—as well as in his two works on Christian Evidence—viz., “The Eclipse of Faith,” and “The Superhuman Origin of the Bible,” it will be seen that there are two departments of speculative inquiry which were the favourite haunts of his mind—where his thoughts were domiciled and native. These were, in *Philosophy*, that which he has himself described in his essay on Pascal as the *Prima Philosophia*—the first principles of all knowledge, the limits within which we can hopefully speculate, and the conditions and principles of belief ;—in *Christian Theology*, what may in like manner be called *Prima Theologia*—the foundations of Christian belief, the conditions and legitimacy of its exercise, and the sphere it occupies. These two departments are, it is seen, but the divisions—the halves of one zone, spanning the globe of Human Life—that equatorial zone, where meet and, to use one of his own words, inosculate its two hemispheres of Reason and Faith. Accordingly, these two great factors of all human knowledge and activity, *Reason* and *Faith*—in their profound and essential relations to one another, constituted the theme, which he illuminates with all the varied lights of philosophical criticism, logical analysis, and imaginative or historical exemplification.

In both departments, the philosophical and theological, Mr. Rogers was the representative of two great British schools—the Scottish metaphysical school,

of which Reid is the head, and the English moral school with Butler as its chief. And it may be said that he is likely to be the last eminent representative of either school; because in this day a new departure has been made at once in mental and religious philosophy. The strong current of pantheistic speculation which flows through our century, combined with the physiological and comparative methods of investigation that are in vogue, has completely changed the nature of the problems proposed for solution in these subjects, and given, as in chemistry, a new notation for their exposition and description. Although, however, Mr. Rogers faithfully upholds the doctrine, and follows the inductive method, of these two British schools, his literary genius and art are all his own. If he have models in these, or rather if there be great masters in philosophical literature whom he resembles, they are those two kindred rulers of the human mind—Plato and Pascal, whom he describes with the profound understanding and love of a sympathetic genius. Like them both, his logic is that of a geometrician, with definitions precise and lucid, and reasoning direct, urgent, and incisive. Yet his reasoning is irradiated, as in their case, with broad bursts of sunny eloquence, which flow from the fountains of spiritual intuition and swell with the wave-like rhythm of poetry. Like them too, he is sufficiently inspired with dramatic power to give living truth to the character and speech of the personages he introduces in a philosophic dialogue or a fictitious correspondence. He of all Englishmen has in this respect most nearly followed both Plato in his incomparable Dialogues and Pascal in his equally incomparable Letters. The study of Harrington in the “Eclipse of Faith,” to all who know that book well, reveals this creative genius in Mr. Rogers. And finally, most will say the resemblance holds pre-eminently in the felicitous wit of every hue and kind that sparkles and burns on the pages of these two writers. In what other English philosophical writer have we such gay, laughing banter; such delicate pungent irony; such brilliant repartee; and logic, winged—darting, fluttering—with such airy pinions? In this bright vesture of radiant wit that clothes his thought, Henry Rogers is like his two congeners, Plato and Pascal, whose names were ever on his lips, because his mind was so perfectly attuned to theirs.

Mr. Rogers was a devout Christian man. In reading again his numerous Essays, it delights us to see how always and fondly he recurs to the central object of his faith, our Lord Jesus Christ; and gathers all the offerings of his learning and genius to kindle them into odorous incense of worship to Him. What thrilling words in the “Eclipse of Faith” confess in sacred humility his adoration of his Lord! But memories come to me now of more thrilling words—of prayers uttered by him, through which I knew in part the lowly, ardent devotion with which he accepted that revelation of God in the Bible, that he defended with such resplendent power; and the steadfastness with which he clung to that Redeemer from sin, whose grace he needed, and whose glory he never tired to unfold. *In Christo vivit.*

A Door opened in Heaven.

THE blue Egean's countless waves in Sabbath sunlight smiled,
And murmuring washed the rocky shore of that lone island wild,
Where unto him "whom Jesus loved," such views sublime were given,
That e'en the land of exile shone "the very gate of heaven!"

He saw the radiant form of Him, upon whose sorrowing breast,
At the last supper's solemn feast his weary head found rest ;
One "like unto the Son of Man," all glorious to behold,
Arrayed in robes of dazzling light, and girt with purest gold.

His head and hair were white as wool ; His eyes a fiery flame,
Not tearful now as when He trod this world of sin and shame ;
His countenance was as the Sun, His voice was as the sound
Of many waters, murmuring deep in harmony profound.

But when before His feet as dead, the loved disciple fell,
How gently deigned the Prince of Life His servant's fears to quell !
And gave him strength to see His face, whom highest heavens adore,
The Lord, who "liveth, and was dead," and lives for evermore !

Oh ! then upon his raptured gaze, what floods of glory streamed ;
He saw the land of love and light—the home of the redeemed ;
He stood by life's resplendent stream, whose tide in music rolled
Throughout the holy city's length among its streets of gold.

He heard the mighty new-made song, to angel hosts unknown,
Go up like incense unto Him that sat upon the throne ;
And the pure strains by seraphs sung in that celestial sphere,
In sweetest cadence rose and fell upon his listening ear.

Within the flashing walls of heaven, with jewelled splendour bright,
He saw the countless multitudes, arrayed in saintly white ;
He marked them with their waving palms, in worship bending low
Before the feet of Him who smiled, beneath the sapphire bow.

Long since, that aged saint hath reached the fair celestial shore,
And gained the martyr's crown, for he the martyr's suffering bore ;
Long since, his happy feet have stood within his Father's home,
Yet *still* the mighty voice he heard, with ceaseless cry saith "*Come.*"

And life's bright fountain springeth yet, as free, and fresh, and fair,
As when in Patmos' dreary isle it cheered the exile there !
And hark ! the Spirit and the Bride repeat, in mercy still,
That he who is athirst may drink—yea *whosoever will.*

Oh blessed voices ! be it ours your loving call to hear,
And so obey that when, at last, from yonder radiant sphere
The heavenly Bridegroom shall descend to claim His own again,
We may lift up our heads and say, "Lord, even so, Amen !"

Dreaming and Doing.

If a man stretch out his hand, and cause it to be fixed in that position, in time it will grow immovable, so that it can neither be raised nor lowered. And what is true of the hand is true of the foot, or any other member of the body. Use alone gives strength, vitality, efficiency. And the same principle holds in the spiritual world. A Christian man who makes it his practice to visit the sick and afflicted will find his interest in them quickened, while his heart will beat with warm, growing charity. The man who holds back the unkind retort finds it easier to restrain himself on the next occasion. One who engages in Sunday-school work, or in mission work, or in Christian work of any kind, will find his fondness for it, his efficiency in it, and his adaptedness to it increasing with his work.

Every now and then a sleepy and lazy Christian reads of some noble deed of self-sacrifice and heroism, and exclaims: "How I should like to have been there!—what a hero I should have been!" But heroes are not made in this way; you cannot buy heroism at the shops. Heroes never go in search of heroism; and to him who has it, it is as invisible as thin air. These listless, fanciful dreamers envy the man who can thrill an audience with the old story of redemption, and they think that they only need opportunity and in some way they too would stir up an audience. Mistaken judges! You are all wrong. In order to work, the spirit of work must be in you. And you must have more than that—you must make action follow upon inclination. You *must* work; you *must* cultivate holiness in life; you *must* labour in the Sunday school and the mission school and among the poor and destitute; and then you cannot be kept from telling what you know of Jesus and His love. The truth is, it is the heroes of the world who are misunderstood; as for its superficial men, it is they who are always estimated beyond their real value. There are plenty to be met with on every hand who would like a martyrdom. They see the stake and the faggots and the crowd; and they even hear their own defiant utterances as they "stand up for Jesus." O, pitiable martyrs! O, weakest of erring brethren, who sigh for the martyr's crown, yet have not enough of the CHRIST-spirit to give a crust of bread to a hungry brother, to forgive a personal injury, or to deny themselves one little garment, so that a destitute brother may be clothed! The world is indeed full of would-be martyrs, but their names are never written such, on earth, or in heaven. Their crowns are all imaginary, thin as the ether, unsubstantial as a vision. Christian brother, are you a worker in the vineyard? Are you doing what you can, little though it seem to you, for the Master? Do you give up one coat that a needy brother may be warm? Do you go out to discharge one little deed of mercy when a wearied body calls for rest? Then in your own way you are doing a deed of heroism which will be remembered some day. But, instead, do you say: "Soul, take thine ease;" and do weeks and months pass without the record of one deed of sacrifice done for the Master? Instead of being a worker, are you a drone? and all the while are you dreaming of an

imaginary martyrdom? Then you are not the stuff of which martyrs are made; and even could you go to the stake, it is to be feared you would get into one fire only to pass out into another. Still dreaming the dream of the sluggard? "Awake, thou that sleepest, and arise from the dead, and CHRIST shall give thee light!"

Heavy Burdens.

WHEREVER the heavy burdens press there is some opportunity to show the kindness of a Christian spirit. Familiar with our own griefs, we may be slow to notice those of our neighbours and friends. Yet there is no way by which we can so surely and effectually lighten our own burdens as by trying to help those who are bowed and bent and weighed down with cares and troubles. It is not necessary to go among the outcast and neglected to find breaking backs and aching hearts. There is no greater mistake than in supposing that favourable surroundings secure immunity from the pangs and woes which rend the soul. Sorrow will find its way into a marble mansion as surely as into a thatched cottage. The man who is diligent in business may encounter sore distress, and feel the utmost vexation of spirit, as well as the perplexed labourer whose bread has become uncertain. The fashionable woman, arrayed in all the splendour of art, is no stranger to the woes which come alike to all. She may hide, but cannot silence them. There is then ever a place, the livelong day, for the exercise of intelligent, tender, respectful sympathy. The commonest forms of salutation are really expressions of heart-interest in the welfare of those whom we greet. Good-bye, is the prayer, "God be with you." "How are you?" is more than a verbal formality, for it implies a community of feeling. The hand-shake that has heart in it is meant to feel the heart of another. To be kind, pitiful, polite, gentle, and courteous is to do much to soothe the raven down of darkness shadowing a proud but wounded soul—much toward unloosing the heavy burdens which under one form or another are making weary the spirits of men.

Old Nanny's Faith.

A young minister put the following startling question to an old woman who was lying on her death-bed: "Now, Nanny, what if, after all your praying, and watching, and waiting, God should suffer your soul to be lost?"

Pious Nanny raised herself on her elbow and turned to him a wistful look, laid her right hand on the "precious Bible" which lay open before her, and quietly replied, "Ae, dearie me, is that a' the length you have got, man?" and then continued, her eyes sparkling with heavenly brightness, "God would hae the greatest loss. Poor Nanny would but lose her soul, and that would be a great loss indeed; but God would lose His *honour* and His *character*. Haven't I hung my soul upon His 'exceeding great and precious promises,' an' if He brak His word He would make Himself a liar and a' the universe would rush into confusion."

These were among the last words that fell from her lips.

Literary Notices.

Scripture Difficulties Explained by Scripture References; or, the Bible its own Interpreter. By THOMAS SPALDING. (Dalby, Isbister & Co.)

Mr. Spalding has attempted a great task, and he has given us the result of much quiet meditation upon the Bible, and careful comparison of Scripture with Scripture in illustration of its phraseology and its sacred teaching. The author has found his "concordance" of more value than many commentaries, although he has not disdained the use of well-known Biblical writers. Lightfoot, Henry, and Adam Clarke, Bishops Lowth and Porteus, and Dr. Macknight, with occasional references to Henry Rogers and F. W. Robertson, constitute his "apparatus criticus." In saying that there is great resemblance in the methods employed by the wise explorers into the mysteries of nature and the unprejudiced learners in the school of revelation, he is quite right. When he adds, "We must not come to the volume of Inspiration with any theory of our own, or with any system of theology, however popular or however venerable, &c," and this after the manner of the great students of nature, he seems to forget, that if we were to send our ingenuous youth to make first hand investigation into "nature," without any help from what Newton, Kepler, Davy, Herschell, and the whole race of physical philosophers have done for us, the result would be disastrous and retrogressive. The "apparatus criticus" of our author, slender as it is, presents the accumulations of centuries of exegetical, historical, and theological inquiry. However, we quite agree with the sensible and for the most part correct conclusions deduced from the obvious and imperative "anthropomorphisms" of Scripture. Mr. Spalding has done good service in showing how phrases descriptive of "the coming" of God, or of the Lord, pervade the Scripture and are used to denote the special manifestations of Divine Power and Presence, and cannot be literally interpreted without absurdity. He has shown with considerable effect how this principle of interpretation explains numerous prophecies of the New Testament, and would prevent us from turning "symbol" into reality, and confounding rhetorical and poetical phrase with literal and definite unfolding of the last things. A tone of profound reverence and of evangelical feeling pervades the volume, and much common-sense is displayed in the treatment of some Scripture Difficulties. Mr. Spalding finds the supposed miracle of Joshua to be a poetical amplification of a day's work preternaturally prolonged, and so, in his opinion, one of the most formidable difficulties of early Scripture passes away.

The Apostle of the Gentiles: a Handbook of the Life of St. Paul: with Notes critical and illustrative. By B. P. PASK. *Special Notes on Ephesus.* By J. T. WOOD, Esq., F.S.A., author of "Discoveries at Ephesus." With Maps. (London: Sunday School Union.)

This volume shows the great advance made by Sunday-school organization in the quality of teaching communicated by this means of instruction to the young people of our day. Mr. Pask has condensed into very portable form the most valuable illustrations of the life of St. Paul, to which the modern English scholar has access. The chronological hints are good, the narrative vivid, and the critical comments well selected. The volume derives peculiar value from the chapter on Ephesus written by Mr. Wood, who has almost immortalised himself by his discovery of the Temple

of Artemis and other memorials of the great days of Ephesus. The reader can learn from this chapter the romance and the heroism, the combination of scholarship and enthusiasm, the tact and good fortune which were rewarded in Mr. Wood's case by one of the most splendid discoveries of modern times.

FROM THE RELIGIOUS TRACT SOCIETY WE HAVE RECEIVED—

The Christian Voyager. By T. Campbell Finlayson. Seven sermons in which the parable of a voyager through life to the desired haven is very pleasantly portrayed for the guidance of young people, who need all the encouragement that is possible to avoid the "perils of the deep" by due attention to "pilot," "compass," "chart," "lighthouse," and "anchor." Much thoughtful advice is conveyed in figurative language, which, if often adopted by preachers, is not so often brought together in a simple and attractive form.—*Israel in Canaan under Joshua and the Judges.* By Alfred Edersheim, D.D. It is characterized by Dr. Edersheim's knowledge and good sense. There is ample recognition of the poetic element so strongly presented in the narrative of Joshua, a just appreciation of the character of Samson, a vindication of Jephthah and of the Bible from the curse of human sacrifice, and some good though not highly illustrative notes on Balaam's prophecies and Deborah's song. The conduct of Jael is charged upon the Kenite passions, and the praise of it discharged from the narrative. Great and successful effort is made throughout to lessen the difficulties and heighten the interest of this stirring page of Bible History.—*The Day after To-morrow.* By Mrs. Prosser. A forcible little story, teaching two lessons out of its title. One, the danger of neglecting preparation; the other, the evil of laying up selfish store for the unknown "to-morrow." There is much that is interesting in the shrewd, cold-hearted spinster who is the heroine: many of her quaint sayings have a touch of true humour, and the effect on others of her selfish hardness contrasts well with the influence of the gentle, good old man, the vicar of the village. To learn how to be forgiving and unselfish is not easy for a proud, self-reliant nature. The lessons given here are hard, and taught by suffering, but in the end they are well learnt.—*The Open Fountain.* By the Rev. Robert Lang, of the Free Church, Neutharn, Kelso. This is the third edition of a series of short essays on the "Plan of Salvation" and the practical result in the life of the Christian. They are written not so much for those who have doubts as to the Divine government of the world, as for those who, acknowledging the Bible as their guide, are undecided as to their own course in life, doubting about themselves, rather than the Fatherhood of God. For such there are many thoughts that will be helpful. The style is simple, the reasoning sound and calm in tone, while the earnestness and faith of the writer is evident throughout.—*Scenes and Incidents from Old Testament History.* By the Rev. F. Bourdillon, M.A., Vicar of St. Mark's, Brighton. This is a volume of sermons that have appeared from time to time in "The Sunday at Home." They have been revised, and are published in this form that they may be found suitable for family reading, or in distant colonies where opportunities of public worship and teaching are scarce. They have for subjects some of the most striking stories of the Old Testament, and are arranged chronologically, though they do not form a continuous history. The stories themselves are simply told, and judged as much as possible by the circumstances of the times in which they occurred. The lessons drawn from each incident are practical and earnest, and all the more effective that there is no overstrained spiritualising of the events recorded; but the stories are considered by themselves as facts of God's government and of man's sin and faith, and as such they have lessons for all time and people.—*The Voyage of the "Steadfast;" or, the Young*

Missionaries in the Pacific. By W. H. G. Kingston. A story full of adventure, with graphic accounts of perils from storms, whales, and savages, with much in it to interest boys; but these varied dangers are employed as texts from which to preach the duty of preparation for death, and though there is much that is good and true in the lessons taught, there is a forced unnatural tone in them which gives too great prominence to religion as a refuge from danger, rather than a life to be lived in times of calm, as well as storm.—*Olive Crouhurst: a Story for Girls.* A story of village life, describing the illness and death of a poor railway porter, and the kind care of others for his orphan children. Olive, the eldest girl, is the heroine, and though at first rough and uninteresting, by the training given at a "Servants Home" she learns to carry into practice George Herbert's well-known lines—

Who sweeps a room as to Thy laws,
Makes that and the action fine.

Self: Six Lectures on Self, delivered during Lent, 1877. By the Rev. F. A. C. Lillingston, M.A., Vicar of Broxbourne, Herts. (The Christian Book Society.) These lectures are short, practical, and earnest—in language so simple, and dealing so plainly with the duties of every day and every station, that none can read and fail to understand. There must indeed be few who may not learn from them more of the possibility as well as the difficulty of a true life of self-denial for Christ's sake. The unselfishness here inculcated is not the simple giving up to others, which may sometimes arise from amiable indolence, but an energetic self-denial and self-control in all the pleasures as well as the business of life, both "at home" and in society. There are also heart-searching words against the "self-esteem," "self-interest," and "self-defence"—so often spoken of as social virtues—which pierce to the root of much respectable Christianity, and may send many half-hearted Christians to sit humbly at the Master's feet and there gain strength to obey His words, "If any man will come after Me, let him deny himself and take up his cross and follow Me."—*Light amid the Shadows.* By Mrs. Hutcheon. (Elliot Stock, Paternoster Row.) This little book is intended to cheer and comfort those who are sorrowing over the death of dear friends, and is written by one who herself has grieved over the loss of little children, and so from a full heart pours forth sympathy. In addition to the chapters of consolation, there are five short stories of young lives soon closed on earth, and though it must always be sad to read of the death of those round whom much love and hope have clustered, yet there is nothing morbid in these memorials but much which sheds "light amid the shadows."—*Mariner Newman: a Voyage in the good ship "Glad Tidings" to the Promised Land.* By Duncan Macgregor. (Hodder and Stoughton.) The title of this book is in itself a sketch of the whole. It is a hopeless attempt to plan an allegory of the Christian life which will bear comparison with the "Pilgrim's Progress." The author of this "Voyage," however, has made the venture, and the story abounds in parallels to Bunyan's famous work. Thus there is "Babylon" instead of the "City of Destruction." The "Waters of Humility" replace the "Valley of Humiliation;" the Island of "Rest for the Weary" the "Delectable Mountains;" the "Dark Waters" and the "Golden Strand" the "Dark River" and the "Celestial City with its Golden Gate." Comparisons also may be drawn respecting the actors in the dramas—with this difference, that in "Mariner Newman," in addition to characters bearing symbolical names as in "Pilgrim's Progress," there are several who have the names and somewhat the characters of Biblical heroes. There is some ability in the descriptions of the difficulties that beset the Christian's course in the islands of "Self-

confidence" and "Worldly Content," on the "Lukewarm Sea" and "Cape Pride-of-heart," and the quotations of Scripture are apt and striking. The style often is quaint and unnatural for the present time, and indicates an imitation of Bunyan.—*Caroline Street; or, Little Homes, and Big Hearts.* (S. W. Partridge and Co., Paternoster Row.) A most interesting tale, showing that it needs neither high station nor much talent to become a great power for good, a blessing in any neighbourhood.

Obituary.

THE REV. JOHN GRIFFITH.

RECENTLY our "denominational record" contained a notice of the death of the Rev. John Griffith, of Buckley, one of the oldest Congregational Ministers in North Wales, and deservedly respected throughout the Principality. A brief notice of his life and work may not therefore be out of place in the *Evangelical Magazine*, which for more than fifty years was welcomed monthly to his home.

The deceased was a son of the Rev. John Griffith, a celebrated Welsh preacher, of Carnarvon, and was born on the 11th of October, 1799, at Tyddyn-y-graig, Carnarvonshire: thus he had nearly reached his 79th birthday.

Early in life he gave evidence of being a true Christian. Almost from infancy he "knew the Scriptures," and by them was "made wise unto salvation." Before he was sixteen years old he "joined the church" at Carnarvon, of which his father was pastor, and three years later he entered Carmarthen College, to study for the Christian ministry. He remained at college until 1822, when he settled at Beaumaris, and was ordained on Sept. 24th of that year. In the same week his brother's ordination took place at Holyhead, and the ministers who attended the first service crossed the island to be present at the second.

His first pastorate was but brief, for, in 1824, he removed to Gartaido Street, Manchester. Here he remained for about eleven years, when he accepted a call to Rhaiadr. Thence, in 1838, he removed to Buckley, Flintshire, where during thirty-three years he sustained the pastoral office. The Congregational Church at Buckley was twice enlarged during his ministry; and at the time of his retirement in 1871, steps were being taken for the erection of a new and larger church.

Having faithfully served his generation according to the will of God, he gently fell asleep in Jesus on Saturday, June 16th, 1877. On the following Tuesday he was interred in the burial ground attached to the scene of the greater part of his ministry. The end, like the life, was peace. Around his grave a number of ministerial brethren and Christian friends gathered, some of whom had long known and deeply loved him. Few men have left behind them sweeter memories. His labours were abundant, and highly appreciated by those whom he served in the Gospel.

Mr. Griffith preached his last sermon during the summer of 1876, from the words "I am the bread of life." On leaving the pulpit he said to one of the deacons that his work was done, that his preaching days were over. And yet not "over," for the results of the words of truth he uttered, and the consistent life he lived still remain, though the man himself has left us, and their influence will be felt for many years to come.

Mold, August, 1877.

D. B. HOOKER.

News of our Churches.

MINISTERIAL CHANGES.

REV. W. HORN has succeeded the late Rev. John Wallace as minister of Lindsay Street Church, Dundee.

REV. HENRY HARRIES, M.A., of Carmarthen College, will shortly commence his ministry at Hope Chapel, Clifton.

REV. T. W. MAYS, M.A., of Smethwick, has removed to Grantham.

REV. W. H. DAVISON, of Chatham, has accepted an invitation to Claremont Chapel, Pentonville.

REV. W. J. EVANS, of Haverfordwest, has accepted the pastorate of Falcon Square Chapel, London.

REV. J. PILLANS, late of Camberwell, is about to become pastor of the church at Huntly.

REV. W. L. WALKER, late of Hawick, has undertaken the pastorate of the church at Thurso.

REV. T. L. MACLAINE, of Mountain Ash, has accepted a call to the Star Street English Church, Cardiff.

REV. D. M. BYNNER, of Lancashire Independent College, will enter shortly on his ministry at St. George's Street Church, Chorley.

REV. J. FEARNLEY, of Norrithorpe, Heckmondwike, has received an invitation to Buttershaw, near Halifax.

REV. G. COLBORNE is leaving Hatherston to become minister of the church at Gosport.

REV. SAMUEL THOMAS, of Nailsea, is removing to Turvey.

REV. G. W. SHARP, of Lancashire College, has accepted the pastorate at Dawlish, Devon.

REV. G. HOLLIER has exchanged Sudbury for Stansfield, Suffolk.

ORDINATIONS.

REV. W. J. MEEK was ordained at Knutsford on August 31st. The sermon was preached by the Rev. A. Mackennal, and an address on "Congregational Principles" was delivered by the Rev. J. Johns. The Revs. Henry Cope and T. W. Pinn also took part in the service.

REV. ARTHUR DAVIES, of the Memorial College, Brecon, was ordained on September 6th, at Ton-y-Strad, Glamor-

ganshire. The ordination prayer was offered by the Rev. Professor Morris, who also delivered the charge to the pastor. The address to the church was given by the Rev. Professor Rowland.

NEW CHURCHES, SCHOOLS, &c.

THE foundation-stone of a new church at Aberfeldy, to seat 300 persons, was laid on Tuesday, August 28th, by the Rev. Dr. Kennedy and the Hon. Arthur Kinnaird, M.P.

THE memorial-stone of a new church about to be erected at Hall-street, Dudley, was laid by Peter Spence, Esq., J.P., of Manchester.

THE memorial-stone of a new chapel and schoolroom at Verwood, Dorsetshire, was laid on the 9th of August by the Rev. J. O. Jackson.

THE foundation-stone of a new chapel at Blackburn, which is to cost £1,000, was laid recently.

THE memorial-stone of new Sunday-school premises, to include eight class rooms, an infant-schoolroom, and a lecture-hall, was laid on September 10th, by B. Douglas, Esq., at Whittington Moor, a district about a mile from Chesterfield.

DEATHS.

REV. S. R. NOBLE, of Torrington, died on the 16th of August, at Ilfracombe, where he was staying for the benefit of his health, aged 63.

PROFESSOR HENRY ROGERS, late Principal of Lancashire Independent College, died at Pannal Tower, Machynlleth, on August 20th, aged 70.

REV. JOHN STROYAN, of Burnley, was called to his rest on August 15th.

REV. T. S. HARPER, of Camberwell, died in the last week of August, in the 66th year of his age.

REV. ROBERT DRANE, formerly of Guestwink, died at Cardiff, August 25th, aged 78.

REV. JAMES BOWREY, of Shadwell, died August 15th, aged 64.

REV. J. PRESTON, late of Great Harwood, died in June, in Australia, whither he had gone in search of health.



AWAIAHLEY, MALACCA, AH.—(See page 017.)

[OCTOBER, 1877.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—The Indian Famine.

SOME months ago the Directors became aware of the severity of the famine in certain districts of South India, and of the manner in which it was affecting the stations of the Society. Grants (to the amount of £250) were made to the evangelists and school teachers to enable them to bear the pressure of increased prices. The comfort of the mission families was duly considered, and continued information was requested as to the course which things should take. The special help given was gratefully recognised, and for a time served its purpose ; while the Government efforts aided the population at large.

Whether the famine would continue or speedily be mitigated depended on the south-west monsoon, which arrived in May ; hence the reports of the rainfall were watched with keen interest. Already in July the missionaries expressed grave doubt whether the rains would prove sufficient. With the beginning of August the doubt passed into certainty. It was clear that the monsoon had failed, and the famine came down upon the land in full strength. Hence the appeals for help which during the last three weeks have been pressed with so much urgency upon the country at large.

It is plain to every eye that a terrible calamity, greater than any famine in India since that of 1770, has fallen on the people of the South and Centre Provinces, and that help, to be efficient, should be rendered promptly and generously.

The Government is doing its part nobly. The hearts of our countrymen generally are being deeply stirred ; and already over £100,000 have been remitted to India as the contributions of private benevolence. Probably these contributions will speedily reach a quarter of a million sterling.

The public telegrams from Madras show that there is abundant room for numerous forms of effort. Committees of officers, residents and missionaries,

are being formed at the great stations ; and women, the aged, and children especially are committed to their care. Our native converts in several districts are exposed to the full force of this famine, and some twelve of our English missionaries reside in the most suffering localities. Naturally they appeal directly to the Society for help. The Rev. E. Lewis thus writes on the subject from Bellary :—

“The Government have from the first shown the greatest anxiety to alleviate the sufferings of the poor and helpless in the districts visited by famine. Public works have been set on foot to employ those who are able to work ; and relief camps, established in most large towns and many small ones, afford gratuitous relief to the aged, very infirm, the sick, and young children. Native officials in the villages have been warned that they would be held responsible for any cases of extreme distress unrelieved in their respective villages. But notwithstanding the most benevolent intentions, active measures and great expense on the part of the Government to prevent any dying of starvation, many have died, and there are large numbers of emaciated people in all parts who cannot long survive, but will succumb to the first struggle that may happen to them. I have recently visited fifty villages, in forty of which I found distressed persons who had been totally unrelieved, or very inadequately helped. I took for granted no report of suffering that I heard, but, as far as I could, made a house to house visitation, and saw and conversed with individuals who were in need.

“Those who are wealthy, Government servants, all who get a regular salary, and merchants, do not suffer from great want, although they feel the burden of increased expenditure in a greater or lesser degree. The great pinch is felt by those agriculturists who rent small pieces of land and keep their own cattle for ploughing, &c., by day labourers and artisans. Among these people distress has been very great, and is increasing every week.

“I have frequently seen a man whose wife has died, leaving four or five little children. The father, wishing to take care of his children, has refused to go away a great distance to work, and in a short time he and his children have become half-starved. I have often met poor women whose husbands have been carried off by cholera within the past few months, wandering about with their helpless children craving for relief. Some earnestly beg for help at the camps, others simply sit or lie down until some one pities and helps them ; others again seem to be almost past desiring food.”

The Rev. F. Wilkinson, of Madras, says, on August 8th :—

“The famine in this Presidency is a far more serious calamity than the Bengal famine of 1878. Though rain has fallen in many places, it has come too late, or is too slight, to do much for the cultivation, though it will help to provide fodder for the cattle.”

The Rev. B. Rice wrote, on July 17th, thus, from Bangalore :—

“I am sorry to say that our prospects, with regard to the famine, are much more gloomy than when I wrote to you by last mail. The enclosed extract from the *Bangalore Examiner* of this morning will show you the state of affairs. The small amount of help already received from the Mission House is

altogether inadequate to our needs, and to the difficulties which press upon us on all sides, and are likely to do so for a long time to come."

The Rev. E. Rice says, again :—

"The people are dying in numbers. Upwards of 20,000 people are fed daily in Bangalore alone, although numbers of the deserving are refused admission. In the hospitals attached to the chattrams, from twenty to forty die daily from the effects of starvation. About thirty corpses are picked up in the streets weekly. Only a day or two ago I saw one lying in the tope close to my bungalow, and hear of others every day. 'Dysentery is very prevalent. Many of the boys in the schools suffer from it.'"

And the Rev. E. Le Mare thus places before the Directors the special need of our own converts in Belgium :—

"The relief of our poor people gives me a great deal of work and anxiety. We have a large proportion of cultivators among our converts ; from the failure of their crops they can only look to us for help. The grant of 300 rupees, which you have kindly made for the native assistants, is very welcome ; but I should be glad if its appropriation were not restricted to the mission agents, but left to the discretion of the missionaries of the various stations. I have written to the Committee to recommend this."

The Directors, therefore, invite the special help of their friends at this crisis. The value of missionaries and their native assistants as a distributing agency has often been recognised in public troubles like this. There can be no collision of interests where the work is so vast and the distributors are so few. Our missionaries will have a hundred opportunities of aiding the starving multitudes around them, whether among their own converts or among the population generally ; and the Directors will gladly convey to their hands every contribution made for a purpose so humane. In forwarding the gifts of their friends, the Directors will, of course, desire that every care shall be taken by the missionaries to preserve unity of effort in reaching the many sufferers around them ; to distribute help to all classes and all creeds ; and, specially, to seek out cases, like those above referred to by Mr. Lewis, for which no other provision has been made. And with these gifts how earnestly should prayer be offered by our churches that God Himself will graciously interfere, and, by opening the windows of heaven, pour down upon the thirsty soil the rain which alone can save the needed harvests.

MISSION HOUSE, BLONFIELD STREET,
LONDON, E.C.,
September 10th, 1877.

T. L. DEVITT, *Chairman.*

J. KEMP-WELCH, *Treasurer.*

JOSEPH MULLENS, D.D.,

ROBERT ROBINSON, } *Secs*

EDWARD H. JONES,

The following Contributions are gratefully acknowledged.

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Donations under £5 ..	33	7	0	Ashton - in - Mackerfield			
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Shaftesbury Estate S.S.	0	13	0	Sleaford Cong. Chapel ..	6	0	0
				Winalow Cong. Chapel ..	5	11	9
				Nottingham—Walk Chapel	5	7	3
				Cheadle Cong. Church ..	5	1	3
				Forest Hill — Queen's-			
				road Chapel	5	0	0
				Collections under £5 ..	41	3	1

II.—Madagascar.

FROM the engraving which we give in our present number, and which has been copied from a photograph, a correct idea may be formed of the plain and village of ANALAKELY, a northern suburb of the Capital of Madagascar. The church and district are under the charge of four native ordained pastors, assisted by a large staff of native preachers. The church members number some 6,500, and there are forty-five elementary schools in the district. The superintending missionary is the Rev. GEORGE COUSINS.

The chief item of intelligence from Madagascar which has reached England during the past month has called forth from all friends of liberty and progress a thrill of devout satisfaction and thankfulness. At a Kabary held in the capital on the 20th of June, freedom and protection were granted by the Malagasy Government to all Mozambique slaves at that time in the island, and such traffic in future was entirely prohibited. The PROCLAMATION read by the PRIME MINISTER at Andohalo, printed copies of which had previously been circulated by thousands through the length and breadth of the land, is far too extended to be quoted in full in our pages. From the authorised translation of the address, with which we have been favoured, a few passages have, however, been selected, and which may be fitly introduced by the following summary of the document as a whole, furnished by the Rev. R. TOY :—

“The speech itself was most skillfully arranged, and, from a Malagasy point of view, could not have been more successful. The Prime Minister spoke for about an hour, not confining himself to the written address which he held in his hand, but enforcing it by *extempore* speech. He gave the people an account of their former sovereigns, and showed them the great importance these attached to fulfilling treaty obligations. Then, coming down to the time of Rasoharina, when the English treaty was made, he reminded them that she had not concluded the treaty on her own responsibility, but had consulted them before its completion. This treaty, made in the time of Rasoharina, could not be set aside by Ranavalona, but

must be upheld by her, as her successor and substitute, including the clauses referring to the importation of Mozambique slaves. Therefore, hearing that these were imported into the country, and concealed until they knew the language, she, in 1874, ordered the release of all who had been introduced into the country since the time that the English treaty was signed. Yet, notwithstanding, her word had been set aside, and only here and there one had been set at liberty. Not only so, but the trade in Mozambiques was still being carried on, though they are well known to have been stolen from their country. Now, however, not only those who have been brought here since the signing of the treaty, but all Mozam-

biques, however long they have been in the country, must be set free. This is the substance of what he said; but neither from this, nor from an English translation, will you be able to realise the full force which it has in its Malagasy form, or the effect which it produced here. But the main strength of the address rests upon the fact that it was understood, and intended to be understood, as meaning all that it said. It is seen clearly now

that the Prime Minister is in earnest in the matter, and that any one refusing to liberate a single slave known to be of African origin will do so at his own peril. Special emphasis was put upon this, that, whether the person belonged to the higher or lower ranks of society, if he refuse to obey the word of the Queen at this Kabary he would be held guilty, and suffer even the punishment of death for the offence."

2. THE QUEEN'S PROCLAMATION.

The Proclamation is divided into five sections, and is addressed "To the assembled people at Andohalo, and published throughout the Kingdom of Madagascar on the 20th of June (11 Alakaosy), 1877." The following is the text of the concluding clauses of Section V. :—

"Now, the kingdom having been given by God to me, I declare that I will put a stop to these evils, for I am a Sovereign *tsy mba tia vezovezo* (who hates disturbance or quarrelsomeness).

"Therefore I decree that I set free all the Mozambiques in my kingdom to be my Ambaniandro (subjects), whether those newly introduced or those who have been here for a long time. For is it not so! ye under heaven?

"And if there is any one who will not obey this edict, but still holds the Mozambiques as slaves, I shall count such as criminals, and the penalty of the laws shall be enforced upon them. For is it not so! Oh, ye under heaven?

"And I also decree that whoever has traded in Mozambiques can no longer make a legal claim in respect of such transactions. And should such take place, he that makes such a claim

shall be held guilty. For is it not so! ye under heaven?

"And if this decree of mine is perverted by any one to deceive the wise or incite the simple, and so cause disturbances in my kingdom, then whoever he may be I will hold him guilty, and condemn him to death, for I am a Sovereign that will not deceive.

"Again I declare unto you, ye under heaven, that whoever obeys the laws of Andrianampoinimerina, and alters not the decrees of Lahidama, Rabodonandrianampoinimerina, and Rasohermanjaka, and especially observes my own decrees, for I, Queen Ranavalomanjaka, am heir to those who reigned before me, then rest assured that I am the protector of your wives, your children, and your property; and when I say trust me, then rest assured. For is it not so! ye under heaven?"

3. THE ASSEMBLAGE.

The circumstances attending an event fraught with so important a bearing upon the future history of the Malagasy nation are equally interesting and instructive. Under date June 21st the Rev. JAMES RICHARDSON writes :—

"We have seen for some weeks past that something important was about to take place, and the people have been in an unwonted state of excitement. The guns have been fired at unexpected times during the night and day, especially on the day (more than a fortnight ago) when the step was finally decided on, and again when the Kabary was printed. They were fired again when the messengers were despatched, carrying them to all the chief Government towns; and again on Monday and Tuesday, when the officers above a certain rank were informed of what import the Kabary was.

"Thousands of people began making their way up to the capital on Monday, and by Tuesday the place was crowded.

"The usual military assemblage met at Imahamasina on the Tuesday, and throughout the whole of Tuesday night and Wednesday morning we were kept awake by the crowds of people coming from the north and north-east to attend on the Wednesday morning.

"We were not invited to be present, but some of us got to understand that we were at liberty to attend should we feel disposed.

"By eight o'clock the place was comparatively filled, and by ten o'clock, when I went up, there could not have been less than 50,000 persons assembled on the plain at Andohalo.

"We were not many, the whole European company present, within the enclosure, consisting of Messrs. Toy, Grainge, Moss, Pickersgill, and myself, of the L. M. S.; Mr. Clark, of the F. F. M. A.; and Mr. and Mrs. Gregory, Mr. Smith, and Mr. Coles of the S. P. G. The French and the traders viewed the scene from a distance, and there were several ladies on

the verandahs of the surrounding houses.

"I had difficulty in making my way up to the enclosure, but by the exercise of a little complimentary and conciliatory language I got safely through the dense mass of people; and one of the officers quickly provided each one of us with an arm-chair of native make. We had an uninterrupted view of the whole proceeding, and as there were no soldiers in front of us we had not the least difficulty in seeing and hearing all.

"Exactly at half-past eleven the guns announced the departure of the Prime Minister and his party from the palace. All the guns around the capital were fired, and the hum and expectation of the vast assemblage was something wonderful. The day up to this had been cloudy and wet, a bitter east wind blowing, and the small rain coming down at times and making one shiver from cold and damp. I could not but look upon it as a just expression of the feeling of the people—as they had got to know by whispers here and there of what was going to happen—a cold, bitter feeling against all and sundry persons who were about to put an end to the iniquitous traffic in human blood, and rob them of their ill-gotten gains; and the sun forcing its way through the mist and clouds as symbolic of the ever-increasing power of the Sun of Righteousness upon the heart and mind of the nation.

"The first to make their appearance on the road, from the palace opening into Andohalo were nine of the ancient wives of the sovereign (*Izy roa amby ny folo vavy*), and the Queen's children, carried in palanquins, dressed in scarlet cloaks and covered by scarlet umbrellas, symbolic

of royalty. These were followed by eight boys (!) in charge of a small cannon on wheels, and which was fired at intervals on the road down. They were followed by a company of boy soldiers, dressed in a most becoming uniform of a blueish-grey colour, with dark stripes on the trousers, the arms of their tunics, and across the breast. Each had a Snider rifle, with bayonet attached. They marched in good military order, and were certainly the lions of the day. In true military array, and in good order, they took up a position to the south

of the space which had been left clear. They were under the command of two young men in 'Lovett's' uniform, and Razanakombana in a field marshal's. Behind them came the Queen's band, and then the Prime Minister himself in glittering uniform, five medals on his breast, a brilliant star above them, a scarf richly embroidered with gold lace across his breast, and a hussar cap also richly embroidered. He rode his spirited charger, and was followed by Drs. Mackie and Parker, and a large company of officers and young men, all in civil attire."

4. RECEPTION OF THE KABARY.

Silence having been restored, and the National Anthem performed by the two bands, the Prime Minister delivered an address to the assembled multitudes, which was listened to with the utmost enthusiasm.

"He then received from the oldest of the 'roa amby my folo ravy' the Kabary of the day. He did this with marked effect, the poor tottering old lady being helped from her palanquin, and putting the pamphlet in his hands with commands from the Queen to declare to all her faithful subjects.

"I could not but admire the clever way in which he had led the people up to this point. He had occupied their attention for a full hour; he had, in the Queen's name, again and again assured them, to their unbounded delight, that he would not have anything to do with any interference with them in their own domestic politics; the energy and fire of the vast assembly had been turned into that subject; and with a firm voice, with supreme energy, he read paragraph by paragraph of the important document, ending each paragraph with a flourish of his sword; and to the call, 'Fsa tsy izay, ry Ambanilanitra?' the drums were beaten, the cannon was fired,

and the whole 50,000 throats bellowed out 'Izay!'

"But the supreme moment came at the 16th, 17th, and 18th paragraphs. At the 17th, when he spoke of the 'halatra,' his excitement became intense. He left the printed paper, and in most eloquent terms told them that Her Majesty was a Christian—that they professed to be Christians. He recounted the sufferings of the poor Mozambiques as they were torn from home and friends, crowded into miserable boats by the villainous Arabs; how they would, at sight of an English man-of-war, throw two and three hundred overboard; how they were brought to Madagascar and sold to them—with uplifted sword he called God to witness that the Queen had willed that the unholy traffic should cease! It was a moment of intense excitement. All seemed to forget that their slaves were going—and the vast assembly burst into a tremendous cheer, waving swords, &c., &c.; and

we, the little company of Englishmen, took off our hats and added our tumultuous 'Hurrahs!' to the general noise, making up by force of lung our paucity of numbers. Those memorable words, appealing as they did to the Supreme Governor of the Universe, lifted the day above treaties and treaty-right, and placed the matter upon the grand old saying of the Master's—'Love thy neighbour as thyself;' 'what ye would that men should do unto

you, do ye even so unto them.' I could have shouted myself hoarse as I thus witnessed the Queen and Prime Minister setting aside the treaty and going back to the Word of the Lord, by freeing every man, woman and child, who had been brought across the seas, from the miserable thralldom of slavery. Such words must tell upon the future of Madagascar, and will, doubtless, bear fruit in after years."

5. PROBABLE ISSUE.

The princes, judges, and heads of the people then went up to present *hasina*. The missionaries also expressed to the Prime Minister their pleasure at the words to which they had been listening.

"Among those who came up to present 'hasina' were six genuine Mozambiques who for the first time came to present their dollar as free men, and who were received publicly among the ranks of the people as free men.

"An Arab also came up with four slaves, and promised that he would carefully observe the message. I could not refrain, as they came up and awaited their turn to present 'hasina,' from indulging in some sharp language as to who were at the bottom of the disreputable business; some of the people joined me, and they betook themselves to a more distant spot to escape my reproaches.

"It was five o'clock before all had done, and then the Prime Minister took up the matter again. He had been sitting under a large green umbrella during the two hours. He told them that now he must place himself among the number of those who had heard the Queen's message. He first thanked them all, however, for their expressions of confidence in himself, and assured them that he would care most scrupulously for the welfare of the queen and the kingdom. 'Thanks

to the teaching of God,' he cried, 'the unholy and wicked thing is put an end to by this kabary going beyond all treaty claims.' He sprang from the ground again and again, and the drums were beaten, the cannon was fired, the swords of the officers were waved high, and all seemed lost in excitement as he cried repeatedly, 'Afaka amin' izao izany fandotoana izany' (We are now freed from the dirty thing).

"The party returned to the palace in the order in which they arrived, and the assembly broke up at 5.30.

"I hurried away with the crowd, trying to catch their words, and understand how they took it. I appealed to many, in the tedious progress to my own house; and one and all declared that the thing was done for, and that no Mozambique could ever be a slave again in Madagascar.

"I have talked to my lads and teachers to-day, and all declare that this is the death-blow to the making slaves of any who come or have come across the seas.

"Some of my teachers from the country were here this afternoon, and

they too declare that the thing is done with.

"One of the Queen's students, whose grandfather remembers the Kabaries of sixty or seventy years, says there never was such a kabary in his experience, and that all hope of ever having a Mozambique slave again is at an end.

"The people are unanimous in saying that after such a kabary, and the heavy penalties attaching to their being held in bondage, everybody will hasten to get rid of his Mozambiques, and that only such as are weary of life, and would throw themselves

away, will retain even so much as a little baby, if his father or mother are Mozambique.


"Of course some provision must be made for them. They must have rice ground given them, and they will have to be organized into a tribe or something of the kind. I believe the Queen has prepared for all that.

"Give God thanks for what has been done. Pray that we may have grace given us to preach a true and pure Gospel; and freedom must come where the liberty we have in Christ is proclaimed."

III.—Mission on Lake Tanganyika.

THE August mails from Zanzibar enable us to lay before our readers intelligence respecting the Society's Expedition to Central Africa, dating more than six weeks in advance of the advices reported in our last number. At present we are unable to supply the missing link occasioned by the loss of the June mails in the *Cashmere*. But the issue of the arrangements made for the missionary party has so far proved highly satisfactory. The health of the English members of the Expedition has suffered but little interruption; while their safety in journeying has never once been imperilled. In all these experiences the Directors desire to recognize the guardian and guiding hand of God. The latest letter received from the Rev. ROGER PRICE is dated August 15th from KWAMBERI, RUKIGURA RIVER, which lies very nearly half way between the coast and MPWAPWA. Taking up the narrative of events which followed the transport of the commissariat to SADAANI, it may be stated that Mr. Price returned to Zanzibar in order to complete arrangements, and finally left that port on Saturday the 21st of July, reaching the camp at NDUMI early on the following morning. Our brother writes:—

"We found Mr. Thomson waiting for us at Sadaani with two carts to take up the stuff we had with us. It was our first real attempt at night travelling. With our good road and a splendid moonlight, we got up without any trouble, the oxen feeling the work very much less than they would

have done [during the daytime. We shall not travel successfully, especially in this part of the country, until we can do it at night; but this is out of the question at present, and we shall have to be satisfied with very short stages during the day." 

2. PLANS OF OPERATION.

At their first meeting as a Committee, after special [prayer, the missionaries had agreed upon a definite plan of action and division of labour. These arrangements are thus described :—

“Mr. Clarke kindly undertook the commissariat department for the men. Mr. Dedgahun took the management of the same department for ourselves, in addition to acting as accountant of the expedition. Mr. Hore, in addition to the specialities of his appointment, undertook to be a general superintendent of the property of the mission. The loading of the carts and waggons has therefore devolved upon him, of the contents of which he keeps an exact account, so that when any article is required, he knows precisely its whereabouts. Upon Mr. Thomson and

myself devolves the general management of the locomotive department; whilst Mr. Hutley will make himself generally useful.

“There being but two wagons we decided that they should be principally loaded with the personal effects of the members of the mission. To provide for the possibility of a separation at any time, we divided ourselves at once into two parties, each to have its own wagon from the commencement. Messrs. THOMSON, CLARKE, and HUTLEY form one party, and Messrs. DODGSHUN, HORE, and myself the other.”

3. INFORMATION GAINED.

At NDUMI our brethren acquired much valuable information respecting the country to be traversed, the tribes inhabiting it, and the feelings entertained by their principal rulers towards Englishmen. The Rev. J. B. THOMSON writes :—

“While we have been waiting here we have seen numerous caravans pass and repass from the interior with ivory. I am sure we have seen upwards of 2,000 lbs. of ivory pass here during the last five or six weeks. I believe a trader would do very well if he established himself at Mpwapwa, where all the roads meet to and from the interior. Some of the caravans came from the far interior, and several of them have come from Mirambo. A large caravan passed through our camp on Monday last which came from Mirambo. We asked them all about their king, his people, and his country, and all the country on this side of him. They gave us the most

encouraging accounts of them all. I asked the head man of the caravan about the Watutsa, and he told me all about them. I asked him in Zulu, and he answered me in Zulu and Swahili. He says they live north-west about thirty miles from Mirambo, and are very friendly with him. From his description of them they are just like the Amantebela in speech, dress, and life. He says they are a very large tribe.

“Two or three days ago I met a Mr. P. Brayon, who has been living with Mirambo for the last two or three years, and has just come down to the coast to get a supply of barter goods, and is going back to Mirambo. He visited

our camp and gave us a most interesting and encouraging account about Mirambo, his people, and country, and also the country on this side of him. He says Mirambo is about thirty-five years of age, is very favourable to Englishmen, and is anxious that they should come into his country to live and trade. Mirambo wants calicoes, beads, cap guns, &c. He has plenty of ivory and cattle. Some little time ago he made a confederation with many of the small chiefs, and he is now a great king. Mr. Brayon told me also about the Watuta. He has not been in their country, but has seen many of them at Mirambo. The name of their chief is Umpangelala. They are a numerous people and plunder all the weak tribes near them.

He says all the country in there is well watered, and there is plenty of food. There is not much sickness in the country; he has not had much fever in there. The Ugogo country is very dry in the winter season, but they have numerous wells, and every family has its well, and they have plenty of cattle, which drink at these wells. He says we can get sufficient water for all our oxen out of these wells by paying for it with tobacco, which we can buy very cheaply on this side of Ugogo, in the Sagua country. He also says the Ugogo country can be travelled in the rainy season. The soil is hard and dry, and there are long intervals between the rains."

4. LATEST NEWS.

Owing to the difficulties experienced in securing an adequate supply of drivers, it soon became apparent that a considerable portion of the stores provided would have to be left behind for transmission on a future occasion. Some of the baggage-carts were in consequence dispensed with; but both the wagons have been taken forward. Addressing DR. KIRK under date Ndumi, July 31st, Mr. Price reports:—

"We made our first move forward from the Sadaani side of Ndumi on the 25th inst.; but the ascent of the Ndumi hill took us such a long time that we were not able to proceed very far. We camped about a mile west of Ndumi until yesterday, when we made another start. Nor did we succeed much better then. The fact is, our vehicles are too heavily laden, and our colonial men, many of them, are in ill-health. After the experience of yesterday we have come to the conclusion that we are attempting too much. In these circumstances we are of opinion that we shall be really gaining time, and running less risk of failure,

by leaving some of our carts behind in charge of Bwana Heri at Ndumi. We have therefore decided to leave four carts and their loads behind. By this arrangement we take with us the two wagons and three carts, for each of which we shall have two Colonial men and a full complement of tolerably efficient oxen. In this way we hope to push on pretty quickly, and get probably to Mpwapwa, or somewhere near there, and then send back for the remainder of our things. This plan will occasion some delay, but in the end I think we shall be more certain of accomplishing our purpose."

The arrangement described above having been successfully carried out, Mr. Price in a subsequent letter writes :—

"Next morning, the 1st of August, we were on the move at an early hour, and we had the unspeakable gratification of doing about five miles of a journey that day. Every day since then we have done distances ranging from three to seven miles. We have difficulties still in the way, consisting of forests and gullies and long grass; but we are tolerably sure of making more or less progress every day. We cannot but feel gratified when we remember that in about ten travelling days we have done at least a fourth of the distance to MPWAPWA, and we have every prospect of doing much better yet as we get out into more open country. We propose to go on thus till we get well beyond all the rivers, or possibly even as far as Mpwapwa. Then some of us will return with most of the men and oxen, and one wagon, to bring up the carts and loads left at Ndumi. You will easily see that in these circumstances we will be compelled to remain probably somewhere about Mpwapwa over the rainy season.

"The Waseguha are most friendly and favourable to our expedition. Wondering and admiring crowds sometimes follow us considerable distances, and as to anything in the shape of hongo, apparently they would as soon ask it of the clouds as ask it of us. The Waseguha are a most interesting people, and much more numerous than I thought them to be.

"The introduction of money instead of barter goods is answering well thus far; and we only regret that we did not bring more, especially pice. Our twelve hundred pice are already exhausted. We have scarcely used any barter at all thus far. This will be a most important step. Now that

we have no more pice, we are beginning to feel the inconvenience of barter.

"*Kuedigwami, August 14th.*—We arrived here yesterday evening after a very hard and long day. We had two or three slight showers during the day, but when we arrived in the adjoining valley it rained in torrents; and, as it was out of the question to camp in the valley, we had to ascend the hill to where we are now, in the midst of the rain. It took us some time and hard work to do so, as the hill is pretty steep, and our cattle were somewhat tired after a long day's journey. We had, however, the comfortable feeling of having done the best day yet. Twelve hours of fasting was not very good for us; but the breakfast came at seven o'clock last night, and was thoroughly enjoyed. We are none of us the worse for it, thank God. Mr. Hutley, however, has been ill for two or three days, and is still so to-day. It was necessary to give our cattle half a day's rest to-day; but we hoped to make a short stage in the afternoon. Rain has, however, prevented us.

"*Kwamreri, Rukigura River, Wednesday, August 15th.*—Happily we have been enabled to carry out our intention of getting thus far to-day. It has been a pretty hard day, an ordinary pagazi journey—six miles, three furlongs. We hope to reach MATUNGU to-morrow, and we have the almost certain prospect of reaching KIDUDWA on Saturday, the 18th, which means being half way to Mpwapwa.

"I am happy to say that all are well again to-day. We have brought the messengers of Bwana Heri with us thus far, but they will return with our mail bag in the morning."

IV.—New Guinea.

THE intelligence given in our last number had special reference to efforts which are being made to extend the mission eastward among the MALAY portion of the population of NEW GUINEA. From letters which have come to hand during the past month the Directors learn with satisfaction that another visit to CHINA STRAITS, in their newly-purchased schooner *Bertha*, was in contemplation by Messrs. MACFARLANE and LAYE so soon as the removal of the headquarters of the PAPUAN branch of the mission from SOMERSET to MURRAY ISLAND could be completed. To the darker races included under the term PAPUANS, by whom the islands in the Straits are inhabited, the efforts of the missionaries during the early stages of the mission were naturally directed, and native teachers were placed among them. In their journals our missionaries have from time to time referred with pleasure to the devotion and self-denial manifested by the teachers generally; to the hold which they are gaining upon the affection of the tribes among whom they labour; and to the important bearing which native agency appears destined to exercise upon the future of the mission. Among the teachers sustained by the Society our readers will remember one of the name of ELIA, a native of the LOYALTY Group, at present labouring in the island of TAUAN. From the following translation of a letter recently addressed by Elia to Mr. Macfarlane, and dated June 19th, some idea may be formed of the kind of work which devolves upon these native helpers, and of the manner in which they are discharging their commission:—

“Dear Mr. McFarlane,—This is my letter to you to inform you of the growth of the work of God here in which I am engaged. I left Dauan with my wife and child on the 15th May; found that the people of Saibai had been living in peace during my absence. They are not like what they used to be. When I have morning and evening worship with them they sit quietly and listen attentively, and when I preach to them on Sundays it is just as if I were preaching at Lifu, because no one stirs or makes a noise, and a great many people attend the services. The number of men, women, and children who have joined us this year is 161. There are 272 altogether in the village. You must remember

that I have not counted those who have joined us before, for I have already mentioned them to you at Cape York. That is about the work at Saibai.

“Now about New Guinea. I arrived at Saibai on the 15th. On the 16th I said to my people, ‘To-morrow let us go to the mainland, and go into the interior.’ They said, ‘Elia, we must not go; the people there are bad and will kill us.’ ‘So I said, ‘Are you afraid? then come and show me where the road is.’ So in the morning I beat the gong, and had prayers with them, after which they tried to persuade me not to go, saying it was bad. ‘What is bad?’ I asked. ‘They will fight,’ they replied. I told them that I was determined to go. Then they

said, 'Very well, but you may go, we will not.' I said, 'I will go with Gauri and Goidan' (the two pundits who helped us with the school book). So we went down to the boat; then five others joined us, so we were eight in all. We went about six miles up a river, then anchored the boat and travelled inland about sixteen miles to the principal village. The natives were greatly surprised when we made our appearance. The women and boys and girls at once fled. The men got their bows and arrows, and were going to shoot us; but the Saibai men called out that they had not come to fight, but had brought the missionary to see them. Then we went to them, but the chief was not there; so I said, 'Where is the chief?' They said he was not there, so I said, 'Go and fetch him.' Then he came, and we all thought he was going to fight. He was placing his arrow on the bow as he came along, and had a bundle of arrows with him. Then he moved about, gesticulating and talking about fighting. When he sat down, I asked if he had finished. He said he had, so I got up to address them. Three were a great many people present. I said, 'You see I am a stranger from a strange land. I have come amongst you and the people of Saibai and Katau and Tureture and Poigu to tell you not to fight any more, but to be friends. We have one Father, Jehovah, and He does not like us to fight, but to be friends, and be kind to each other.' Then my people helped me by saying a few words, after which they gave us some food. Then I asked the chief to accompany us to the boat that I might give him a present, but he said we were telling lies to deceive him, and wanted to get him down to the boat to kill him. I told him it was not so; but he would not come. That is another way into New Guinea.

"I intended ascending the Mabu-daun River, at the same time, and sent Baera to make a fire signal to invite the bush tribe to come down and make friends. When they came the Saibai people told the chief and his men that Elia had gone to Mabudauan, and intended visiting them. They said, 'Not to-morrow, for we want first to go to our village, which is a long way off; come when you see the fire signal.' So we went on Thursday the 24th. When we arrived we found them all assembled, not at their village, but at a place where they meet the Saibai people. They had a pile of taro waiting for us, and, after their noisy meeting and barter was over, one of the old men from Saibai and I preached to them the Gospel of Peace. After that I gave the chief a present, saying, 'This is my present to you, and my desire is that you go with me to Saibai.' He said, 'Very good, I will return with you.' Then my heart was thankful to God. We returned to Saibai accompanied by this chief, his wife, and two of his men. In the evening I beat the gong for prayers, and preached the Gospel of the Lord Jesus to the people of Saibai and the strangers. The next day the Saibai people said that they must take the chief and party back again, so I sent them back in my boat, and told the chief that he and his people might have it whenever they wished to come across to the services at Saibai. This is good work for the boat. I send you this letter, but you will see all of it and our other work when you get my journal. This is my *nuz* (news) to you. We all send our love to you and Mrs. McFarlane. "ELIA.

"P.S.—If you have any rope and paint, will you send us some for the boat? The *rikin* (rigging) is very bad."

V.—Shanghai Missionary Conference.

OUR readers are doubtless aware that a GENERAL CONFERENCE on matters connected with missionary work in CHINA took place at Shanghai in May last. The meetings commenced on the 10th, and closed on the 24th of that month. They were attended by 124 members, including 74 male and 50 female missionaries; also by 14 honorary members, making a total of 138. American societies were represented by 72 missionaries, English societies by 51, while one missionary was present as the representative of a German society. Throughout the sittings of the Conference an excellent spirit prevailed, and the interest and value of the discussions deepened from day to day. One of the practical results arising therefrom has been the preparation and issue of a stirring APPEAL addressed to the various mission Boards, Colleges, and Churches of the world for more missionaries for China. The Directors of the LONDON MISSIONARY SOCIETY have received printed copies of this appeal, the contents of which they heartily endorse and commend to the prayerful consideration of their constituents and friends. In support of the appeal the following facts and arguments are adduced, viz. :—1. That China is by far the largest heathen country in the world. 2. That its mineral and other resources are such as to indicate the future greatness of its people. 3. That the enterprise and perseverance of the latter are proverbial. 4. That the tide of emigration and colonization has set in, and is increasing year by year; and, above all, 5. That in view of the gross superstitions which prevail among all classes, there is no hope for China in itself. With regard to its evangelization there are many indications of promise. The number of native Christians in China has, during thirty-seven years, increased from three individuals to twelve or thirteen thousand. During the past year the applicants for baptism have been generally of a higher type of character. The Chefoo convention of 1876 is opening up the vast interior; while the literature of the west is informing the minds of multitudes. In view of these things the Conference write thus :—

“We earnestly appeal to the whole Christian world for help. There are still eight Provinces in which there is not one resident missionary. In others there are only two or three; and, taking China as a whole, we stand as one missionary for Massachusetts, or two for Scotland.

“Young men, first of all, we appeal to you. Standing on the threshold of life, it is clearly your duty to consider how you may employ the talents God has given you, so as in the highest degree to promote His glory. There is no field in the world where devoted Christian workers may so effectively and extensively serve their generation as in China; and where the foundation work of the present is connected with such grand results in the future.

"If, after careful consideration and earnest prayer, this call awakens a response in your heart, say not hastily that you have no qualifications. Perhaps you are better qualified than you suppose; or it may be your duty to qualify yourself for this service. There is in China a wide sphere for all kinds of talent. While we chiefly need men able to preach the Word, to instruct the converts, and watch over the native Church, training it for self-government; we also need medical men, to heal the sick and train up native physicians; men of science, to elucidate the works of God; and men of literary tastes, to translate or compose books, and to wield the power of the press in guiding and moulding public opinion; also teachers, colporteurs, printers, etc.; and last, but not least, devoted women, to penetrate the homes of the people, and save the women of the country—their Chinese sisters.

"*Young men*, let us freely speak to you. You hold in your hands the incorruptible seed of the Word, fitted to awaken eternal life in dead souls, and transform worms of the dust into heirs of God and joint heirs with Christ. Can you hesitate to respond to our call? Can you prefer to spend your lives in comparatively narrow spheres, when you might exert an influence on vast multitudes? The fields are white unto the harvest, and everything is inviting you to noble service. It is a field where the most varied gifts and graces, the loftiest talents, the most extensive and accurate erudition will find abundant room for their highest exercise. It is a service in which an archangel would rejoice. Can you turn a deaf ear to our solemn appeal, to the call of God,—and the silent cry of the millions of China. In the name of Christ **ARISE**. Let the dead bury their dead; go ye, and preach the kingdom of God.

"*Fathers and Mothers*, we commend these thoughts to you. Your affections are centred on your sons and daughters, growing up in strength and beauty, and your highest ambition is that their powers may be utilized in the utmost possible degree. Draw their attention to this land, so vast and varied, so rich and populous, in which the people are just beginning to arise from the ashes of the dead past, and, instead of restraining them, rather rejoice if God inclines the hearts of your children to bring to this people that light and guidance which they so urgently need, and which Christianity alone can impart.

"*Pastors of churches*, heads of schools and colleges, and all in charge of the young, we appeal also to you. We are in dead earnest. We do not know what to do for lack of men. The country opens; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work. Many among us are tempted to undertake too many duties. Hence the broken health and early death of not a few of our best men. We beseech you, therefore, to place this matter before the minds of the young. Show especially to students that the completion of their curriculum synchronizes with China's need, and that they are therefore under the most solemn obligations to give the claims of this empire their earnest, unbiassed, and prayerful consideration.

"We want China emancipated from the thralldom of sin *in this generation*. It is possible. Our Lord has said, 'According to your faith be it unto you.' The church of God *can do it*, if she be only faithful to her great commission. When will young men press into the mission field as they struggle for positions of worldly honour and affluence? When will parents consecrate their sons and

daughters to missionary work as they search for rare openings of worldly influence and honour? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the Gospel among the heathen?

"Standing on the borders of this vast empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant missionaries in China,—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more labourers. And we will as earnestly and unitedly plead at the Throne of Grace that the Spirit of God may move the hearts of all, to whom this appeal comes, to cry,—‘Lord, what wilt thou have me to do?’ And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty.”

The following resolution also has been adopted by the Conference :—

That the first Sabbath in October be set apart for special prayer for the revival of the work of God throughout the Empire of China, and that we earnestly request all the churches of Europe and America to unite with us in the observance of that day.

VI.—Notes of the Month.

1. DEPARTURES.

The Rev. ALEX. THOMSON, proceeding as pastor to the church at NEW AMSTERDAM, BERBICE, embarked at Southampton, per steamer *Nile*, September 3rd.

The Rev. HARPER BILEY, proceeding as pastor to the church at HANSEN, South Africa, embarked for Algoa Bay, per steamer *Taymouth Castle*, September 4th.

2. ORDINATION OF A MISSIONARY.

At Queen-street Chapel, Sheffield, on Monday, September 10th, Mr. WILLIAM ROBINSON, of Rotherham College, was set apart as a missionary to COIMBATORE, South India. The Rev. John Calvert, of Attercliffe, presided; Rev. Professor Barker, M.A., LL.B., read the Scriptures; and the field of labour was described by the Rev. W. R. Morris, formerly missionary at Coimbatore. The Rev. Professor Tyte asked the usual questions; the Ordination Prayer was offered by the Rev. Peter Whyte; and the charge was delivered by the Rev. Dr. Falding, Principal of Rotherham College.

VII.—Contributions.

General from 20th August to 17th September, 1877.

Special to 24th September, 1877.

LONDON.			
W. T. B., for Ujiji Mission.....	500 0 0	R. Walker, Esq. for Indian Famine Fund	1 1 0
S. S.	100 0 0	W., for Indian Famine Fund	1 1 0
Thomas E. Fairfax, Esq.		Mr Stanbridge	1 1 0
For Upper India	25 0 0	Miss Bodkin, Highgate	1 0 0
Ujiji Mission	25 0 0	J. M. M.	0 10 0
Cape of Good Hope	25 0 0	Miss Peachey, for Indian Famine Fund	0 10 0
Samoa Group, South Seas	25 0 0	C. E. B. B., for Indian Famine Fund	0 10 0
H. T. M., for Indian Famine Fund	40 0 0	An Ex-Missionary, for Indian Famine Fund	0 10 0
George Williams, Esq., for Indian Famine Fund	25 0 0	Amicus	0 1 0
W. Hille, Esq., for Indian Famine Fund	25 0 0	Abney Chapel. Collection for Indian Famine Fund	40 0 0
Rev. J. Pillans, for Mrs. Richardson, for ransom of Slave Girl	22 0 0	Bazley Heath. Ladies' Missionary Working Society, for Schools at Peking	12 0 0
C. E. Mudge, Esq., for Indian Famine Fund	21 0 0	Blackheath Auxiliary. Misses Wright, for Ujiji Mission	2 3 0
Mrs. S. E. Scott, Stratton, & Co., for Indian Famine Fund	21 0 0	Cambridge Heath. Half collection for Indian Famine Fund	25 2 0
Rev. J. Townley, for Indian Famine Fund	20 0 0	City Road. Cong. Church for Indian Famine Fund..	20 0 4
Miss Flower	20 0 0	Clapham. Cong. Chu. Coll. for Indian Famine Fund	24 8 8
G. F. White, Esq., for Indian Famine Fund	20 0 0	John Southgate, Esq., for Indian Famine Fund	20 0 0
Dr F. J. Wood, for Native Christians, for Indian Famine Fund	20 0 0	Shaftesbury Estate Sunday School, for Indian Famine Fund	0 13 0
John Precter, Esq., for Indian Famine Fund	10 10 0	Croydon. Trinity Church, for Indian Famine Fund..	40 3 11
J. P. Bacon, Esq., for Indian Famine Fund	10 0 0	Enfield. Christ Church (voluntary), for Indian Famine Fund	16 6 6
Miss Steedman, for Indian Famine Fund	10 0 0	Erith. For Indian Famine Fund	11 12 10
Dr W. M. Cooke, for Indian Famine Fund	5 8 0	Forest Hill. Queen's Road, for Indian Famine Fund..	5 0 0
Mrs Waller, for Indian Famine Fund	5 0 0	Here Court Chapel. F. Pitch, Esq., for Indian Famine Fund	5 0 0
Dr J. R. Bennett, for Indian Famine Fund	5 0 0	Harley Street. For Indian Famine Fund	22 12 0
Henry Carr, Esq., for Indian Famine Fund	5 0 0	Highgate. H. R. Williams, Esq., for Indian Famine Fund	10 0 0
E. B. Noden, Esq., for Indian Famine Fund	5 0 0	A. J. Shephard, Esq., for Indian Famine Fund ..	3 2 0
R. A., for Indian Famine Fund	5 0 0	Lewisham High Road. For Indian Famine Fund	65 7 8
Rev S. M. Cragg, for Indian Famine Fund	3 0 0	Mile End New Town. Rev. W. Tyler, for Indian Famine Fund	10 0 0
Mr E. Bacon, for Rev J. E. Bacon, Cuddaph, Famine Fund	3 10 0	New Brompton. For Indian Famine Fund	2 0 0
Rev J. W. Richardson, for Indian Famine Fund	2 2 0	Norwood, Upper (including £25 from W. Blomfield, Esq., for Indian Famine Fund	32 2 6
H. W. Chapman, Esq., for Indian Famine Fund	2 0 0		
T. Bennett, Esq., for Indian Famine Fund	1 1 0		
Mrs Dr Willis for Indian Famine Fund	1 1 0		
		Richmond. Cong. Church, for Indian Famine Fund..	54 0 0
		St. John's Wood. For Indian Famine Fund	0 0 0
		St. Leonard's Street. Church and Schools, for Indian Famine Fund	10 0 0
		Sutton. Mrs Hale, for Indian Famine Fund	0 2 6
		Sydenham. Rev S. March's Sunday-school, for Indian Famine Fund	0 13 2
		Tottenham. For Indian Famine Fund	10 0 0
		Twickenham. Miss E. Board	1 0 0
		Walthamstow. Marsh Street, for Indian Famine Fund	37 0 0
		Wandsworth. for Indian Famine Fund	21 13 6
		Westminster Chapel. For Indian Famine Fund	64 8 6
		Beacons' Sun. Sch., for Indian Famine Fund	3 0 0
		COUNTRY.	
		Ashton in Manchesterfield. Cong. Church, for Indian Famine Fund	8 0 0
		Ashton-under-Lyne. Hugh Mason, Esq., for Indian Famine Fund	100 0 0
		Bath. Argyle Chapel, for Indian Famine Fund	35 2 4
		Col. E. W. Byre and Friends, for Indian Famine Fund	10 10 0
		Mrs Martin, for Indian Famine Fund	1 1 0
		F. E. W., for Indian Famine Fund	1 0 0
		Beaminster	3 2 6
		Belper. For Indian Famine Fund	6 12 6
		Beverly. Cong. Church....	6 3 0
		Birmingham. Auxiliary	268 12 7
		Spring Hill College (addl.)	0 10 0
		Mrs. W. H. Avery and Family	13 0 0
		Highbury Church, for Indian Famine Fund	6 13 0
		Mr Good, for Indian Famine Fund	20 0 0
		Omitted from Annual Report.	
		Goach Street Chapel	16 17 8
		Palmer Street Chapel	23 2 0
		Park Road Chapel	12 7 2
		Balance of Secretary's Account	35 11 2
		Bishop Auckland. Sunday School, for Indian Famine Fund	0 7 3
		Bradford. Bowling Church, for Indian Famine Fund..	5 4 0
		G. Knowles, Esq., for Indian Famine Fund	5 0 0
		Katie Johnson, for Indian Famine Fund	0 1 0
		Stratford Hill, for Indian Famine Fund	2 10 0

Brighton. Rev. T. Moseley, Miss E. Cobham, for Indian Famine Fund	5 0 0	Kendal. E. Whitwell, Esq., for Indian Famine Fund ..	5 0 0	Rochdale. W. Shaw, Esq., for Indian Famine Fund ..	10 0 0
Bristol. Mr. S. J. Lander's Box	0 11 11	Kettering. For Indian Famine Fund	70 0 0	Rochester. W. Bell, Esq., for Indian Famine Fund	5 0 0
Rev. R. P. Clarke, for Indian Famine Fund	5 5 0	Kidderminster. — (Correction of Annual Report.) Chapel collection	20 0 0	Royston. Knesworth Street, for Indian Famine Fund ..	14 8 0
J. Bourne, Esq., for Indian Famine Fund	1 1 0	Bewdley Mission Room ..	1 14 0	Royston. District	9 4 8
Buckingham. Mrs. Baylis, for Indian Famine Fund ..	0 5 0	Knowl Green	5 2 6	Rye. Independent Chapel, for Indian Famine Fund ..	3 10 6
Buckley. For Indian Famine Fund	2 10 0	Lancaster. Mrs. Dawson and Family for Indian Famine Fund	115 0 0	Sandford, near Crediton. Harvest Thanksgiving Service, for Indian Famine Fund	1 3 8
Burnham. For Indian Famine Fund	4 0 0	Leamington. Clarendon Ch. for Indian Famine Fund ..	12 5 0	Sandown, Isle of Wight. Thanksgiving Service, for Indian Famine Fund	11 12 6
Buxton	10 15 1	Rev. T. Greenfield, for Indian Famine Fund	5 0 0	Scarborough. Auxiliary	123 16 10
Cannock	5 10 6	Leek. Messrs. J. J. Brough, Nicholson, & Co. for Indian Famine Fund	60 0 0	Sedgely. Collections	5 2 9
Cambridge. Emmanuel Chu., for Indian Famine Fund ..	10 6 10	Leicester. Mission Hall, Sanvy Gate, for Indian Famine Fund	0 17 0	Sheerness. Alma Road, for Indian Famine Fund	11 11 6
Chesham. Cong. Church, for Indian Famine Fund	5 1 8	Wycliff Church, for Indian Famine Fund	22 3 9	Sheffield. Attercliffe Cong. Church, for Indian Famine Fund	21 7 11
Crediton. Collection, for Indian Famine Fund	1 8 8	Little Waltham. For Indian Famine Fund	7 6 8	Shipley. W. E. Glyde, Esq., for Indian Famine Fund ..	2 0 0
Deddington. For Indian Famine Fund	3 10 0	Liverpool. Bootle Cong. Ch. for Indian Famine Fund ..	4 4 7	Sidmouth. Collection, for Indian Famine Fund	6 5 0
Dorchester. Legacy of the late Miss C. A. Bull	19 9 0	Liverpool. Woolton Cong. Chapel	4 16 10	Slieford. For Indian Famine Fund	6 0 0
Dorchester. For Indian Famine Fund	8 7 6	Maidenhead. For Indian Famine Fund	14 2 0	Stourbridge. Rev. Jas. Richards, for Indian Famine Fund	5 0 0
Dorking. For Indian Famine Fund	3 3 0	Malden. Auxiliary	48 0 0	St. Leonard's. For Indian Famine Fund	0 1 6
Dorking Auxiliary	22 8 9	Manchester. G. Haddfield, Esq., for Indian Famine Fund ..	20 0 0	Staines. Cong. Church, for Indian Famine Fund	19 0 0
Durham Auxiliary	33 12 10	"483," for Indian Famine Fund	10 0 0	Stoke. H. Knapman, Esq., for Indian Famine Fund ..	2 0 0
Eben Auxiliary	320 0 0	Manchester. Stockport Road, Collection, 1876	7 7 4	Sussex. Auxiliary	14 13 4
Ecceter. Several Friends, for Indian Famine Fund	1 0 0	Matlock Bath	15 10 6	Sutton. Cong. Church ..	5 0 0
Godmanchester. S. Achurch, for Indian Famine Fund ..	0 10 0	Mers. E. A. C., for Indian Famine Fund	1 0 0	Taunton. Mrs. Rawlinson, Indian Famine Fund	1 0 0
Gravesend. Princes Street, for Indian Famine Fund ..	60 0 0	Naïssa. For Indian Famine Fund	1 5 8	Tiverton. A. Z., Weber, for Indian Famine Fund	1 0 0
Greatbridge	6 11 0	Newton Abbott. For Indian Famine Fund	0 5 0	Torquay. James Peek, Esq.	500 0 0
Great Driffield. Legacy of the late Mrs. Finder	10 0 0	Newport (Isle of Wight)	6 0 0	Tisbury.	4 10 5
Guernsey Auxiliary	30 0 0	Newport Pagnell	27 6 9	Ulverston. Mrs. Hannay ..	1 1 0
Halesowen. Auxiliary	13 10 0	North Shields. For Indian Famine Fund	20 11 0	Ventnor. Captain Brooks, for Indian Famine Fund ..	0 15 0
Handsworth. Cong. Cha. ..	14 5 6	Nottingham. Albion Chapel, for Indian Famine Fund ..	6 2 9	Wallingford. Market Place ..	7 0 6
Hastings. Croft Chapel, for Indian Famine Fund	14 14 0	Queen's Walk, for Indian Famine Fund	5 7 3	Wallingborough. Mrs. Curtis, half-year's payment for Chinese Evangelist ..	30 0 0
Robertson Street, for Indian Famine Fund	70 15 0	St. James' Street, for Indian Famine Fund	12 15 0	Westbury. Upper Chapel, for Indian Famine Fund	3 12 5
Havant. Miss Watson and Miss Sharp, for Indian Famine Fund	1 0 0	Castle Gate Chapel, for Indian Famine Fund ..	84 6 9	Weston-super-Mare. C. B., for Indian Famine Fund ..	19 0 0
Hawes. Cong. Church, for Indian Famine Fund	4 0 0	Park, near Ramebottom	11 0 0	Whitehaven. Cong. Cha. ..	20 0 0
Hornsea	2 0 0	Parkstone. Independ. Cha. Rev W. Gill	2 15 6	John Mason, Esq., for Indian Famine Fund	5 0 0
Huddersfield. J. C. Moody, Esq., for Indian Famine Fund	2 2 0	Plymouth. Western College, for Indian Famine Fund ..	4 4 0		
Hull. Mr. Lambert, for Mr. Bacon, Cuddespal	10 0 0	Reading. Broad Street Cha. and Sun. School, for Indian Famine Fund	12 0 0		
Jersey. Two Friends, for Viji Mission	0 5 0				

(Remainder of List unavoidably postponed.)



J. Oswald Dykes

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The Great Mystery.

BY THE VERY REVEREND R. PAYNE SMITH, D.D.,
DEAN OF CANTERBURY.

FROM time to time we meet in St. Paul's epistles with weighty words, which seem to be appealed to by the Apostle in proof of his teaching : for which reason many have thought that they were quotations from some liturgy, or brief exposition of the faith, recognised as authoritative in the early church. Such quotations especially abound in the Pastoral Epistles, and in 1 Tim. iii. 16 we find a passage, which whether we regard the beauty of its rhythm, the mysteriousness of its expressions, or the deep and wonderful nature of its contents, may well be regarded as one of the most precious statements in the apostolic writings. St. Paul reminds Timothy of his having heard of him "a form of sound words," 2 Tim. i. 13 ; and in such a form we might even venture to suppose that this verse held the place of the Creed.

Let us briefly consider it. And first, how does the Apostle lead up to it? In ch. i. he had set before Timothy what should be the object of the Christian teacher ; in ch. ii. he had descended to matters upon a lower level, to the ordering of divine service, and the behaviour of men and women in the sanctuary ; in ch. iii. he had continued to speak in the same style of the Christian ministry. Then feeling the weightiness of these offices, and how much depends upon them, in expectation of his own longer absence from Ephesus, he tells Timothy that his object in so writing is that he may know how "to behave himself in the house of.

God, which is the church of the living God, the pillar and ground of the truth."

In the Greek there is no article before the word *pillar*, and so we know that it is the church, i.e. the congregation of the faithful, the whole body of Christian believers, which is a pillar of the truth. Otherwise there would be great incongruity in the metaphors: now there is none. For as regards God the church is His house, and temple, 2 Cor. vi. 16; and as He is present by His Spirit, 1 Cor. iii. 16, the Apostle calls Him the living God: for where the Spirit is there is life, 2 Cor. iii. 6; and so underneath there lies the thought of God's life being manifested in the church, which lives because He lives, Gal. ii. 20. But as regards men, it is the duty of the church to uphold and maintain the truth. It must not keep it back from any: must not teach half truths, and reserve for the chosen few an initiation into its deeper mysteries. For Christian knowledge is not for purposes of speculation, but is the groundwork of the Christian life. And so the church must, first, be a pillar of the truth.

Now a pillar is something lofty, and in most countries people have delighted in adorning their land with beautiful columns, sometimes bearing inscriptions, sometimes in memory of departed heroes or of great events, but always sure to attract notice and arrest attention, and always pointing heavenwards. The ancient Egyptians studded their land with obelisks, probably referred to in Jer. xliii. 13; the Hebrews had before their temple the two grand pillars of brass, Jachin and Boaz; Jacob and Absalom set up pillars as private memorials; and in Oriental towns, such as Petra and Persepolis, pillars are found in startling profusion. The church, therefore, is to raise herself aloft that all men may know what inscription she bears, whose memorial she is, and as our Lord calls His disciples the light of the world, we may compare the Christian community to a pharos or light-tower, by whose radiance we may guide our bark aright into the sure haven of peace. And woe be to her if she hold forth any other light than Him who is "the true light, which lighteth every man that cometh into the world" (John i. 9).

But the church is also "the ground," or stay, or firm foundation "of the truth." Now many here consider that the two words "pillar" and "ground" are to be combined, and that the meaning is that the church is the firmly-founded pillar of the truth. "For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. iii. 11. But by a sublime mystery God and man work together on earth, Phil. ii. 12, 13; and St. Paul could even speak of his "filling up what was behind of the afflictions of Christ," Col. i. 24. And so, though the Church cannot make or unmake truth, yet it depends upon the

Christian community whether the truth shall have a firm place on earth or not. Because the Christian faith was corrupted, and the Christian life debased, the churches of Asia Minor and of the Constantinopolitan empire have been given over to the Mohammedans. Alas! now in many parts of Europe Christianity has a name only to live and is dead. When then St. Paul applied this title to the church, he was teaching her what she ought to be, and what he hoped she would be. Upon our faithfulness in holding the truth, and our activity in teaching it, depends whether the truth be firmly grounded among us or not. It is the privilege of every Christian man to "hold forth the word of life," and woe to him if he quench or obscure it.

And so we come to the truth itself, that which the church is firmly to hold, and to raise her voice on high to proclaim. And with a burst of enthusiasm the Apostle declares of it that "without controversy great is the mystery of godliness." Confessedly, without doubt or misgiving, the whole Christian community believes and affirms that it has a great and precious mystery entrusted to its keeping. Not a mystery in the sense of its being a secret, but as being something nobler than reason could teach us, something that man could never have found out for himself, a sublime truth beyond the ken of science, but which nevertheless men, even the humblest, may understand, and feel to be heavenly light, and knowledge from above vouchsafed to them.

Sublime and mysterious in very truth is the first line: "God was manifest in the flesh." Now here we meet with a difficulty which makes this place a very battle-field of criticism: for there are three readings—*God, who, which*. The last we may rapidly dismiss, for the manuscript authority for it, is not very great, and any scribe who thought that he had *who* in his copy would easily regard it as a mistake, and turn it into *which* to make it agree with *mystery*, its apparent antecedent.

Far more difficult is the question whether the reading be *who* or *God*. For instead of having merely to balance the weight of manuscripts one way or the other, we have to settle what the manuscripts really read. It is a matter of eyesight chiefly: for as manuscripts are full of contractions the two words in the Greek are exactly alike, except that the word for God has a little cross line inside it. OC is *who*, ΘC is *God*. Now as the writing in these ancient manuscripts is pale and faded, it is in very many cases most uncertain whether this cross line is there or not. We find therefore not merely editors, but manuscripts changing sides: and in so great uncertainty it is or ought to be of great weight that the Greek fathers by a large majority are in favour of reading *God*. The writing was fresh in their days, and manuscripts numerous, so that their testimony must not be lightly passed by.

Many modern authorities, however, prefer *who*. The passage seems plainly a quotation, and might have been cited by St. Paul with the relative at its head just as it stood in the formula from which he quoted it. If so the antecedent would be "Christ," but the doctrine would remain the same. For there would be no mystery in a man being manifest in the flesh, and seen of angels. In fact we should then be inclined to say that we had here one of those spiritual songs, spoken of by St. Paul in his epistles to the Ephesians and Colossians; and that Pliny may have referred to this very hymn, where in his letter to Trajan, written at the end of the first century, he says that the Christians had a song which they used to recite in alternate lines to Christ as being God—*carmenque Christo quasi Deo dicere secum invicem*. For this quotation is arranged in parallel lines which exactly answer to one another.

Still the authority of the Fathers, the declaration of the Apostle that it is a mystery, and the general sense, all incline to the conclusion that *God* is the right reading, and that the great truth which the church is to uphold firmly is that of the Incarnation of the Deity. So great, so wonderful a fact might well call forth the Apostle's enthusiasm, and to it the other particulars all seem to refer. Of these the first is "justified in spirit." Now here the course of thought appears to be this. God in the person of Jesus Christ had become flesh. That was the limit to which the Divine nature had humbled itself. But various questions at once arise. Had it taken man's nature with its infirmities? Yes. God was manifest in the flesh, and it would not have been flesh, *i.e.* a natural body, if it had not been subject to those laws of nature which govern human bodies. But with the word *flesh* we usually connect the idea of moral corruption. Did Christ condescend to bear our nature tainted as it is in each of us? No. A natural body is not necessarily a sinful body: and the Apostle's words, which literally are "justified in spirit," seem to be the antithesis of "manifested in flesh." Christ was proved to be righteous (the usual meaning of *justified* in St. Paul's writings), not so much by external manifestations of the Spirit, as for instance at His baptism and temptation, as by His spiritual perfectness. God gave not the Spirit by measure unto Him, John iii. 34. There was in Him a fulness of spiritual being, which made Him spotless and entirely holy. And so parallel with His humiliation we have His sinlessness; He took man's nature, but He took it in its perfection. For if He was

MANIFESTED IN FLESH,

He was also

JUSTIFIED IN SPIRIT.

Next He was "seen of angels." How sublime a mystery! As Chrysostom in his Commentary on this verse points out, God in His own nature is invisible. Never had the veil been drawn back from His Infinity till He became finite in Christ. God indeed in various ways manifests His presence on earth: in heaven we may believe that that presence is vouchsafed more directly and visibly. Still even there it would be as to Moses a revelation of His goodness, *Exod. xxxiii. 19*. But we must remember that the beatific vision which is to be the happiness of the redeemed saints in heaven is inseparably connected with Christ. The angels, then, when Christ was upon earth, seeing Him not with dull human eyes, but with the clear spiritual gaze of their higher intelligence, beheld in Him something of that glory which will hereafter be the bliss of heaven. It is a grand and noble spectacle when "the invisible things of God, such as His eternal power and Godhead, are clearly seen from the creation of the world," *Rom. i. 20*; with far intenser joy and wonder did the angels gaze upon the acts of the Incarnate God, and upon the revelation of the Divine attributes in Him.

But He was thus incarnate not for the sake of the angels, but for man, and the next clause, "preached unto the Gentiles," proclaims the great truth, that no sooner had the Deity become man than all distinction between race and race passed away. For God to be manifest in the flesh for the whole human race is a sublime mystery; too large for our feeble minds to grasp: but for Him to be incarnate for one nation only would be past belief. And yet the Gospel has not yet been proclaimed to all mankind: Christ upon the cross has been lifted up, but not yet so high as to draw all men unto Him. Herein there is a mystery hard to understand: but of this we may be sure, that as God has made man a fellow-worker with Him, it is our duty to labour earnestly to carry far and wide the saving truths of the Gospel: and that His blessing will go with His own work. And also that at the last day He will be justified in working as He has chosen to work, and making the fulfilling of His will dependent upon human co-operation.

These two lines are also antithetical. We have the rapt devout gaze of the heavenly angels, lost in meditation and wonder in the one line: in the other, the active work of men on earth carrying the news of "the things which angels had desired to look into" unto the most despised and barbarous races of mankind. And so we come to the third couplet, in which we find faith as the great mystery of the Church's life in the world: and our Lord's personal ascent to heaven to sit there in His human nature in glory at God's right hand, with the consequent doctrine of His return in that same human nature to be our judge, as the

great mystery of the heaven above, which gives strength and vitality to our earthly faith. What would our faith be without a Mediator interceding for us in heaven ; without the conviction that God rewards and punishes ; and that the Lord whom we love will come again to take us unto Himself, that where He is we may be ever with Him. And observe how there is the same sharp antithesis in the theme as in the two former couplets. There we had *flesh* opposed to *spirit* ; *angels* contrasted with *heathens* ; here it is this present fallen *world* set over against the *glory* of heaven. "Believed on in the world : received up into glory."

And notice one thing more, that if this creed began with the humiliation of the Godhead to bear our nature, it ends with the exaltation of our nature to the throne of God. Well then may we follow step by step upon the various stages of this "great mystery : " for like a chain of gold it binds earth to heaven. With heaven it begins, drawing God down to us to be manifested in our flesh ; with heaven it ends, raising up man thither to sit in glory. For Christ ascended as the firstfruits, and the saints will be the full harvest of the resurrection. May the Church of the living God uphold this great truth of God's Incarnation, with all that follows from it : and like some lofty pillar may she raise it up aloft that all mankind may gaze upon it : while like a firm and unshaken foundation may she maintain it and be to it an unyielding support, as being herself built upon the one true and sole foundation, Jesus Christ her Lord.

A Dialogue on Prayer.

BY REV. ENOCH MELLOR, D.D.

"Good morning," said Mr. S—— to Mr. T——, as they stepped out from church one Sunday morning. "It is a glorious day. Spring seems to have come in earnest at last, and we may hope, if this weather continue, to have a good harvest after all."

"Yes, it is indeed a glorious morning ; but, when you spoke to me, my mind was full of the sermon we have had from our worthy parson. Indeed, I could hardly join in the last hymn for thinking of it."

"Yes, it was indeed a very admirable discourse, and was suited to the times, which I think all preaching ought to be."

"Well," replied T., "that is according to what men account an admirable discourse ; and also what view they take of the need of the

times. It struck me, do you know, in quite a different way. It seemed to me to be wholly behind the age, and might have been delivered to our great-grandfathers when the laity had not yet begun to think, but took everything from the lips of their spiritual teachers as if it were inspired truth and nothing else. There was my old father now, who, as you know, was not the most stupid man in the parish, but even he would as soon have thought of doubting that the sun had risen when it was shining at noon as of questioning anything that fell from the parson's lips. And there are some of the same sort still, for ignorance has a terrible tenacity of life, and takes a long time to die, and it is easier to accept things on trust than to give yourself the trouble of thinking. Religious questions have been too long treated as if they were a kind of ministerial preserves, into which no one could enter without poaching, and being in danger of capture and punishment. I have, however, begun to form my own opinions of such matters, and think every one else ought to do the same. For, you know, we are not Papists, whose chief duty it is to take their nourishment from the priest's feeding-bottle."

"Certainly," said S., "you are right there; but I should hardly think there is any Protestant who ever dreams of such a thing."

"Dream of it!" said T. "They do it whether they dream of it or not."

"Well, but," said S., "be a little more definite, and tell me what there was in the sermon this morning which has led you into this train of remark, for I thought it was a better sermon than usual."

"Well, I fear," said T., "it will be rather a long story; but as we both, I believe, dine not earlier than two o'clock, perhaps you will have no objection to take a ramble through the woods, and return by the downs."

"On the contrary," said S., "I shall be delighted, as it is not often we have such a gorgeous morning, and the woods just now are in perfection of leaf, and flower, and song."

"Well," said T., "the sermon this morning, as you remember, was on *Prayer*—on the *nature* of prayer, the *duty* of prayer, the *privilege* of prayer, the *conditions* of prayer, and the *blessings* of prayer."

"Yes, it was; and, by the way, I admire your memory. Mine is like a sieve. Indeed, I was saying this morning to my wife that I should soon be forgetting my own name."

"Ah," said T., "I have a pretty good memory naturally, and my profession of a surgeon renders it necessary for me to keep it in constant discipline. However, the sermon, as I was remarking, was on *Prayer*, and, do you know, I have been thinking a very great deal on this subject for the last few months, and have come to the conclusion that it is of

no use whatever, and no more affects you than your breath affects the sun. This may startle you?"

"Startle me!" said S. "It does startle me. I had no conception that you were an infidel."

"Infidel!" rejoined T. "There you are again; one cannot differ from the usually accepted creed without being blackened with nick-names. I did not say I was an infidel—nor am I one. No one has a stronger faith in the existence of God than I have. Even if I had any tendencies in the direction of infidelity, my study of nature, and especially of the human body, would have corrected me. One of the most beautiful and convincing works on the Being of a God which I ever remember reading was the *Bridgewater Treatise* by Sir Charles Bell on the human hand. I refreshed myself a few weeks ago by reading it again, to see whether it would be as convincing to me now, with the experience of eighteen years, as it was in my younger days; and I found it, if possible, more convincing than before. Nothing could ever move me from the conclusion, 'He that formed the eye, shall He not see? He that formed the ear, shall He not hear? and He that gave man knowledge, shall not He understand?'"

"Well," said S., "you will pardon me, I did not intend to use the word in an offensive sense; and yet I must confess that I had always supposed that disbelief in prayer was part of the infidel's creed."

"No doubt," said T., "disbelief in prayer is part of the infidel's creed; but it does not follow that all who hold the same view are infidels too."

"I am glad," said S., "that you have not gone so far as to deny the existence of a God; though you do, it seems, deny the efficacy of prayer to Him. If I had not heard it from your own lips I should have thought the man a calumniator who had imputed to you the rejection of the doctrine of prayer as an efficacious communion with God in the way of request on the part of man, and of bestowment on the part of God. For I was noticing this morning in the Litany with what fervency you sang with that fine bass voice of yours the response, 'We beseech Thee to hear us, good Lord!' and also the response to the commandments, 'Lord have mercy upon us, and incline our hearts to keep this law.'"

"Pardon me," said T.; "you are taking a rather unfair advantage of me. I have no doubt you are right. But you know we cannot all at once break off our old habits; and, besides, I have always been fond of singing, especially when the music takes my fancy, whatever the words may be. I admit that I *am* inconsistent in singing responses, as they are prayers; but though I am inconsistent, that does not touch my *real* objection to prayer."

"But, does," said S., "your objection to prayer lie equally against thanksgiving?"

"No, by no means," said T. "So far from this, I consider that the simplest sense of gratitude to God for His infinite goodness to us in supplying all our necessities, in sending rain and fruitful seasons, in filling our hearts with food and gladness, ought to constrain us to offer our thanks to Him; and, indeed, I would go so far as to say that thanksgiving is an *instinct* in man."

"Instinct?" said S.

"Yes; instinct," repeated T., with emphasis.

"But does it not seem to you, if you talk of thanksgiving being an *instinct*, there are hundreds of thousands who never allow that instinct to play, for from January to December they never, either in plain words or in tuneful song, praise God."

"Then it is a sin and shame," he quickly replied.

"Very well," rejoined S. "No doubt it is both; but then I was just about to say that as you regard thanksgiving as right, and even *instinctive*, so there are many millions who regard prayer as right, and even *instinctive*. Indeed, are you quite sure that prayer is not more *instinctive* than thanksgiving? for many in their trouble will seek for help, who when they have received it do not return to thank their benefactor. You do not surely forget that in all the religions on the face of the earth, from pole to pole, and from England to Peking, there is not one in which prayer does not form an essential part?"

"Then," said T., "it only confirms what I before said—the enormous vitality of ignorance, and the need there is for enlightenment."

"Yes; but that will hardly do as an answer to my remark, that prayer is as much an instinct as thanksgiving. For if it be true, as it most certainly is, that prayer is at least as common a thing as praise, I do not see how you can claim the dignity of an instinct for the one and deny it to the other. You remember the parable of the Ten Lepers, all of whom cried frantically for cleansing, and only one of whom returned to give glory to God. There, at least, the instinct of prayer was stronger than the instinct of praise."

T. was silent for a moment, and S. was also silent, and both seemed listening to the birds as they chanted their noontide song in the leafy cathedral around them.

When T. broke silence again it was to observe that it did not matter, that to him the difficulties connected with prayer were absolutely insuperable. On which S. remarked that even that consideration was not of itself enough to prove that prayer was useless, for, he continued, "Would you go so far as to say that you will believe in nothing that

you cannot understand? You have just said you believe in God—you believe in a God of infinite power, and of infinite wisdom, and of infinite mercy. You believe that He reigns supreme over all worlds, and over every atom in all worlds, and over every spirit in all worlds. You believe that things are not left to caprice or chance, but that He, whose wisdom is unerring, has in His infinite mind what we, in our ignorance it may be, call a plan or purpose upon which He is bent, and that from generation to generation He is developing that purpose with unfailing certainty, and that at length, at whatever distance of time, He will bring it to a triumphant issue."

"I do believe all this," said T., "and I rejoice to believe it amid all the confusions and darkness that seem now to reign on almost every hand. But then," he continued, "I do not see what all this makes to the point in hand, which is the *utility of prayer*."

"Well, but I think," said S., "it does make somewhat to the point in this way. You know that you are now urging your inability to see how prayer can be answered, and I am endeavouring to show that there are some things you believe in spite of the same incapacity to comprehend them. May I continue my illustration?"

"Certainly," said T., "and excuse my interruption."

"Well, then," said S., "have you ever been able to explain quite to your satisfaction how the supremacy of God, and His invariable purpose in the government of the world are to be harmonized with the freedom of man? I suppose you believe in the freedom of man?"

"Certainly," replied T.

"Well, then, do you perceive no difficulty in seeing how an infinite purpose, of an infinite God, with infinite wisdom, and infinite power, can be fulfilled through the agency of man, when, according to your own concession, that agency is free. Where there is freedom I think you will allow there is uncertainty?"

"Of course," said T.

"In that case," said S., "you will see that a *certain* end seems as if it were to be accomplished by uncertain means. Is it not so?"

"Yes," rejoined T.; "it seems so."

"You say *seems*," said S.; "but do you *see* how the infinite purpose, which is *certain*, is to be reconciled with the agency of finite means, which are free, and therefore uncertain? Have we not an *infallible* result depending upon fallible and precarious means?"

"As far as we can see," said T., "it is so."

"Very well," rejoined S., "that is what I mean—as far as *we can see*. But then you admit we cannot see how it is, and yet we believe it. And so with respect to *prayer*, it does not follow that because we cannot

see how prayer can be heard and answered, it therefore cannot be heard and answered."

Again both were silent for a moment or two, and the birds still sang in the branches, and the gentle breeze whispered to the leaves as it floated onwards, making them tremble with joy, and lights and shadows danced upon the ground.

At length T. broke silence once more, and said, "I quite allow that we are called upon to believe many things which we cannot understand, and I admit that the case you have just put is a striking illustration of this truth; but then, as it seems to me, prayer involves absolute impossibilities."

"In what way?" said S.

"Well, in this way: in the first place, that every man is supposed to receive what he asks for, and this is certainly *impossible*."

"I quite agree with you," said S., "that this is certainly impossible; but I do not agree with your inference that therefore there is no truth or utility in prayer. I suppose your children often pray to you. They ask you for thousands of things in the course of the year, do they not?"

"Certainly," said T.; "but I do not give them all they ask."

"But why do you not?"

"Well, they often ask me for things which would be of no use to them, and they often ask me for things which would injure them; as, for example, the other morning my little boy of four years old wanted me to lend him my razor, but I knew that probably in a few minutes I should be called upon to perform a surgical operation on some of his fingers, or on some other fingers in the house; and my eldest lad of fifteen wanted my rifle with a few cartridges, but I had no wish to have any accidental homicide, and so I locked them up in a safer place than before."

"Very properly so," said S. "But have you on this account forbidden your children to ask you for anything, and is it a law in your house that no child will get anything by asking for it?"

"No; certainly not," said T.

"Very well," replied S.; "it appears then that even in your own house there is prayer, and that the prayer is useful and obtains gifts, and that prayer does not always succeed in getting exactly what it asks for. Have your children ever been heard to say 'it is of no use making any request to our father, because he will not *always* comply with it?'"

"I believe not," said T.

"Well; why should we draw the conclusion that it is of no use to pray to God because He does not *always* grant us our petitions?"

"Ah," replied T., "but do you not see that the case is wholly different

as between a child and his parent, and man and his God? An earthly parent does not know all that his child needs—he does not always know when he is hungry, when he needs more food, when he is in pain, unless the child tells him, and hence it is necessary that the child should acquaint his parent with his necessities, that he may supply them; but with God it is far different. He knows all our needs without requiring to be informed, and can grant all our needs without requiring to be asked."

"Am I then," said S., "to understand that if you knew all that your children need, or even desire so far as it would not injure them, you would grant it without their request?"

T. hesitated, and S. continued, saying, "I could conceive of nothing more disastrous than the adoption of such a plan. I conceive that it is one of the most powerful influences in the preservation of right and wholesome feeling between children and their parent, that the children should ask for much of what they need. It teaches them their dependency on their parents, instils into them the principle of gratitude, incites them to cultivate a just and becoming behaviour, draws more closely the bonds which unite them one with another, and gives warmth and tenderness to relations which would be otherwise cold and hard. And I think you will allow that even if you knew more than you do of the wants of your children, there are some you would not grant without their being asked for. For example: if your child has committed a wrong, has been insolent, or untruthful, or undutiful, you would not receive it into your full confidence and affection again, unless it expressed its sorrow, and sought forgiveness. That, at least, is a boon you would not grant without petition, and probably you would withhold many other gifts from the child until this misunderstanding had been satisfactorily terminated."

"I grant," said T., "that you are right there," recollecting that one of his children was in a little disgrace at that very time, because he had not asked forgiveness for having wantonly clipped in a fit of anger a piece out of the blue silk lining of his mother's work-box. The young miscreant had stood for two hours each day in the corner with his face to the wall since the deed was done; and though it was clear he was heartily ashamed of himself, and would be glad to have the thing ended and forgotten, he would not as yet ask for forgiveness, and so he was not forgiven.

"Well," said S., "if you, knowing well what your child wants in the shape of forgiveness, insist on being asked for it, can it be wonderful that God the Father of us all should insist on the same condition! And if we receive forgiveness by asking for it in the way He has

appointed, then it is clear that prayer has power even with God and prevails."

After a moment's pause T. said, "Yes; but the doctrine of prayer, as generally understood, goes very much further than that: it teaches that men may ask for this, that, and the other thing, and that God will give it; and this to my mind is nothing but absurdity. It involves nothing less than an infinite number of miracles wrought at every moment, and I believe in no such miracles."

"Be it so," responded S.; "but it is at least some point gained if there is one blessing, and that one of the highest in the world, which is gained by *prayer*, and that is forgiveness. And as to your observation touching the general doctrine of prayer, I fancy that this has been very greatly misconceived, or, at least, the Scripture doctrine fairly interpreted has been so; and I am not concerned to defend any other view which the folly or the fanaticism of man may have led him to advance. I do not find, if we take the Scripture teaching as a whole, that it leads any man to expect that whatever a man desires and asks for he shall receive—I say, if we take its teaching as a *whole*, and surely it is but honest and candid to give it the benefit of such an obvious law of interpretation. We are not, for example, encouraged to believe that if we ask for riches we shall have them. We are not encouraged to believe that if we ask for worldly reputation we shall have that. We are not encouraged to believe that if we pray for the life of our relatives, that will be always given to us as a matter of necessity, for in that case they would never die, and we should be as immortal as they. We are not encouraged to believe that in every plan upon which we supplicate the blessing of Heaven we shall succeed, for many men have different plans, some of which interfere with each other, and they cannot all succeed."

"*Exactly* so," ejaculated T.; "that is what I say. I say that prayer cannot be answered."

"No," replied S.; "you mean that *all* prayers cannot be answered, for we have seen already that prayer for the forgiveness of sin can be answered as well by God as by man. And as to the answer of all prayers, I maintain that the Scriptures do not encourage any such extravagant expectation. I might, indeed, go further, and say that they *could not*, for it is clear that such a supposition would be inconsistent with the moral character of God. You must allow, indeed I know you will, that men are full of all sorts of desires and inordinate passions, and that they are frequently as much in ignorance of what will promote their real good as children."

"That is true enough," said T. "If I were to allow my children to

have all the sweetmeats they desire, and even ask for, they would eat themselves ill."

"Precisely so," said S.; "and so if God were to grant all the distempered requests of His children, He would infallibly assist them to their own ruin, and then they might reproach Him with not having better considered for their welfare, and withheld from them what they mistook as a blessing, but proved to be a bane. Even then if God could grant every request of every one of His children, He would forfeit His character for infinite wisdom and infinite goodness. Can any reasonable man suppose that such is the doctrine of prayer as taught in Scripture!—I say any 'reasonable man,' for fanaticism is equal to any extravagance and folly."

"I suppose you will grant that St. Paul was a believer in prayer!"

"Of course," said T., "I am bound to grant that, or else to deny that the Epistles which bear his name were written by him, which I cannot well do with all the evidence which supports them."

"Very well; but even St. Paul, with whom prayer was an atmosphere in which he lived, and moved, and had his being, did not suppose either that every request he made was to be answered, or that God's promises were deceitful if such request was denied."

"Do you think so?" replied T. "It always seemed to me that Paul was a little—well, I was going to say fanatical, but a little unguarded, if I may so speak, in his language about prayer, and that he writes at times as if he were on such terms of influence with God that all his supplications must of necessity be answered, and just in the manner he expected them."

"Ah, there," said S., "I must venture to differ from you. No man was ever more conscious than he of the power of prayer, and none ever more conscious of its conditions and limitations. You remember the chapter in which he speaks of his thorn in the flesh?"

"I do," said T., "and often wonder what it was."

"That has been a wonder to many," said S.; "and there are scores of theories about it which afford but slight hope of any clear and decisive solution. But in that chapter he tells us that he prayed to the Lord thrice that it might be removed from him. Now it was not removed from him; or in other words, his prayer was not answered according to its strict meaning, and his own special desire. It *was* answered, but in quite another way: the weakness was not removed, but grace was given to bear it, and he exulted in the Divine decision which associated his weakness with omnipotent strength. He did not feel his faith in prayer at all shaken by this experience, but confirmed. He did not write to the churches to inform them that he had been under a delusion as to the

efficacy of prayer, and that he meant henceforth to abandon it. And there is one greater, as you will allow, than Paul himself—I mean the Lord Jesus Christ, who taught that men should always pray and not faint, who Himself prayed often and long, and yet who, when He besought that the cup might pass from Him, was not indulged in this request, but drank it with submission to that supreme will to which He bowed His own in the words, ‘Not My will, but Thine be done.’ The will of God must overarch all prayer, and must be the limiting condition, expressed or implied, in respect to every petition we offer; for surely no wise man, and no good man, would desire to receive any gift which did not meet with the approval of God. Do you think he would?”

“Certainly not,” said T.; “but it seems to me that you are reducing prayer to a matter of great uncertainty, if we cannot be sure of receiving the very things we ask for.”

“To no greater uncertainty,” said S., “than the prayer of your own children for blessings from you, which you grant or withhold according to your wisdom. They receive in many cases the very things they ask, and, because they ask, in many cases they receive more and better than they ask; but still, it is because they ask, and in many cases where they do not receive the things they ask, they would be satisfied to be without them, if they saw, as you see, all the reasons for which you decline their request.”

“Still,” said T., “I cannot overcome the feeling that prayer does seem to involve an infraction of the laws of nature, which seem to me to be absolutely *inflexible*. The whole framework of the universe in all its details and operations is, so far as I can see, or even imagine, so arranged that no provision can possibly exist by which an answer to prayer could be given without disorganising the entire system.”

To this S. replied, “Such a conception of the universe is an assumption which can never be proved, and nothing short of omniscience would be competent to prove it, even if it were true. But I venture to believe it is not true. You see this stick in my hand. I am about to throw it up in the air, and catch it as it falls,” and he suited the action to the word.

“But do you mean that for an argument?” said T.

“Well, I mean it to be an illustration, and possibly an argument too. You know that when the stick was whirling in the air its tendency was to fall to the ground?”

“Certainly,” said T.

“It was prevented from falling by a new force.”

“Yes; your hand,” said T.

"Yes ; but what put my hand in the line of its descent? Was it not my will—my free-will, which is not one of the laws of material nature, but can modify their actions in a thousand ways. And if I, in virtue of that mysterious thing, as I admit it to be, called *will*, inserted a new element between the *stick* and the full action and result of the law of gravitation preventing the stick from reaching the ground, surely the infinite will and wisdom of God can open a way through the universe. He has made for innumerable gifts to man, which apart from prayer he would never receive. And I must see far more evidence than ever I have yet seen to convince me that God has put man within nature as in a cage in which, however he may cry to his Father for help, he can receive none except that which he can derive from the laws by which he is so closely environed. I remember just now words which you will like for the sake of the poet, if you do not accept the sentiment itself. They are in Tennyson's 'King Arthur' :—

Wherefore, let thy voice
Rise like a fountain for me, night and day ;
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves, and those who call them friend ?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

And you remember Edith's words about Harold :—

I know nothing—can but pray
For Harold—pray, pray, pray, no help but prayer,
A breath that fleets beyond this iron world,
And touches Him that made it."

"Very beautiful, very beautiful sentiment," said T., "and the flow, and delicacy, and rhythm, and music so like Tennyson. But, you know, poetry is not logic, and proves nothing."

"Well," said S., "I am not sure that even logic can prove all things, for the longer I live the more I am convinced that the events of Providence, and especially some heart-sorrow, can open a way where logic has no power."

They had now reached T.'s garden-gate, and a voice was heard from behind a shrub, sweet as the sweetest music, calling, "Papa, where am I?" and not waiting to be found, she thrust her head from behind, and ran to meet him. He lifted her up, and tossed her in the air and caught her, and kissed her a score of times, and said, laughingly, to S., "Is she not a darling?"

"Ay," said S., "I find you are not without sentiment, whether there be logic in it or not." And with a pleasant good morning they parted.

But when they parted, and while T. carried little Floss, as they called her, into the house, kissing her all the way, while she stroked his face, and said, "Papa, I do love you so much!" he was thinking of the words S. had uttered at the gate: "Heart-sorrow can open a way where logic has no power." And the following day, and for many days, the words would return as if they were being repeated by some spirit in the air: "Heart-sorrow can open a way where logic has no power."

One morning little Floss was not with the others in the nursery, being somewhat feverish. He found her in her little bed with symptoms of diphtheria, and his heart sank within him, for she was the loveliest flower in his home garden. He visited some of the most pressing cases among his patients, repeating to himself, as he went from house to house, "Heart-sorrow can open a way where logic cannot enter," and returned home to Floss. He found her on her knees in bed, and said, "My dear, you must lie down, and be quite still."

"I was only praying to Jesus to make me better, or to take me to heaven, and I was praying for you, dear papa, and for dear mamma, and for Harry, and Percy, and Willy, for I do not think I should like heaven without you all there. Will you pray for Floss, papa?"

He was out of the room in an instant with a full heart, and in his own chamber on his knees—he hardly knew how—but he was praying for Floss, and for himself. And somehow, when he rose from his knees he felt so strangely comforted that he was prepared for whatever might happen, whether she died or recovered. S. called at the house every day, for Floss was a special favourite with him, as she was with every one who knew her. After a very dubious struggle, she recovered, and when S. and T. met again on their way to church, T. broke out, amid sobs of thankfulness as he grasped his friend's hand, "Yes—yes—heart-sorrow can open a way where logic has no power. 'I called upon the Lord, and He heard me, and delivered me from all my fears.'"

IN order to render men benevolent, they must first be made tender; for benevolent affections are not the offspring of reasoning; they result from that culture of the heart, from those early impressions of tenderness, gratitude, and sympathy, which the endearments of domestic life are sure to supply, and for the formation of which it is the best possible school.—*Robert Hall.*

Water—its Beauties and Benefits.

No. III. BY REV. PROFESSOR DEANE, D.Sc., F.G.S.

WE have examined, in previous articles, how it is that so vast an amount of liquid water exists on the surface of the earth, and have traced the unique combination of natural forces and conditions by which this wonderful result is determined. So far as we can see, these peculiar conditions on which the abundance of water depends might belong to any other liquid substance; and in such case, this other liquid substance would be as abundant, though not necessarily so useful as water. Suppose, for example, that the liquid which comes nearest to water in the matters treated of in the last paper (*viz.*, its relation to heat) were possessed also of the other peculiar qualities of water, we should then have rivers and oceans of *alcohol*, and torrents of spirits would descend upon us. We must leave the teetotalers to develop the results of such an arrangement.

WHY, then, does water, of all liquids, alone possess these peculiar properties?

Of late years there has grown up a general tendency to discountenance the question *Why?* However useful it may be in common life to understand the motives, reasons, and purposes that guide the actions of our fellow men, there is a determined effort on the part of many influential thinkers to exclude the idea of purpose and design from the whole economy of nature around us. Everything, they say, has developed—evolved—from the primal condition of existence. Man has developed upwards from the mollusc, and that again has been evolved from some primordial monad, or, in the first instance, from inorganic matter.

Any idea of intelligence and purpose ruling the universe is put aside as visionary and fanciful; and the Deity—if indeed there be one at all—is made the slave of his own laws, and the mere creature of surrounding circumstances and environments.

The power and sway of what are called “the laws of nature” are evident; and if, in the long run, our men of science should demonstrate and render clear the laws of development and evolution, these will still remain merely the methods of action whereby the Great Author of our being guides His universe, sways its progress, and determines its destiny. We, believers in Christ, are determined not to shut God out of His universe, nor even in appearance, to do any dishonour to His great and glorious presence in every cause and consequence of nature. And when we maintain the power and inviolability of what is called natural law, we do so side by side with a profound and devout recognition that all things live, and move, and have their being in Him; and that without Him “law” is an empty name, and “cause” and “consequence” are hollow follies. We cannot banish intelligence and purpose from the construction of the universe.

The old argument of Derham, Paley, the authors of the *Bridgewater Treatises*, and others, that the proofs of design in nature argue the existence

and postulate some of the attributes of God, is now, in many quarters, considered obsolete and futile. But in the strength of its simplicity it is not to be rashly despised nor put aside. Variety in nature manifestly implies the attribute of intelligence *somewhere*. Whether we hold with the Duke of Argyll and others, that God seeks variety for its own sake, or whether we affirm, with Darwin, that the varieties are simply the results of the self-evolution of living germs and organisms, we must ultimately come to a point where an argument from design becomes valid and strong. We may place it, as the Bridgewater Treatises do, in the plan of the Deity to compass the well-being and progress of the creatures He has formed; and so placed, it has some power, although perhaps not so much as they claim for it. Or we may go back with the evolutionist into the infinity of the past, and ask where the first variety occurred; and if he can give us the cause of that variety, we *must* come ultimately to self-conscious choice and design.

The original argument of Paley and others consists of two parts. Its first step is to show that where there is design there must be a designer. The second collates the marks of design exhibited in nature, and infers from these that the designer must be possessed of knowledge, wisdom, power, and goodness. For years after the publication of Paley's work, a vast amount of keen discussion raged around the first step of the argument. Paley did not attempt to investigate *why* we regard adaptation of parts to accomplish an end as a proof of a previously existing designer. But, notwithstanding the objections of Hume and others to this step of the argument, the common sense of humanity undoubtedly declares in its favour. It would be difficult to persuade any man of ordinary intelligence that a watch or a steam engine had no fashioner nor maker. Scientists now-a-days are constantly appealing to this self-same argument. In the caves of Southern France they discover bodkins and knife-handles, and other things fashioned out of reindeer horn; and they say, and say with authority, that these things, with their adaptation of parts to attain certain results, must have been made by intelligent beings, and that at the remote epoch when these caves were filled, men inhabited the district side by side with the reindeer on which they fed. Pieces of flint, chipped and fashioned to a point or an edge, are found together with the bones of extinct hyænas and bears; and the men of science tell us that these tools were not fashioned by the bears and hyænas, but that they demand the presence of intelligent man, side by side, with the bears and hyænas against whom his arrows and axes were directed. It is not for men who make this use of the design argument to object to its fundamental principle. Clear and manifest adaptation of means to ends indicates intelligence *somewhere*.

When, however, we advance to the second step of the argument, and to the scientific discoveries and discussions of recent years, we encounter a totally different style of objection, and one which deserves careful examination. The modern theories of Darwinism and evolution, if substantiated, leave but scant room for the original argument from design. But driven from one place, it gains a securer position in another; what

was weak in it is exposed, but in its simplicity and strength it remains intact.

According to the design argument, all the fitnesses in the mechanism of animal frames, and all the adaptations which meet us everywhere in nature, show pre-existing arrangement and design, and therefore demand an intelligent author. According to the theories of "evolution" and "survival of the fittest," the adaptations of animal organisms are essential, not only to the comfort and well-being, but also to the very existence of the different kinds of animals. Indeed these adaptations themselves are simply the natural result of transmission, from parent to offspring, of those qualities and conditions which were most eligible for the continued existence of the race; and were it not for these things, the whole species would have died out ages since. The thing is fashioned by its surroundings; if it cannot adapt itself to them, it ceases to exist.

One must readily grant that there is a large amount of truth in this. The fleetness of the antelope saves its life; the endurance of the camel and its adaptation to its desert habitat secure its existence where other animals would die; and a multitude of instances might be given, where what is called adaptation is essential to the continued existence of the species. The animal is not made for its conditions; but the conditions have fashioned the animal. For ages successive generations have grown up in those conditions, and its organism has gradually adapted itself to them.

But, granting this, what shall we say about the conditions themselves? A man takes a mould, melts some lead, and makes a bullet: the lead has only adapted itself to surrounding conditions. Who made the conditions? A growing organism may gradually adapt itself to certain conditions of life; and therefore the seeming adaptations to its mode of life may be no proof that it was intentionally fashioned by an intelligent Creator in order to meet those conditions. But who made the conditions? Is there no evidence of design in them?

Take for example the great unchangeable liquid of the earth—*water*. It is part of the environment of almost every living being. It is essential to the continued existence of life. It touches every human interest; mankind would be at a standstill without it. Does this give no evidence of design? As we have seen, water exists as it does by virtue of a combination of very remarkable properties, in which it either differs from or vastly excels all other substances. And here we have to do not with the gradual adaptation of a growing organism to certain external conditions of life, but to a distinct arrangement of inorganic matter to compass certain well-defined ends. This indicates intelligence of the highest order, design of the clearest kind.

It may, of course, be replied that the peculiar properties whereby water gains its beauty and its benefit are themselves conditioned by other circumstances, and therefore that water has simply adapted itself to its surroundings and environment. Be it so, you only move the argument a step further back. How came these "other circumstances" into being? Who or what made them? It is impossible to eliminate "purpose" and "design" from the universe. You may drive it back step by step through the whole series of

what Dr. Samuel Clarke called "an infinite succession of dependent beings," but it will nestle somewhere with tenacity and strength.

Go back to the dawn of organic life. Whence came the germs and elementary forms from which all vegetable and animal life has been evolved? Modern science pronounces against the possibility of "spontaneous generation." And even if the utmost of life "evolution" and "survival of the fittest" be granted, a stage is ultimately reached where no external circumstances could condition and cause the living being.

Go back still further, to the beginning of matter, with its strange properties and wondrous and diverse forms. Are these external conditions and environments sufficient to occasion the variety and diversity?

Go back to the "molecule" or ultimate particle of matter; and what is it? Force, matter, motion—can these three things build the universe? Does nothing depend on the *direction* of the motion? In our observation and experience now, *everything* depends on the *direction*, and only design, purpose, and intelligence can determine that.

This argument for God's existence and creative energy has lasted from the days of Cicero and Lucretius. It has passed through many a conflict, not unaltered, but unscathed. In accordance with the principles of its great modern opponent—the evolution theory—it has grown more perfect from age to age. The conditions of its first appearance have given place to a strength and vigour, an elegance and grace, that carry with them persuasive power and irresistible conviction.

To believe that this world, moulded in beauty and fashioned in power, telling in ten thousand voices of intelligence and order, is the fortuitous result of the self-evolution of inert matter without any guiding mind, is one of the most preposterous follies that science gone mad has ever imagined. But if you make the evolution theory—*quantum valeat*—the messenger and agent of the guiding Divine mind, all difficulties will ultimately vanish; and whilst the man of science may rejoice in the laws and sequences of nature, the Christian may put his trust in the Lawgiver and Lord, without whom laws and sequences are empty shadows.

The Four Gospels:

ON WHAT GROUNDS DO WE ACCEPT THEM AS GENUINE
AND AUTHENTIC?

BY THE REV. JOHN KENNEDY, D.D.

IV.

WE have now to appeal to a witness around whom the battle has of late been fought most keenly—Justin Martyr. A very cautious critic, Mr. Sanday, says that it is "morally or practically certain that the existence of three at least out of our Four Gospels is implied in the writings of Justin," and that it is "not really disputable (apart from the presumption afforded

by earlier writers) that they [the Four Gospels] were widely used in the interval which separates the writings of Justin from those of Irenæus." It may not be useless to repeat here a remark already made, that the testimony of Irenæus cannot be confined to the date of his writings; that it covers his whole life, going back to the beginning of his recollections; and that it may be legitimately regarded as including a much earlier period.

Justin was born in Flavia Neapolis, which arose out of the ruins, and in the immediate vicinity, of the ancient town of Shechem. He was of Greek descent, but his family had been settled for two generations in this Roman colony. The date of his birth is placed variously between A.D. 89 and A.D. 118. The probability is that it took place before the end of the first century. The story of his quest after truth as a philosopher, and how he found it at last in Christ, is one of very deep interest. After his conversion to Christ, he wrote many books, of which there survive two "Apologies," or defences of Christianity, addressed to the Emperors Antoninus Pius and Marcus Aurelius, and a Dialogue with Trypho, a Jew, proving from the Old Testament that Jesus was the Christ. The date of the first of these Apologies must lie between A.D. 140 and A.D. 150.

Thus far there is no controversy. And further—

(1) It is beyond controversy that the statements made by Justin, expressly or incidentally, respecting the history and the teaching of Christ, correspond, with singular exactness, with the statements of our Four Gospels. Take the following summary from Westcott; and as the works of Justin are very accessible in English translations, it can be verified with little trouble. "Justin tells us that Christ was descended from Abraham through Jacob, Judah, Phares, Jesse and David—that the angel Gabriel was sent to foretell His birth to the Virgin Mary—that this was a fulfilment of the prophecy of Isaiah (vii. 14)—that Joseph was forbidden in a vision to put away his espoused wife, when he was so minded—that our Saviour's birth at Bethlehem had been foretold by Micah—that His parents went thither from Nazareth, where they dwelt, in consequence of the enrolment under Cyrenius—that as they could not find a lodging in the village they lodged in a cave close by it, where Christ was born, and laid by Mary in a manger—that while there, wise men from Arabia, guided by a star, worshipped Him, and offered Him gold and frankincense and myrrh, and by revelation were commanded not to return to Herod, to whom they had first come—that He was called Jesus as the Saviour of His people—that by the command of God His parents fled with Him to Egypt, for fear of Herod, and remained there till Archelaus succeeded him—that Herod, being deceived by the wise men, commanded the children of Bethlehem to be put to death, so that the prophecy of Jeremiah was fulfilled, who spoke of Rachel weeping for her children—that Jesus grew after the common manner of men, working as a carpenter, and so waited in obscurity thirty years, more or less, till the coming of John the Baptist.

"He tells us moreover that this John, the son of Elizabeth, came preaching by the Jordan the baptism of repentance, wearing a leathern girdle and a raiment of camel's hair, and eating only locusts and wild honey—that men

supposed he was the Christ, to whom he answered, '*I am not the Christ, but a voice of one crying : for He that is mightier than I, I will soon come*' (ἤξει), *whose sandals I am not worthy to bear*—that when Jesus descended into the Jordan to be baptised by him a fire was kindled in the river, and when He came up out of the water the Holy Spirit as a dove lighted upon Him, and a voice came from heaven, saying '*Thou art my Son ; this day have I begotten Thee*'—that immediately after His baptism the devil came to Jesus and tempted Him, bidding Him at last to worship him. He further adds that Christ himself recognised John as the Elias who should precede Him, '*to whom men had done whatsoever they listed ;*' and thus he relates how Herod put John into prison, and how the daughter of Herodias danced before the King on his birthday and pleased him, so that he promised to grant her anything she wished, and that she, by her mother's desire, asked for the head of John to be given her on a charger, and that so John was put to death.

"Henceforth, after speaking in general terms of the miracles of Christ, how *He healed all manner of sickness and disease*, Justin says little of the details of His life till the last great events. Than he narrates Christ's triumphal entry into Jerusalem from Bethphage, as a fulfilment of prophecy, the (second) cleansing of the Temple, the conspiracy against Him, the institution of the Eucharist for the remembrance of Him, the singing of the Psalm afterwards, the agony at night on the Mount of Olives, at which three of His disciples were present ; the prayer, the bloody sweat, the arrest, the flight of the Apostles, the silence before Pilate, the remand to Herod, the crucifixion, the division of Christ's raiment by lot, the signs and words of mockery of the bystanders, the cry of sorrow, the last words of resignation, the burial on the evening of the day of the Passion, the Resurrection on Sunday, the appearance to the Apostles and disciples, how Christ opened to them the Scriptures, the calumnies of the Jews, the commission to the Apostles, the Ascension."

(2) It is beyond controversy that Justin *seems* to quote from our Gospels—that is, that many passages in his writings are identical or nearly identical with passages in our Gospels. For example : in his first Apology we read, (a) "At the same time an angel was sent to the same virgin, saying, 'Behold, thou shalt conceive in thy womb by the Holy Ghost, and thou shalt bring forth a son, and he shall be called the Son of the Highest. And thou shalt call his name Jesus, for he shall save his people from their sins, as they have taught who have written the history of all things concerning our Saviour Jesus Christ. And we believe them.'" (Matt. i. 20, 21 ; comp. Luke i. 31.) (b) In his Dialogue—"And it is written in the Gospel that He said : 'All things are delivered to Me of the Father. And no man knoweth the Father, but the Son: neither the Son save the Father and they to whom the Son will reveal Him.'" (Matt. xi. 27.) (c) "And the Virgin Mary, having been filled with faith and joy, when the angel Gabriel brought her good tidings, that the 'Spirit of the Lord should come upon her, and the power of the Highest overshadow her, and therefore that holy thing born of her should be the Son of God,' answered 'Be it unto me according to thy word.'" (Luke i. 35-38.) (d) Speaking of John the Baptist, "They suspected him to be the

Christ: to whom he said, 'I am not the Christ, but the voice of one crying, there will come One mightier than me, whose shoe's latchet I am not worthy to bear.' " (John i. 20, 23, 27; comp. Matt. iii. 11, Luke iii. 16.)

(3) It is beyond controversy that Justin does quote from some written Gospels, or appeals to them as the source of his information. Thus speaking of the Lord's supper, he says, "For the Apostles in the memoirs composed by them, which are called Gospels, have thus delivered it, that Jesus commanded them to take bread, and give thanks." (Comp. Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 20.) Again, "For in the commentaries, which, as I have said, were composed by the Apostles and their followers (or companions), it is written, that His sweat fell like drops of blood as He prayed, saying, 'If it be possible, let this cup pass from me.'" (Comp. Luke xiii. 42 and Matt. xxvi. 39.)

Giving an account of the Christian worship to the Emperor, in the first Apology, he says, "The memoirs of the Apostles, or the writings of the prophets, are read according as the time allows; and when the reader has ended, the President makes a discourse, exhorting to the imitation of so excellent things." Trypho, the Jew, is represented by Justin as saying: "I am sensible that the precepts in your Gospel, as it is called, are so great and wonderful, that I think it impossible for any man to keep them. For I have been at the pains to read them."

Now looking at these facts, and at the fact that the Gospels referred to by Justin are described by him as written by *Apostles and their followers or companions*—a description corresponding exactly with the authorship of our Four Gospels—the question that is open to debate is, whether our Gospels are the very Gospels that were in Justin's hands, and which were read publicly in the Christian assemblies in his times. This question has been threshed out so completely that nothing new can be said upon it. On the one side, it is maintained that the variations from the text of our Gospels are such as cannot be accounted for on the supposition that Justin had these Gospels before him. On the other side, it is maintained that these variations are only such as may easily be accounted for on the supposition that Justin quoted from memory, and that he often put together into one, even as writers and preachers do still, the substance of various passages; especially when it is remembered that he was addressing Heathen Emperors, for whom chapter and verse, and a literal transcript of words were of no consequence.

This is not the only possible explanation.

"Dr. Robert Lee has kindly shown me," says Dr. Donaldson,* "a paper in which he throws a new light on Justin Martyr's quotations, and by satisfactorily explaining the differences between them and the passages in our Gospels, cuts away the supports on which the theories of any other Gospels are built. His explanation in his own words is, 'The general tendency of the alterations Justin has made on the language of the Synoptics is to soften their provincialisms, to render their style more accordant with

* "History of Christian Literature and Doctrine," Vol. ii. 331.

the general idiom of the Greek tongue, and so less offensive and more intelligible to those for whom he wrote.' " How far this suggestion has been verified, I do not know. But Dr. Donaldson does not go too far when he says, "There can scarcely be a doubt that they (the 'Memoirs' quoted by Justin) embraced the Gospels of Matthew and Luke, and we may add Mark. There is so much taken from them, that the Memoirs must either have contained what they contained, or else the Memoirs were the Gospels. That the Memoirs were the Gospels is rendered extremely probable from the circumstance that he calls them Gospels; that what he narrates of the writers of them harmonises with the other ancient statements with regard to the writers of the Gospels; and that if we do not identify them, we are compelled to suppose the existence of books recognised by the Church as written by Apostles, and as such read in the churches, and yet mentioned by no one but Justin."

The argument in support of the position that our Gospels are the Gospels which were in the hands of Justin, founded on the quotations themselves, is to my mind as conclusive as such an argument can be. But there is other ground which may be taken, and which seems to me to amount to a moral demonstration.

Between the writing of Justin and the writing of Irenæus there cannot have been more than forty years, possibly not more than thirty. That our Gospels, and no others, were in the hands of Irenæus, and accepted as Apostolic, we know. His Gospels and ours are identified not only by the names of the authors, but by the description of their contents. Now, apart from the fact that the memory of Irenæus covered the whole interval between him and Justin, and looking only at the interval of 30 or 40 years, can we imagine it possible that four Gospels existing at the beginning of that period, and read in the assemblies of the churches, should have dropped out of existence, and that by the end of that period other four Gospels should have taken their place in universal estimation and usage, and that without any protest from any Church or writer, without any record of the change, or any hint that such a change had taken place? I speak of four Gospels in each case. For Justin refers to "Memoirs" written by Apostles and by their companions. And this description, if taken literally, requires two at least of each class. Then Irenæus does speak of two of each class, Matthew and John being Apostles, and Mark and Luke companions of Apostles. And what we are asked to believe is that the former four disappeared totally, leaving not a single copy to be a witness to their existence, and that the latter four came into existence no one knows how; that the fabricators attached to them the names of two Apostles and two companions of Apostles; and that the churches accepted them as what they professed to be without a shadow of evidence of their genuineness, and without even inquiry whether there was a shadow of evidence. It is reckoned by Dr. Tregelles, Mr. Norton, and others, that the number of copies of the Gospels possessed by the Christian communities throughout the Roman Empire in the middle of the second century could not be fewer than 60,000. Let us suppose that they were half that number. That "many" histories of Jesus of Nazareth should

have been written in the very beginning, as indicated by Luke, is most natural. And that these "many" should rapidly disappear, when more complete and authoritative records were published by Apostles and by men who were known to be associated with Apostles, is equally natural. But that original and authoritative records (such as Justin describes) should disappear and be superseded by other histories, written after the days of Justin, and before the days of Irenæus—that this supercession should take place through the silent, un murmuring, unconcerted, and necessarily unpremeditated consent of a vast number of independent societies scattered over the world—is, in the favourite language of the author of "Supernatural Religion," "inconceivable and incredible." That the snow over a thousand hills should be melted simultaneously by one warm power acting from above, we can understand. But that the books possessed by a thousand churches, supposed to contain the story of the Author of their religion, should melt away out of the hands of these churches, and that their place should be universally and simultaneously occupied by new books, containing a new story, we cannot understand. Many wonders take place "while men sleep," but this could not.

There is still other ground to be taken with reference to the witness of Justin Martyr. Let us suppose the identity of his "Gospels" and those of Irenæus, now in our hands, uncertain. Or let us even suppose it disproved. What then? It remains a fact that not only the substance, but the very details of Christ's history, as gathered from Justin, and founded on the lost Gospels, are identical with those which we find in the new. This great witness adds nothing to what we find in the Gospels which superseded his, and takes nothing from it. Even in the account of the infancy and childhood of our Lord, where so much is left untold by our Four Gospels, Justin does not appear to have found anything in his Gospels which is not found in ours,* and there is nothing in ours which he did not find in his. But above all and very specially; nothing is gained by the denial of the identity of Justin's Gospels with ours, in the direction for which that denial is insisted on. The only object, and the avowed object, with which modern criticism assails the genuineness of the Four Gospels, and labours to prove that they are the products of a later age than that of the Apostles, is to find ground on which to assert that the supernatural elements and incidents which they associate with the name of Christ are the products of the superstition of a later age. Now this is "labour lost." Proved thus. The very Gospels from which Justin quoted, which are supposed to have preceded ours and to be now lost, were as full of the supernatural as those which have succeeded them. Their essential conception of the Christ is supernatural. He is "the Highest of supernatural beings; His advent foretold by men with supernatural gifts to make known the future; coming to us in the highest of supernatural

* Two or three very minute and insignificant details can scarcely be regarded as an exception to this statement. These may have been handed down by tradition, and some of them may have been true. But they are certainly not sufficient proofs that Justin used any other Gospels.

ways, and establishing a supernatural kingdom for bringing about such supernatural ends as the reconciliation of men to God by His sacrifice, the resurrection of the body, and the subjugation of mankind to the will of God."

This argument is worked out minutely and carefully in a recent work entitled "The Lost Gospel and its Contents ; or, The Author of Supernatural Religion refuted by Himself," * to which I must refer those who are interested in it. "I had hitherto believed," says its author, "that this father (Justin) being a native of Palestine, and living so near to the time of the Apostles, was acquainted with views of certain great truths which he had derived from traditions of the oral teaching of the Apostles, and the possession of which made him in some measure an independent witness for the truths in question ; but I confess that, on a close examination of his writings, I was somewhat disappointed, for I found that he had no knowledge of our Lord and of His teaching worth speaking of, except what he might be fairly assumed to have derived from our present New Testament."

A Chapter in the History of Retribution.

BY REV. J. BALDWIN BROWN, B.A.

THERE is reason to believe that M. Thiers learned the value of English sympathy and good will before he died. Nowhere were the splendid talents of the "old man eloquent" more cordially recognised, nowhere were his patriotic services to his country in her hour of need more truly honoured, nowhere was his death more honestly lamented, than in the country whose prosperity he had regarded life-long with singular jealousy, and whose influence in Europe he had done his best to destroy. The worst enemies of England will hardly deny that her sons have a generous temper. We are hearty haters, no doubt ; but we are prompt to respond to the first word of kindness, and to recognise and honour the good qualities of even our bitterest foes. A few years ago there was no man in Europe more thoroughly distrusted and disliked in England than M. Thiers, a sentiment which he repaid with interest. But since he re-entered public life under the Empire, and became the leader of what was then the forlorn hope of liberty in France, the sympathies of Englishmen gathered round him, and grew warmer and stronger each year till the day of his death. Indeed, during the last five years he has been strongly popular in this country ; and his political honesty and gallantry in standing firmly to the Republic, and resigning the honours of the Chief Magistracy rather than suppress the judgment of his matured wisdom and experience, that the Republic was the only possible form of government for France, and that it was time that Frenchmen generally should know it, created something like enthusiasm in England, and

* By the Rev. M. F. Sadler, M.A., Rector of Honiton.

would have secured for him a reception, had he felt disposed to visit us, as distinguished as any which we have accorded to our most honoured guests, since the tempest of welcome with which the nation received Garibaldi half a generation ago.

But it is well, while we cordially honour the many noble features of the statesmanship of M. Thiers during his last years, when he ceased to be the scheming politician and became the wise and self-sacrificing patriot, that we should remind ourselves of the temper and spirit of the man in his prime; when he sowed the seeds of that harvest of shame and sorrow which he was destined to reap with such bitterness of spirit before his death. M. Thiers was more responsible than any other man in France for the calamities which culminated at Sedan, Metz, and Paris; the fruits of which he struggled so nobly to repair, and on the whole with such signal success. It is not too much to say that the Emperor Louis Napoleon was less responsible for the Franco-German war than the statesman who struggled with such passionate earnestness to prevent it, not finally, but only till France should be so fully prepared as to ensure a triumph. M. Thiers is a singular instance, in the two sections of his career, of the weakness and the strength of the French national character. He was, in truth, the typical Frenchman of his time. Prince Bismarck felt that he had France before him when he had seated himself at the council table with M. Thiers. He illustrated amply, during his career as a constitutional minister, the vanity, the selfishness, the love of glory, the determination to play the first part on the world's stage, and to keep all other nations down, the timid commercial policy, and the intense jealousy of England, which have been characteristic of French political ideas for generations. They have their roots very manifestly in the character of the people, and they appear in their most intense form in the chief founder of the dynasty of the Citizen King. On the other hand, it was given to him to illustrate before he died, quite as strikingly and very much more nobly, the finer qualities of the French nature; its vivacity and energy, its quick rebound after prostration, its courageous self-denial, its thrifty providence, its irrepressible elasticity, its unconquerable hope. But it is mainly in adversity that these higher qualities develop themselves, and the statesman as well as the nation, without doubt, derived some ennobling and quickening influences from the crushing calamity which would have paralysed any less sanguine and energetic people, or any less vivid and indomitable man. That calamity came in the train, and as the result of the influence which during a long generation M. Thiers had been exerting on society in France, and in the way of apprehension in Europe. He excited France; he alarmed Europe; at least he made the leading European statesmen understand that the policy of France was selfish to the core, and that every means would be taken that French statecraft could employ to sow discord and distrust broadcast on the Continent, in order that France, united and strong, might exercise a paramount influence, and forbid a cannon shot to be fired in Europe without her leave. The fundamental principle of the policy of M. Thiers was this—maintain and, if possible, inflame the discords which distract surrounding nations, that France may have no rival equal in strength, and

may, as under the First Empire, be the dictator of Europe. To this object he devoted himself with great vigour and keenness of insight. Keeness is the right word ; he was very far from being "long-minded." He could not see far ahead, or conceive of the distant results of his policy. But he saw keenly immediate issues, and as his policy was thoroughly selfish, and selfishness mostly occupies itself with the present, his clear sight within his narrow range gave him great advantage in directing the movements, the one *motif* of which was the aggrandisement—not the progress, not the development, but the aggrandisement of France.

No one who has studied at all closely the politics of Europe during the last half-century can question that this is the key to French policy, and that M. Thiers has been the presiding genius, either directly or indirectly, under the various forms of government, of which he has seen both the birth and the death. But in this instance one is able to prove it with a completeness rarely possible in the higher politics. M. Thiers after the *coup d'état* was staying in England, and was in constant intercourse with the late Mr. Senior. He expressed himself utterly disgusted with the ignorance of the English people about these high matters, and volunteered to give Mr. Senior a sketch of his political life. The notes of the conversation which Mr. Senior preserved are now being published in the *Fortnightly Review*, and they form very curious and instructive reading indeed. Rarely has a selfish politician made such a clean breast of it, and rarely has pure selfishness, avowed and cherished as lofty statesmanship, been so terribly chastised.

There can be no doubt, as he half confesses, that he was throughout Bonapartist at heart. The spell of the Empire was on him ; the best years of his life were spent in writing its history, and in glorifying the lust of conquest which for a time gave to France the primacy of the world. That primacy he thoroughly believed in, he kept it constantly before the minds of his countrymen, and the effort to restore it, or rather to maintain what was left of it, was the true key to the policy of his life. Let us take as a specimen what as early as 1822 he said about the Spanish Expedition : "I maintained . . . that it was essential to the safety of France that Spain should be under her control ; that if Spain continued constitutional, that is to say, if the feeling of the people were to influence her policy, the feelings of the Spaniards towards the French"—there is not a word about the origin of the hate—"would make her a rival or an enemy instead of a submissive ally. That it was the duty therefore of every French Government to put down every Spanish constitution." Was ever the most brutal selfishness more nakedly expressed ? And this was recounted with satisfaction after an interval of thirty years, during which M. Thiers had been struggling for constitutionalism, as the best boon which he could desire for France ! But the main interest of the conversations, as far as they are at present published, gather around the presidency of Louis Napoleon, to whom M. Thiers was willing to act as a kind of Mentor, though he avoided carefully committing himself to his designs. He takes credit to himself for having restrained him from seeking to dazzle the people by a great war. He gave him some

excellent advice, but curiously enough he seems to have repented of it: his last reflection runs thus, "Perhaps it would have been better if I had allowed him to overrun the Continent." Better, that is, entirely for the profit and glory of France. Wasted provinces, slaughtered myriads, a saturnalia of blood and lust, these were mere counters in the game, which he rather regretted that he had not suffered the President to play.

By the way, both Thiers and Changarnier evidently entertained the conviction which Mr. Kinglake expresses, that the President was somewhat of a poltroon, and despise him accordingly. The next question was the Roman, about which he makes his confession with the same charming frankness as about Spain, and without a suspicion that his view is any other than an able statesman might be proud to be credited with. "To know that the Austrian flag was flying on the Castle of St. Angelo was a humiliation under which no Frenchman could bear to exist. It was clear therefore that we must occupy Rome ourselves, and . . . restore the Pope. . . . And after all, it was not for the sake of the Roman people that we went to Rome; it was not for the sake of the Pope; it was not for the sake of Catholicism. It was for the sake of France; it was to plant the French flag on the Castle of St. Angelo; it was to maintain our right to have one half of Italy if Austria seized the other. Rather than see the Austrian Eagle on the flagstaff that rises above the Tiber, I would destroy a hundred constitutions and a hundred religions. I repeat, therefore, that we, the planners of the Roman Expedition, acted as statesmen." If this be statesmanship, the gross ignorance of Englishmen about these high matters of policy which stirred so deeply the indignation of M. Thiers, redounds greatly to their honour. Perhaps, too, it may be one of the reasons why they have never, within the range of modern history, been invaded and despoiled.

The sum of the whole is this. Spain, Italy, and Germany were, according to the "statesmanly" policy of M. Thiers, to be kept in prostration through tyranny or internal discord, in order that France might ruffle it on the Continent at will. The temporal dominion of the Pope was to be imposed on a people who fiercely hated it, and to be maintained by the arms of France, for the same reason—that Italy might be kept in distraction, and that Catholic France might have the spiritual power of the Papacy as her submissive ally. "This may be unfortunate for the Roman people," he says, "but they must bear it." And so his plan of Europe was laid out, and he thought that Providence must be on the side of a scheme so admirable, and so manifestly in accord with the natural order of the world. He lived to see the whole fabric shattered, and every condition on which he hoped to establish the primacy of France destroyed. He lived to see Spain under a Constitution, and absolutely emancipated from French influence. He lived to see the Papacy stripped of every shred of its temporal dominion, while Italy developed into a united and powerful kingdom, not only free from the dictation, but a counterweight in Europe to the influence of France. Meanwhile the Germany which he regarded with supreme jealousy grew strong and masterful, under the hand of a far stronger man than himself, and at length inflicted on France the most fearful overthrow recorded in the

history of the civilised world. He deprecated the conflict at the moment, but he had done his best to render it inevitable. There is no doubt that the taunts of his biting tongue against the Emperor, for having suffered the campaign of Sadowa to end without striking in and securing for France a share of the spoil, raised that feeling in the country which made the Emperor understand that he must challenge the victor, though the struggle might cost him his crown and his life. And then he lived to see France utterly isolated and helpless, without a friend in Europe, crushed under the heel of her triumphant foe. Many a bitter thought of what his policy of aggrandisement had come to must have saddened his heart as, in extreme old age, in the bitter winter weather, he travelled from capital to capital in Europe, begging for help to save his country from destruction. And when he found that none would listen, that every cabinet and statesman in Europe was content to leave France to the retribution which she had so richly earned, the iron must have entered into his soul.

It is one of the most striking instances of the judgment that never fails to wait on selfish scheming which we meet with in modern history. "Verily there is a God who judgeth in the earth," and whose hand is heavy on the proud, is the moral of the tale. It was a brilliant Frenchman, a bitter sceptic, but a consummate master of history, who declared that of all the wise sayings of man, there was none truer than this word of the Master; "*Whoso exalteth himself shall be abased, and whoso humbleth himself shall be exalted.*"

Quietness.

QUIETNESS is not a normal condition of mind, body, or estate. Restless activity is the life-principle, from the moment the infant enters the world with a wail—through long years, it may be, of hope, fear, joy, sorrow—till the tumultuous heart-throbs are hushed in the grave. The blood must course, the pulse must beat, the soul must struggle.

Applying this principle more generally, how deafening is the din of this busy world! The necessary noise of the world's work, healthful in its influence, is supplemented, rather swallowed up, in the rush and bustle of selfishly-aspiring evil-designing men and measures. How difficult amid it all to maintain serenity of soul and composure of body! The exasperating exhibition of cupidity, the love of power, the Jesuitism that makes right by might, is harassing to the heart that possesses any sense of justice and honour.

Quietness is not merely an absence of noise. The rustic in the remote rural district may be racked with restless and unsatisfied longings. The watcher in the stillness of the death-chamber may be tossing on a sea of sorrow.

Family life is often full of friction. Quietness in the midst of it would be an anomaly. Hurry, confusion, jargon even, are not unknown in well-regulated Christian households. Distracting duties seem to clash, clamor-

ous calls of children must be heeded ;—it is a very Babel of babblers. Often any degree of quietude, if such there be, can exist only in the individual heart, in spite of outward surroundings.

Contact with restless, fidgety people is contagious. Partaking of their spirit we are suddenly and seriously disturbed ourselves, unless strong in nerve, calm in temperament, and possessed of a peace the world knows not of. But there is no surer way of quieting others than to meet them with a placid face and subdued manner.

This desirable mood of mind may be natural to a few, but it can often be gained only by careful cultivation and self-control. "Study to be quiet" is the much needed injunction ; and a worthy study it proves. To reason with our racked nerves and calm their apprehension ; to steady our trembling hearts by leaning on the arm of Faith ; to remember, however perturbed and grave the condition of heart, home, or country, that God reigns ; to abide in Him with true and loving trust—this is restfulness indeed ; for, "When He giveth quietness who then can make trouble ?"

A Philosopher's Opinion of the Bible.

A LEARNED Swiss writer (Jean de Muller) was deeply engaged in historical studies at Cassel, in the year 1782. Indefatigable in research, he wrote to his friend, Charles Bonnet, that he had studied all the ancient authors, without one exception, in the order of time in which they lived, and had not omitted to take note of a single remarkable fact. Among other works it occurred to him to glance at the New Testament, and we give in his own words the impression it produced upon him :

"How shall I express what I have found here ? I had not read it for many years, and when I began it I was prejudiced against it. The light which blinded St. Paul in his journey to Damascus was not more prodigious or more surprising to him than what I suddenly discovered was to me the accomplishment of every hope, the perfection of all philosophy, the explanation of all revolutions, the key of all the apparent contradictions of the material and moral world, of life and immortality. I see the most astonishing things effected by the smallest means. I see the connection of all the revolutions in Europe and Asia with that suffering people to whom were committed the promises ; as one likes to entrust a manuscript to those who, not knowing how to write, cannot falsify it. I see religion appearing at the moment most favourable to its establishment, and in the way the least likely to promote its reception. The world appearing to be arranged solely with reference to the religion of the Saviour, I can understand nothing if such a religion be not from God. I have not read any book about it, but in studying all that happened before this epoch, I have always found something wanting, and since I have known our Lord all is clear to my sight ; with Him there is no problem that I cannot solve. Forgive me for thus praising the sun, as a blind man, who had suddenly received the gift of sight."

Literary Notices.

Future Punishment: some Current Theories concerning it stated and estimated, to which is added a View that is something more than Theory. By CLEMENT CLEMENCE, B.A. (John Snow.)

This is a brief and weighty utterance of a devout and thoughtful man. Mr. Clemence criticises with fidelity and force the theories which have latterly disturbed the faith of mankind in future retribution. He has shown how the advocate of the final extinction of the impenitent and the advocate of the certain restoration of all souls to the image of God are not only mutually antagonistic, but alike destitute of adequate evidence for their theories in the entire range of Divine revelations. Nevertheless, at the same time he sees no reason to assume as a dogma the endless punishment of the wicked. He admits that no end of it is *revealed*, but argues with great force that because the consummation of all things "remaineth unrevealed," we have no right to assume dogmatically that there is and can be no end to the punishment of individual souls. The future, like the past eternity, is described in terms suited to the narrow horizon of our vision. The beginning and the ending are alike spoken of as points beyond which we cannot see, and about which we know nothing. He is content to say that the wicked are submitted to the government of the Divine Equity, are in the hands of the Judge of the whole earth, who must do rightly. Many readers will be disposed to say that if the punishment be not endless it must come to an end sooner or later. Here the "third theory," which the author describes as "more than a theory," chiefly differs from those which have been dismissed as untenable in the utter absence of all dogmatism on the solution of the dread problem. One or other of the alternatives is inevitably suggested in a vague and undogmatic way. The great point made is that we do not know that which it is the very "glory of God to conceal" from us, and that we have no right to speak as though we did.

"*Peter.*" (*A "Stone."*) "*This Rock.*" "*The Keys*" (*Matt. xvi. 18, 19.*) *A Commentary.* "*Simon Peter an Apostle and Servant of Jesus Christ;*" also "*an elder.*" *Spiritually a King and Priest, ecclesiastically neither a Royal Priest, nor Priest maker.* By EDWIN J. CAULFIELD. A second edition, revised and enlarged. (Hamilton, Adams, and Co.)

We can assure our readers that the above extraordinary collocation of words and sentences actually constitutes the title-page of this volume. If a writer chooses to crowd into his title-page a large part of his table of contents, he is at liberty to do so. But this apparent ostentation, in hanging out in the shop window an entire stock-in-trade, does not predispose the reader to a favourable perusal. We must admit that the problems which Mr. Caulfield discusses on their scriptural basis are of immense importance and that he has sound sense on his side. He might have fought a good fight, if he had collected the patristic interpretations of *Matt. xvi. 18, 19.* He is not specially original in his method of exegesis, but he puts together the scriptural evidence to which the title-page refers with patience and lucidity, and leaves the salutary impression on the mind of the reader that the huge claims of the Papacy and the Roman Church rest on grounds for which it is difficult to find any shred of Biblical authority; the most plausible texts, on close examination, becoming evidence to something very like the precise contradictory of the Romish claim.

The Life of Christian Consecration. Sermons preached at Leicester.

By ALEXANDER MACKENNAL, B.A. (Hodder and Stoughton.)

A volume of very thoughtful, manly discourses, which draw from a series of comprehensive texts the highest lessons of life and Godliness. They are all directed to elucidation of the methods of Christian culture, and if they do not dazzle by their brilliance, or startle by their originality, they are high specimens of sanctified common sense. We are much pleased with "The Conflict of the Christian Life," which the author shows to consist in the passionate desire of the spirit to overmaster the flesh, as much as in the lusting of the flesh against the spirit. "The Consecration of the Body" and "God's Gentleness making Man great" by the confidence and delicacy thus given to the conscience, are very admirable in their tone and teaching. We believe that those who read these seventeen sermons once will often refer to them again, and always with advantage. Noble war is made with "Christian sentimentality" and "morbid consciences." "The perils of wealth" and "The life of the blessed" are handled with masterly sympathy and suggestiveness.

The Superhuman Origin of the Bible, inferred from itself. Being the

Congregational Union Lecture for 1873. By HENRY ROGERS. Fifth Edition. (Hodder and Stoughton.)

The present edition of the first of the new series of Congregational Union Lectures is a great boon to the churches. It is produced in a cheaper and more portable form than that in which it has hitherto appeared, and now that the distinguished writer is known to have finished his work, and to be hidden from us by the great darkness and the great light of death, we are glad to accept this his last and noblest contribution to Christian evidences in a form which may make his vast power and peculiar method widely known to this generation. Much of the argument of this volume is entirely independent of any specific form of attack upon the supernatural which may happen to be fashionable, and by proving that the Bible is such a book as "man could not if he would and would not if he could" have produced unaided and alone, the author has laid down new proofs of the existence and character of supernatural religion.

The Poets of Methodism. By the Rev. S. W. CHRISTOPHERS.

Second Thousand. *The New Methodist Hymn Book and its Writers.* By the Rev. S. W. CHRISTOPHERS. Second Thousand. (Hodder and Stoughton.)

It is impossible to resist the impression while perusing these lively volumes that the Methodist Hymn Book is what is sometimes called "a great fact" in the history of the kingdom of God. It has undoubtedly borne witness to one side of the Divine life, for which the outside world gives Methodism insufficient credit. We mean the tone of jubilation and rapture with which "those called Methodists" encountered not only the solemn, serious mysteries of life and death, but the cross and the obloquy to which they were subjected before they became one of the conspicuous factors in the organisation of Christian society.

The first of the volumes before us, in twenty-three chapters, presents us with amusing details and biographical *silhouettes* of the poets of Early Methodism. It begins, indeed, with the Fathers of the Epworth Singers, and presents delightful sketches of the burst of Christian minstrelsy in the home of the Wesley family, with

many interesting specimens of the life of the two brothers and their companions. Perhaps the most attractive story is that which concerns Thomas Olivers, "the controversial songster," and the author of the remarkable lyric, "The God of Abraham praise." The sketches of Samuel Drew and D. M'Nicol are characterised by much *verve* and geniality, and the same may be said of many of the succeeding chapters. The second volume before us proceeds on a different principle. It is a biographical commentary on the New Methodist Hymn Book, in the order of the classification of hymns in that publication. Mr. Christophers looks with comparatively little favour on the emendations and omissions of the grand old collection of the founders of Methodism, and writes with great asperity of the botching and mending and sickly prudery which he encounters in the new book. He is scandalised by the audacity which has placed modern mediocre imitations of the Psalms by the side or in the place of some of Wesley and Watts, and utterly scorns the "meddling doubtfulness" which has deprived Methodists of some of their most characteristic hymns. The difficulty of finding a version of the second Psalm has been solved imperfectly by giving that of Sandys. We for our part are astonished that Charlotte Elliott's version, which was inserted in the so-called "Leeds Hymn Book," has not taken its place. Our author chats on about the writers of these hymns in a free and easy and not always over respectful fashion through nearly 300 pages, while hymnists guilty of loose theology or sentimental effusions, or vague prayers for nothing in particular, are dealt with in a rather summary style. One thing is certain, that the author thinks he is a good judge of a hymn, and has intimate knowledge of the "people called Methodists."

THE RELIGIOUS TRACT SOCIETY continues to pour forth a succession of valuable works on a vast variety of subjects. Among its recent issues are:—

Grounds of Christian Hope: a Sketch of the Evidences of Christianity. By Stanley Leathes, M.A., Prebendary of St. Paul's, &c. Mr. Leathes, in all the Apologetic work which he has done, displays singular candour and judiciousness. He never presses a point unduly, nor draws a larger conclusion than is warranted by his premises. The volume before us has this great advantage, that while it is written by an accomplished Biblical scholar, and one who is acquainted with all that has been said against the various theses he proposes to establish and illustrate, he does not flare the objections to Christianity in the eyes of those for whom he writes; he simply gathers together the positive proof of the need that God should manifest Himself through human nature, and the evidence of the fact that God has done so in the preparation made for the greatest manifestation of Himself, and in the revelation of His moral nature, government, and love in the person and work of Jesus Christ. We strongly commend the volume.—*Meditations on the Miracles of Christ.* By the Very Rev. J. S. Howson, D.D., Dean of Chester. These meditations are not arguments with objectors, but solemn, thoughtful, suggestive expositions of the miracles of our Lord. The author has endeavoured to enforce their significance by admirable grouping, and has shown conclusively that they should be taken together as one adequate manifestation of the character and powers of the Christ. The less conspicuous miracles become in Dean Howson's hands powerful arguments for his general thesis.—*English Pictures, drawn with Pen and Pencil.* By the Rev. Samuel Manning, LL.D., and the Rev. S. G. Green, D.D. Both the pen and the pencil have been handled with artistic skill, and combine to form a highly attractive volume. It teems, moreover, with capital suggestions to those who have a few weeks or days to devote to exploring the charming English scenery which is so well

depicted, and the interest of which is often heightened by reference to historic events, and great names that have been identified with many of the places described. The work exhibits a happy combination of the useful with the ornamental.—*Letters of William Cowper; being a Selection from his Correspondence, with a Sketch of his Life and Biographical Notices of his Correspondents.* We well remember to have heard Cowper's letters often cited, in the days of our youth, as models of the epistolary style. Now, under the influence of the telegraph and the penny post letter-writing bids fair to become a lost art, and perhaps many of the young people of this generation have never read, some indeed may scarcely have heard of the once familiar correspondence of the gentle bard of Olney. This beautiful volume contains a selection from Cowper's letters, many of which exhibit a rare combination of humour and tenderness, while all are pervaded by a vein of deep religious feeling. The brief sketch of his life is drawn with care and judgment, and we hope that this timely production may do something to revive the knowledge of this lover of Nature, and of Nature's God, in the present materialistic age.—*Seventeen Years in the Yoruba Country: Memorials of Anna Hinderer.* With an Introduction by Richard D. Howe, M.A., Archdeacon of Worcester. Contains the story of a life early devoted to the work and service of Christ, and developed in long years of energetic persistent labour as a missionary's wife in the west of Africa.—*The Mission of the Apostles.* A Sermon preached by Rev. Eugène Bersier at the opening of the Eglise de l'Etoile, Paris. Translated from the French by Amelia Gurney. A powerful and eloquent vindication of the adaptation and sufficiency of the Gospel of Jesus Christ to meet the needs and yearnings of the human heart among all peoples, throughout all time.—*Friendly Words with Fellow Pilgrims.* By J. W. Kimball. An earnest attempt by words of counsel to help Christians to live a life of faith and energetic work.—*The Home Naturalist*, by Harland Coultas, is a compendium of useful information, splendidly illustrated, and contains minute instructions as to the study of natural history and the best modes of preserving and arranging specimens.—*The Story of Two Islands*, by Crona Temple, describes the marvels to be found on the sea-shore and by the river-side, by those who know how to observe.—*Violet Fletcher's Home Work* exemplifies its own motto, "Careful less to serve Thee much, Than to please Thee perfectly."—*Leslie's Scholarship; or, The Secret of Success.* A capital book for boys.—*Dreams and Deeds* is full of lessons for every day.—*The White Feather; or, Small Beginnings and Sad Ends*, sets forth the disastrous results of finery and flirtation.—*The Land of the Mammoth.* By the Author of "The Realm of the Ice King." A spirited story of Arctic adventure, founded on materials from Hakluyt's Voyages.—*Josey the Runaway; or, Beware of Bad Company; The Sale of Challowfields*, by Mrs. Prosser; Packets of Cards containing *Floral Greetings; Words of Cheer and Comfort; Golden Leaves*, for the use of the Bible Flower Mission, are samples of the many attractive forms in which the Tract Society provides for all classes.

THE day is gently sinking to a close,
Fainter and yet more faint the sunlight glows:
O brightness of Thy Father's glory, Thou,
Eternal Light of light, be with us now:
Where Thou art present darkness cannot be;
Midnight is glorious noon, O Lord, with Thee.

The Home Chronicle.

COLLEGE COMMENCEMENTS.

HACKNEY COLLEGE.—The session began Tuesday, September 4th. The public service took place on the 18th. The Rev. J. C. Harrison presided. After prayer, offered by the Rev. Dr. Reynolds, the chairman introduced and commended the new tutor, the Rev. G. A. Christie, M.A., to the esteem and confidence of the Faculty and the constituents, and addressed the students as preachers for whose work, in addition to their personal piety, it was necessary that they should have clear and definite views of Christianity, a lucid and vigorous style of utterance, and strong and undoubting confidence in the Truth. The meeting was addressed by Revs. S. M'All, G. L. Turner, M.A., T. Batty, Dr. Evans, and others.

SPRING HILL COLLEGE began its session on September 13th. The inaugural address was given by Rev. J. Baldwin Brown, B.A., in Steelhouse Lane Chapel, Birmingham. After some introductory remarks, Mr. Brown discoursed on the art of preaching, on theological belief, on the present state of thought and feeling respecting Christianity, and how the cultured intellect of the age could be brought into cordial acceptance of Christian truth.

AIREDALE COLLEGE commenced its session on Tuesday, September 18. The address was delivered to the assembly and the students by the newly appointed principal, Rev. A. M. Fairbairn, "On Faith and Modern Thought"—"faith the comprehensive name for the truths and facts that form the heart, as it were, of our religion; modern thought as opposed to faith, the thought that would either deny its truths and facts, or so explain them as to destroy their meaning."

CHESHUNT COLLEGE.—On Wednesday, September 19th, the Principal, Rev. Dr. Reynolds, addressed the students on their re-assembling for the session. On Thursday, September 20th, a special service was held in the College chapel in the afternoon, for the purpose of ordaining and inducting the new tutors, Mr. Owan Whitehouse, M.A., and Mr. Henry Wells, B.A., both as ministers and professors. The Rev. Dr. Henry Allon's address was "On the work to be done in college, and the conditions on which it was to be done." At the conclusion the Doctor asked the new professors their views of the Christian scheme and ministry, which being satisfactorily answered, prayer was offered with imposition of hands, by Rev. Dr. Reynolds. The Rev. Dr. Newth addressed those newly ordained, not as tutors only, but as ministers also, on their general work, its duties and responsibilities, both as teachers of the rising ministry and as preachers of the truth. In the evening the new lecturer on mental and moral philosophy, the Rev. R. Vaughan Pryce, LL.B., gave a practical address to the students, the whole service being concluded with prayer by the Principal.

NEW COLLEGE.—On Friday, September 28th, the professors and students, with numerous friends and supporters, assembled to hear the opening lecture by the Rev. Dr. Angus, Professor of English Literature in the College, on the essential requisite for a preacher—his personal conversion and consecration to Christ; and on the affection, confidence, and boldness with which he should declare the truth. Principal Newth concluded with the Benediction.

Notes of our Churches.

MINISTERIAL CHANGES.

REV. E. WALKER has resigned his charge at Andover, to become minister of the Congregational church at Portobello, Edinburgh.

REV. JOSIAH BOOTH has relinquished his pastorate at Marsh Gibbon, Bucks.

REV. P. RATHBONE BERRY, of Fleetwood, has accepted an invitation to New Windsor Church.

REV. HENRY HUSTWICK, of Hollinwood, Salford, has received a call to Zion Chapel, Ashbourne, Derbyshire.

REV. J. ASPINALL, of Ullesthorne, Leicestershire, has accepted an invitation to Painswick, Gloucestershire.

REV. C. N. BARNHAM is leaving Flanshaw, to become pastor of Robert Street Chapel, Grosvenor Square.

REV. W. HARRIS has resigned his charge of St. George's Church, Camberwell.

REV. W. PARKER HUDDLESTON has left Burwell, to become pastor of the church at Ely.

REV. H. STARMER has left Teignmouth, to undertake the ministry at Alfreton, Derbyshire.

REV. STANLEY ROGERS entered upon the pastorate of Westminster Chapel, Liverpool, on the first Sabbath in October.

REV. G. BURGOYNE has resigned his charge at Eversden, to become pastor of Brandeston, Suffolk.

REV. H. LUCKNETT, who left Gainsborough for West Bromwich nine years since, has accepted an invitation to return to his former charge.

REV. SAMUEL MARTIN, after 35 years' pastorate at Westminster Chapel, has, in consequence of enfeebled health, resigned his office, and accepted the position of honorary pastor. The Rev. Henry Simon succeeds Mr. Martin as pastor of the church.

REV. R. A. JOHNSON has resigned the oversight of the church at Long Sutton.

ORDINATIONS.

REV. F. W. TURNER was ordained on September 14th at Ripley, Hants. The Rev. Dr. Newth gave the charge to the pastor. The Revs. W. Jackson, J. E. Flower, M.A., and W. Summers took part in the service.

REV. G. R. QUAIL, of Brecon College, was ordained to the pastorate of the English Congregational Church at Llwynpia, on the 5th of September. The Rev. Professors Morris and Rowlands, J. Fair, J. R. Davies, and R. Hughes took part in the services.

REV. F. LOWE was ordained at Castle Combe, Wilts, on the 26th of September. The following ministers took part in the service: The Revs. T. Mann, J. M. Rees, R. Rew, F. W. Clarke, B.A., J. Milnes, M.A., F. H. Taylor, W. Clarkson, B.A.

REV. W. M. WESTERLY, of Airedale College, was ordained to the pastorate of Salem Church, Burnley, on the 27th of September. The Revs. J. T. Shawcross, Principal Fairbairn, W. C. Shearer, M.A., J. McEwan Scott, M.A., J. R. Campbell, D.D., J. M. Calvert, C. A. Berry, Lawson Brown, &c., took part in the services.

NEW CHAPELS, SCHOOLS, &c.

New schoolrooms connected with the Congregational church at Bridgewater were opened on Sept. 20th. The new buildings will comprise a large lecture hall, and infant schoolroom, and above them fifteen class-rooms. The opening sermon was preached by the Rev. E. Mellor, D.D.

THE corner-stone of a new church

for the Willesden congregation was laid on Sept. 25th by J. Kemp Welch, Esq.;

A new church was formed at Regent Road, Salford, on Sept. 19th, the Rev. D. J. Hamer presiding. The Rev. J. W. Kiddle has taken temporary oversight of the church.

The memorial-stone of Camberwell Green Sunday-schools was laid on Oct. 6th by G. Whitley, Esq. The estimated cost of the building is £3,500.

The foundation-stone of a new chapel was laid on Sept. 7th in the village of Barton, near Farndon, by Joseph Spencer, Esq., of Liverpool.

A new and commodious chapel was opened at Denton, near Manchester, on Sept. 6th, when services were conducted by the Revs. Dr. Colbourne and Dr. Falding, T. Robinson, B.A., and J. G. Rogers, B.A. The opening services were continued in the two following weeks.

The foundation-stone of a new Congregational church was laid at Furrergate, Blackburn, on Sept. 15th, by Alfred Barnes, Esq., J.P.

The memorial-stone of a new church was laid at Yeovil on Oct. 8th by Mr. W. Rawlinson, of Taunton.

CHAPELS OPENED.

A new chapel was opened at Preston, Brighton, on Tuesday, 18th Sept., when sermons were delivered by the Rev. Dr. Parker and the Rev. J. B. Figgis, M.A.

A new church was opened at Langsett Road, Sheffield, on Sept. 12th, by sermons from the Rev. Dr. Pulsford, of Glasgow.

The memorial-stone of a new lecture hall and schools at Caterham, Surrey, was laid on Oct. 2nd by W. G. Soper, Esq.

The introductory building of a Congregational church at Watford was opened on Sept. 26th by sermons from the Revs. Dr. Parker and Dr. Aveling.

A new chapel was opened at Leigh, Lancashire on the 1st Oct., when sermons were preached by the Revs. J. A. Macfadyen, M.A., and the Rev. Dr. Mellor.

DEATHS.

Rev. Peter Peterson—Edinburgh.

Rev. J. McAulane—Garristown.

Rev. W. Nicholls—Brighton, South Australia.

Rev. Benjamin Backhouse, Melbourne—formerly of Scarborough.

Rev. A. Corbold—late Missionary in Madras—at Bedford, September 28th.

Rev. James Parsons—at Harrogate, October 20th.

MISCELLANEOUS.

THE APPRENTICESHIP SOCIETY held its biennial meeting on Tuesday, September 28th, at the Memorial Hall, Farringdon Street; the President of the Society, Rev. I. Vale Mummery, in the chair. The report was read by the Rev. J. Marchant, Secretary. Thirty-two candidates had been adopted, and £472 10s. had been allotted towards their apprenticeship. The election of eight candidates, out of fifteen nominated, took place after the report. A resolution of sympathy with the President on the decease of his beloved wife was passed, on the motion of Peter Bunnell, Esq., and seconded by Rev. J. Spong.

YALE COLLEGE.—The Rev. R. W. Dale, M.A., and now D.D., has arrived safely in the United States, and is delivering a course of nine lectures to the students of that celebrated college. The lectures will be published in London by the time Dr. Dale again reaches his native shores.

CONFERENCE AT DERBY.—A largely attended conference of Ministerial and Lay delegates of the Congregational body was held on Wednesday evening and on Thursday, September 19th and 20th, at London Road Chapel, Derby, to decide finally on the long considered

"Finance Scheme," and to prepare a report for the approaching assembly of the Congregational Union at Leicester. From the cordiality and unanimity with which the subject was discussed, and the resolutions were passed, little doubt was entertained of the recommendations of the Conference being accepted. The title "Finance Scheme," as heretofore given, is to be exchanged for "The Congregational Church Aid and Home Missionary Society, being a Reorganisation of the Home Missionary Society." The object of the newly organised institution is the aid of the weaker churches, the augmentation of ministers' incomes, and the evangelising of the more destitute parts of England and Wales. A public meeting was held in the evening, presided over by Henry Wright, Esq., at which Rev. J. Radford Thomson, M.A., read a paper on "The Churches of Christ, a Living Witness to the Spiritual Nature of Man," which was followed by addresses from Rev. H. T. Robjohns, B.A., and Rev. A. Hannay.

THE PALESTINE EXPLORATION.—The survey of Western Palestine is now completed. More than 7,300 square miles have been triangulated by Lieut. Conder and Lieut. Kitchener. They have returned to England with all the material ready for the construction of the maps and memoirs, which will be published as early as possible. Funds are urgently needed to complete this great and important work. The Ameri-

cans are surveying Palestine on the other side of the Jordan; but it is thought that the English must aid in the final execution of the work.

CENTRAL AFRICA.—Letters have been received from Mr. H. M. Stanley, who discovered Livingstone at Ujiji, and who has since traversed Africa from Zanzibar to Emboma in Western Africa, stating that, after immense difficulties, and terrible dangers from cannibal and other savage tribes, he had solved the problem of the great lakes. Tanganyika and Lualaba are connected with the River Congo, and have their outflow on the western coast of Africa. He has discovered that some 1,600 miles of the great river can be navigated without difficulty by ships of large burden, and that with a land tour to escape cataracts and rapids, of about 15 miles, the great lakes of Central Africa may be reached, and thus the whole African Interior will, in due time, be accessible to missionaries and merchants, for the extension of Christianity and commerce. The Baptist Missionary Society is projecting a mission on the Congo, to be commenced forthwith. Mr. Stanley and his party of 115 men, women, and children, after nearly nine months' perilous travel, reached their destination within four days' march, in almost utter destitution. But they were generously relieved by supplies, sent to them from Emboma.

THE Managers acknowledge with thanks the following Sacramental Collections in aid of the Widows' Fund:—Dewsbury, Trinity Chapel, United Communion Service, by Mr. S. C. Joys, £8 12s.; Malvern, by Mr. Jones, £3 6s. 4d.; Hackney, Old Gravel Pit, by Rev. J. D. Williams, £3 3s.; Swinton, by Rev. H. F. Walker, £2 7s.; Sheffield, Wicker Chapel, by Mr. Smith, £2 6s.; Coventry, Vicar Lane, by Rev. H. E. Bottomley, £2 2s.; Keighley, by Rev. S. Kennedy, £2; Rochester, Vines Chapel, by Rev. B. Bentham, £2; Sittingbourne, by Rev. H. Pepper, £1 1s. 10d.; Jersey, by Rev. J. P. Binet, £1 1s. 8d.; Whitechapel, Zion Chapel, by Rev. J. Thomas, £1 1s.; West Hartlepool, by Mr. Tomlinson, £1 1s.; Chertsey, by Rev. W. Cleare, 18s.; Swanage, by Mr. Collins, 14s.

[NOVEMBER, 1877.]

THE CHRONICLE

OF THE

London Missionary Society.

I.—Missionary Culture.*

BY REV. JAMES G. VOSE, D.D., PROVIDENCE, R.I.

THE great work of Foreign Missions is now receiving unusual attention from all classes. The progress of the work excites astonishment, and its results can no longer be treated with contempt. In forming an estimate of the value of missions, an important element is to be found in the character of the missionaries themselves.

SPIRITUAL CULTURE.

In those engaged in missions we observe two especial features. These are faith and loyalty to Christ. While faith is always set forth in the Scriptures as the entrance to the spiritual life, the meaning of it is never so distinctly shown as in efforts to advance Christ's kingdom.

In our age the missionary work has, in like manner, developed the power of faith. It has brought distant things near by making men sympathize with the misery and degradation of the remotest tribes. Judson and Newell could not sleep when they thought of the moral condition of those for whom Christ died. Faith also overcame the disparity between means and ends. It overleaped all barriers—want of money, ignorance of languages, difficulty of treating with hostile governments, opposition alike of friends and foes. No greater derision could have been excited when David chose five smooth stones out of the brook wherewith to assail the mailed champion of the Philistines, than when our early missionaries sailed for an unknown coast with every earthly probability against them. Truly had they need to remember Christ's saying, "My kingdom is not of this world." Nor did their faith encounter its main obstacles at the beginning. It was developed by trials that for years seemed to increase at every step. It was developed too by successes. For as steel is tempered by plunging alternately into heated baths of mercury or oil and into cold

* Abridged from an article in the *American Bibliotheca Sacra*, for July, 1877. London: Trübner & Co.

water, so the early champions of the missionary cause passed, like David, through alternate straits and deliverances that brightened faith on every side. It was developed both by God's answer to prayer and by his delays. The power of prayer was taught them, both by extraordinary escapes wrought by the hand of God, and by the complete sweeping away of their hopes when they were tempted to trust too much to the favour of men. They learned with the Psalmist how "to tarry the Lord's leisure." They learned with Paul how to be abased and how to abound. Thus has the great principle of faith, the rock on which Christ built His church, been glorified afresh in the advance of Christian missions.

The missionary work has also developed loyalty to Christ. To march under the banners of a victorious prince is easy, but to follow one who is despised, and whose progress is marked by scorn and insult, is a keener test of loyalty. We cannot estimate the pains endured by the missionaries of modern times, men and women alike, in the cause which they held so dear. Suffice it that this experience has brought out their love to the Master. Livingstone, after painting what has been well called a Pauline picture of the sufferings he had endured, says, "I do not mention these privations as if I considered them to be sacrifices, for I think that the word ought never to be applied to anything we can do for Him who came down from heaven and died for us." And one of the English missionaries* to the South Sea Islands, describing the sort of men he would like to have sent out as fellow-labourers writes: "A man who takes the sentimental view of cocoanuts and coral islands is, of course, worse than useless; a man possessed of the idea that he is making a sacrifice will never do; a man who thinks any kind of work beneath a gentleman will simply be in the way." Such loyalty has been awakened among missionaries who, like the knights of the Middle Ages, have counted no service degrading that has been required by their liege lord. Thus have they been brought near to Christ. They behold His life, and enter into the compassion with which He looked upon all the wants of humanity.

MORAL CULTURE.

The moral training of the missionary is no less to be admired. By this is meant that clear perception of the value of the moral law and of its indissoluble connection with the Christian religion which the missionary, beyond all other men, learns and enforces.

It is the glory of the Missionary work that it develops, by its Christlike character and purposes, a higher union between these two than is else-

* *Life of Bishop Patteson*, by Miss Yonge (Eng. ed.), Vol. II., p. 22.

where seen. In a civilized country, where the forms of society are fixed, where public opinion demands a servile deference, and often usurps the throne of conscience ; where also the appeal to self-interest is strong among all classes, morals may tarnish and private virtue depreciate. The missionary work tends to combine the forces of religion and morality in a united onset upon heathenism. The missionary cannot hold the decalogue in abeyance, until he has made numerous converts. Moral obligation must be preached, as Christ preached it, side by side with penitence and pardon.

It has been the high office of the missionary to bring together dogma and precept. It is not possible for him to preach either mere morality or, what is worse, mere religion. He sees all about him the systems of mere religion, whose hollowness he must show in order to crush them. In contrast with these he is to set forth not only the elemental truths of Christianity, but its power to mould and beautify the daily actions of men. The missionary spirit, the same in recent as in earlier times, has brought out the life-giving power of Christianity. Its grand object is, not to enforce a system or a ritual, but to convey new life to human souls. The morals of Christendom have felt the influence.

INTELLECTUAL CULTURE.

Scarcely was it thought, when the first missionaries went forth in this century, that they and their successors were to stand among the most broadly cultivated men of the age. But the fact is now everywhere admitted. We have sent men to heathendom, amid all privations, restricted in means, and exiled from civilised countries, to attain to a scholarship which they would have sought in vain at home.

"No body of men," says the Indian Government, in a passage quoted in the *London Quarterly Review*, "pays greater attention to the study of the native languages than the missionaries. With several societies it is a rule that the younger missionaries shall pass a series of examinations in the vernacular of the district in which they reside ; and the general practice has been that all who have to deal with natives who do not know English shall seek a high proficiency in these vernaculars. The missionaries, as a body, know the natives well ; they have prepared hundreds of works suited both for schools and for general circulation in the fifteen most prominent languages of India, and in several other dialects. They are compilers of dictionaries and grammars ; they have written important works on the native classics and the systems of philosophy ; and they have largely stimulated the great increase of native literature prepared in recent years."

Thus has Christianity been able to take into itself the learning of the world, and to lift man to the highest culture. Oriental societies have found some of their most useful and honoured members among missionaries, and no class of men have done more to extend the knowledge of comparative philology. The time would fail us to recount all that they have done for the various departments of physical science. Our cabinets are enriched with their collections ; and our best knowledge of geography and the results of the most valuable and boldest explorations may be traced in large part to them.

GENERAL CULTURE.

There is a species of culture recognised in our day, and much talked of, which cannot be included under either or all of the above heads, and must be described by itself. It belongs not to any one department of our nature, but traverses the entire manhood. No list of qualities can comprehend it. It is elemented of many, and yet exceeds them all. The whole range of active and passive virtues, so wonderfully brought to light by our Saviour, has been illustrated among those sent to distant nations as nowhere else in the Church. One might have thought that men exposed to hardship and peril, obliged to associate largely with the ignorant and the repulsive, might themselves become rude and harsh ; but instead we find such exhibitions of patience, of hope, of submission to trial, as astonish us. We have learned that work among the lowly does not degrade. Among those who have the advantages of wealth, and are trained in the etiquette of society, will be found far less of deference and sensitiveness to the happiness of others than among men and women who have devoted their lives to the rescue of the lowest of their race. The missionary work has taught us, if I may so say, the beauty of the Gospel as manifested in human life. It has freshened the meaning of Paul, when he says to the Philippians : " Whatsoever things are true, whatsoever things are honest (worthy of honour), whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things."

Nor must we forget the crowning grace of all, the charity which has marked their intercourse. In India have laboured together no less than thirty-five distinct missionary societies, and yet the Indian Government attests the fact that " their missionaries, though belonging to various denominations of Christians, have been led to think rather of the questions on which they agree than of those on which they differ, and that they co-

operate heartily together." Nor is this a mere outward union. Personal attachment grows strong in kindred service.

When they feel the presence and hear the voice of Christ, they cannot quarrel about trifles. And thus charity has been taught us at home. To this point Sir Bartle Frere bears emphatic testimony: "Active mission work, whether in our own or any foreign country, stimulates the inmost life of any missionary church. It can hardly fail, also, to foster the spirit of Christian charity. Many a man whose existence has been embittered by the internal discords of Christendom may learn in mission work how all-important are the points on which all Christians are agreed, how comparatively trifling are the questions which often in this country divide us from each other."*

This theme suggests to us the value of education for all Christian workers. In Christian work every faculty and resource come into play. While the servant of Christ continually derives new culture from the work assigned him, he finds that nothing can be lost of all that he has previously gathered. Such is the artless testimony of Bishop Patteson, very early in life, which he lived to illustrate in most unexpected ways: "Whatever we have acquired in the way of accomplishments, languages, love of art and music—everything brings us into contact with somebody, and gives us the power of influencing them for good, and all to the glory of God."† The effects of missionary culture have been, and will be, to raise the standard of theological education at home. The work which began in this country almost simultaneously with the improvement of theological education will quicken and adorn it in proportion as the church imbibes and fosters this spirit.

We are taught, also, that we can afford to wait with patience for the complete triumph of Christianity. If the object were simply to multiply churches, to enrol converts, to gain an intellectual assent to creeds, or submission to outward rites, we might look for more rapid gains. But when the whole nature of man is to be elevated, we need not be discouraged by apparently slow progress. We may rather wonder that so much has been done, and in so short a time. If we may interpret, according to His own teachings, the plan of the Divine Redeemer, it is not merely to save men for the life to come, but to impart to His disciples His own glory; to rear a body of Christlike men, through whose influence the whole church shall be so exalted and prepared for His coming, that when He shall appear it may not be said again: "He came unto His own, and His own received Him not."

* Indian Missions, p. 86.

† Life of Bishop Patteson.

II.—South Seas.—Tahiti.

TAHITI is the principal island in the Society Archipelago, South Pacific. It is situated in S. lat., 17° 40', E. long., 150° 30'. The circumference of Tahiti is about 108 miles; the interior is mountainous, and exhibits many spots of great beauty. The population is about 10,000. It was on the 6th March, 1797, that the ship *Duf* first sighted the island and anchored in Matavai Bay. Since the year 1842 Tahiti has been under a French protectorate. Present missionary, Rev. J. L. GREEN.

Notwithstanding the difficulties with which it has long had to struggle, the Protestant Mission in TAHITI is showing signs of healthy activity and progress. Under the care of thirteen native ministers, superintended by the English missionary, the churches planted in the several districts of the island are "walking in the fear of the Lord and in the comfort of the Holy Ghost." The English work carried on at the Bethel, for which a new and excellent building has recently been provided, affords to our brother, the Rev. J. L. GREEN, considerable pleasure and encouragement, both in regard to the Sabbath and week-day services and the Bible and other classes which are carried on for the benefit of the rising generation. Owing to his position at Papeete Mr. Green is frequently brought into contact with strangers from this and other lands, and the happiest results have been known to follow his ministrations on their behalf. Among his recent visitors were certain Protestant natives of the Loyalty Group, who had been exiled from their own island through the influence of the Roman Catholic faction. An incident connected with these persecuted Christians will, we feel sure, interest our readers. Under date April 5th Mr. Green writes:—

"About ten days ago two of the three called at my study. I saw that they were strangers, but still addressed them in Tahitian, and inquired if they had any special object in their visit. I found out, however, that they did not understand me, so I ventured to speak in English to them, when Yongomene replied in equally good English, saying, 'Yes, I have come to see you.' They came in to my study, and reported themselves as *Maré* men. Yongomene was always the speaker, and he told me that the 'old man' was always crying for his family, and that he himself had been taken away from his wife and three children, not being allowed to take

anything at all with them. He has suffered considerably during the voyage to Tahiti. His tale is this: A long time ago the governor divided the island into two parts, one for the Catholics and the other for the Protestants. The former, it would appear, made a concerted attack or raid on the Protestants' land, and built houses on it without even asking permission. The intrusion was resisted by a destruction of the houses. A complaint was laid against the owners of the land to the governor at Noumea, and the result was that eight of the Protestant chiefs or influential persons were banished from the land to Noumea, and three of these

have been sent to Tahiti. Yon-gomene told me that Louis, the youth who was with Mr. Jones in England, and who returned with us in 1869, went to Noumea with 1,400 francs to try to redeem one of the prisoners, but was unsuccessful. I should have said that Yon-gomene's statement of the case to me has been substantially confirmed by an officer on board the transport by which they came to Tahiti. I found that these poor creatures had not only left wives and families behind them at Maré, but as they were not allowed to return to their homes after they were apprehended, they had been obliged to leave their Testaments behind also; and when I told Yon-gomene that I thought I had a Testament in their language, he clapped his hands with such delight that his companion was, although deaf, quite startled. I soon found a very nicely-bound copy, with gilt edges, which had been sent to me by Mr. Jones, and as I passed it over to Yon-gomene, who shed big tears of joy and gratitude on its covers, as, with both hands, he held it as if for his life. Some minutes passed in utter silence, as the poor fellow's joy was so full; and I, too, was ready to add the tear-drop to his, who was an exile in a foreign land, and who so unexpectedly found a very

precious treasure. I gave each of them a Tahitian Testament, and one for the third. I also gave Yon-gomene an English Bible. He then from his pocket drew a solitary dollar, which was, as I believe, the only one he possessed in the world, and insisted on my accepting it. I told him that I gave him the books, and wished him to keep the dollar to buy food, but he persistently refused to receive it. He looked at me, then at the Word of God which he held in his hand, and then said, 'I know you give me the books, and the money is not to pay for them; but I want you to take it.' I saw the man was in earnest, and I could not reject the money, as it would have grieved him; so I sent it home, as I told him I should. On my return from my district work last Sunday, I found him here waiting for me. He had been to the native service here in Papeete, and now had come for medicine. I am afraid that the two I have seen of these poor fellows will not live very long, they seem so utterly dejected, constantly mourning for home and kindred. There is something so open and frank in the countenance, as well as the manner of Yon-gomene, that he has completely won my sympathies, and I shall certainly try not to lose sight of him."

2. FLINT ISLAND.

At the above island, which is situated at some distance north of Tahiti, Christian work has for some years been carried on. It was commenced among the employes of a firm of English merchants having its headquarters there. Respecting a second visit which he paid to Flint Island in March last, Mr. Green reports:—

"I was from home fifteen days. My stay was not long on the island, but I hope, and, moreover, believe, that it will not be fruitless. There is a little band of followers of the Lord

Jesus there, and I received seven candidates into fellowship on this visit. They had been fourteen months on probation, and bore good characters as consistent followers of Christ; and I

think you would have partaken of our joy could you have united with us a band of thirteen Christians on an isolated guano island, in the very heart of the Pacific, surrounding the table of the Lord, commemorating His dying love, at ten o'clock at night. There was a solemnity pervading the assembly which is but rarely to be witnessed. There were about twenty spectators; these were a portion of the general assembly who had been present at the public service, which had been held earlier in the evening; but those who remained behind told the pastor and deacon afterwards that they had been so impressed with the service that they could not leave; and since they had heard and seen what they had that night, they had resolved, in God's strength, to live to Him in the future; they would pursue the follies of the world no longer. The

present teacher was installed during my visit; he is a member and deacon of the native church at Papeete.

"Since my return from Flint I have, in company with Messrs. Vernier and Vienot, attended an ordination service of a newly-elected pastor in one of the districts of Tahiti—that of Papeari. The new pastor has for nearly a year past been under special training by us in Papeete, Mr. Vienot taking the writing and arithmetic, Mr. Vernier homiletics and Church history, and I doctrinal theology and exegesis. He is a very earnest young man, and desirous of doing work for the Lord. The Church are very united in their action, and quite prepared to stretch forth the helping hand to their pastor. We have good hope of him. Mr. Vernier spent the Sunday with him, and I have promised to visit them on the fourth Sunday in July."

III.—North China—Peking.

IN the MISSIONARY CHRONICLE for the month of January it was reported that the efforts which had been made by the Society's missionaries in PEKING to stimulate the growth of principles of self-reliance and liberality in the native church were meeting with a considerable amount of success, and that it was hoped that ere long the church would support a native preacher from its own funds. In April of the present year the annual meetings of the DISTRICT COMMITTEE (embracing the missions both at PEKING and TIENTSIN) were held. During the course of those meetings our missionary brethren had the happiness, for the first time in PEKING, of setting apart a Chinese native for the work of the ministry. Our readers will, we are sure, peruse with interest the report of the ordination services, kindly furnished by the Rev. S. E. MEECH. Portions of two days during the Committee-session were devoted to free conversation between the English missionaries and members of the PEKING and TIENTSIN native churches:—

"Mr. Lees preached on Sunday morning, the 8th April. Monday was devoted to committee meetings. Tuesday we had a very interesting

meeting with the Chinese. The first hour was occupied with prayer and brief statements of God's goodness to us during the year. Mr. Lees had

brought with him one of the native pastors, Chang chu lou, and his son, who is a preacher, also one of the students, three in all. We thus had reports both from Tientsin and our own station. The facts we knew pretty well before, but from the natives we had accounts of the improved state of feeling in the minds of the people towards Christianity, which were very interesting and encouraging. The next hour was occupied by a discussion on the best methods of preaching to the heathen. One of the Tientsin preachers, Chang chin sheng, gave the introductory address, which was followed up by many useful hints in the matter of preparation for preaching, and in the style best suited to the audiences we have to deal with. The chief things pointed out were—the desirability of avoiding such a way of presenting the errors of the heathen system of religion as to put the hearers into a state of hostility to the preacher, and the great need of prayer to the direct end of securing the conversion of the hearers.

“On the Thursday following another discussion was held with the natives

on the best means of securing the results which we hope for from our preaching. In other words, having cast the net, how best may it be drawn in? Mr. Owen led the discussion. The following suggestions were made by the speakers. Results should be expected. Those interested in the preaching should be taken notice of, and conversed with. To that end a room should be set apart to which they could be invited, and there have the Gospel more fully brought home to them. Instances of good resulting from this method of procedure were given. The converts generally should be exhorted to make the conversion of souls one great end of their life. Prayers should be offered for and with the hearers. Prayer should especially be made daily before the opening of the chapels for preaching. As fire only can produce fire, so faith in the preacher only can produce faith in the hearer. The hearts of those engaged in this work should be one with the heart of Christ. All the actions should correspond in gentleness, goodness and truth, with the Gospel preached.”

2. NEGOTIATIONS.

In the TIENTSIN branch of the mission two native pastors were ordained some years since. The subject of ordination in PEKING has been frequently discussed, but it has only recently assumed a definite shape:—

“After much prayerful deliberation on the part of the missionaries the matter was laid before the native Church. Soon after Dr. Edkins’s return, due notice having been given of the Church meeting, it was held on Sunday morning, January 28th. A large proportion of the Church members were present. After the usual worship, and an address from Dr. Edkins on the character and duties of a pastor, the meeting proceeded to consider the question of electing a pastor. Three

questions were proposed, which were submitted, discussed, and voted on in detail. The first, ‘Is it desirable to have a pastor?’ was speedily voted in the affirmative. The second, ‘Is the Church willing to support a pastor?’ led to the expression of very diverse opinion. Some thought the time not yet arrived; the Church was not yet strong enough to take on itself such a burden. I should here say that it had been previously decided by the missionaries to throw the whole support of the pastor

on the native Church, without expecting any help from mission funds. It was thought, too, that no man could be found amongst their number who at all possessed the qualifications set forth in the epistles to Timothy and Titus. It was then explained to them that not even in England would one be found who rose to the ideal as described by Paul; that our duty was to decide whether one could be found who was in any way suited, and then, if able to support him, to elect him. Another difficulty that presented itself was the unwillingness on the part of the Church that the pastor should have any work or receive any pay from other sources, such as from teaching the Chinese language. After a long discussion the vote was taken, and on this second question the decision was in the affirmative. As the hour was late the third question was postponed for three Sundays, until after the new year, when there would be a larger number present. Meanwhile, on the Sunday preceding that on which the third question was to be put to the Church, slips of paper were distributed, one to each member, with

instructions to write, or have written, the name of the person for whom he or she wished to vote. On February 18th this question, namely, 'Whom does the Church desire as pastor?' was voted on. The papers, all carefully rolled up, were collected in the usual boxes, and, scrutineers having been appointed, were counted. A large majority declared itself for the one who was in every way most qualified. As, however, the number for him fell short of the two-thirds of those present, which had been fixed upon as the necessary majority, the two names at the head of the list were again put to the vote. Each member then came singly to the back of the preaching-desk and put a mark against whichever name he wished to vote for. As the result of this voting, the former of the two was declared elected. During the following weeks the duties of the new pastor were clearly written out, and full arrangements made for raising the sum necessary for his salary. The amount of salary has been fixed at about seven taels, fifty cents (£2 5s. sterling) per mensem."

3. THE NATIVE PASTOR.

Mr. Meech gives the following brief memoir of the new pastor:—

"His name is Ying shao ku. His age is forty-nine. He is a Manchu. His father was an officer in the army, holding a rank equal to that of our general. His decoration was a red coral button, the second rank of official. The pastor was formerly an official himself in the Board of Rites, holding a position which entitled him to wear the decorations of the fourth rank. In 1864, however, he had a share in some defalcations, whether innocent or not I do not know. The result, however, was that he was de-

prived of his rank, and became an ordinary bannerman. In the early part of 1870 a friend gave him a copy of the Old Testament. He read this, and was especially interested in the portions enforcing cleanliness. Afterwards he read the New Testament, and found the injunctions there to personal holiness. Soon after he was introduced to Dr. Edkins; and, having expressed a desire for baptism, he was admitted to that rite in June of the same year. Not only himself, but his wife, six sons, and the wife of the

eldest, were baptized at the same time. What makes this more remarkable is that the baptism took place on the Sunday morning following the receipt of the tidings of the Tientsin massacre. His ability and aptitude for preaching soon led to his full employment as a preacher. This work he has continued until the present time. His knowledge of Scripture is very great. His sermons are often very fine, though to a foreign mind he may seem to err on

the side of illustration. These sometimes run away with him to the loss of the instruction more legitimately to be derived from the text under consideration. Still this style of preaching fixes the attention of the hearer, on certain truths or lessons, though the particular application of the text may be lost. His Christian character has grown perceptibly during the years that I have been acquainted with him."

4. HIS ORDINATION.

Respecting the public ordination services which took place on Friday, the 13th of April, and which were continued on the following Sunday, Mr. Meech writes:—

"At 7.15 on the morning of that day a special prayer meeting was held to seek the blessing of God on the services about to be commenced. In order to accommodate the number attending we had previously removed the glass doors and windows at the end of the chapel, and erected a neat shed over the yard outside. The women occupied the court and the men the chapel, both of which were comfortably filled. Upwards of two hundred were present from our own and the other native congregations in the city. Had the ordination been on a Sunday, instead of a week day, many more would have gathered. The poorer converts would find a difficulty in giving up two days' work in the week. The pulpit was moved to the corner of the chapel, where the speaker could easily be seen by all, whether inside or outside the building. The sight was very pretty, looking out from the chapel into the court. I was frequently reminded of some of those dear old country tea-meetings at the village chapels, in the beautiful summer days. I do not know why exactly, for almost every detail was different, and one would think that in

the middle of this great city it would be difficult to imagine oneself in the country.

"The service began at 10.30 by the announcing by Rev. L. W. Pilcher, of the American Methodist Episcopal Mission, of the hymn, 'Let us with a glad some mind.' A passage of Scripture was then read and prayer offered by Rev. W. H. Collins, of the English Church Mission. The hymn, 'Come, gracious Spirit, Heavenly Dove,' was then sung, after which the Rev. C. Holcomb, till lately of the American Board Mission, now Secretary to the American Legation, gave a definition of a Christian Church. The hymn 'Glorious things of Thee are spoken' followed. Rev. G. Owen next asked the usual questions, which were answered by the pastor-elect. We should have liked the answers to have been rather more full, but they were satisfactory as far as they went. At the close of the answers, Mr. Owen presented to Mr. Ying a well-bound copy of the Scriptures in a large type, bidding him take this as his guide in all his teaching and living. This scene was very impressive, as Mr. Ying took the book, and, with choking

voice, expressed his desire to abide by its truth until death. The ordination prayer was offered by Mr. Chang chu lou, the pastor of the native church at Tientsin. Solemn, appropriate, and affectionate, that prayer impressed all our hearts as the kneeling pastor was consecrated to the work of God. At no time since my arrival have I taken part in any service so truly spiritual and affecting. The prayer ended, the hymn 'Do not I love Thee, O my Lord,' was sung. Rev. J. Lees, in the absence of Rev. Dr. Edkins, then gave the charge to the pastor from the words in 1 Tim. vi. 13, 14, 'I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who, before Pontius Pilate, witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.' The hymn 'Lord in the strength of grace' was sung, and Rev. S. E. Meech, in place of Rev. J. Lees, proceeded to give the address to the people from the words, 'Men of Israel, help.' The service was concluded by the dismissal hymn, and prayer offered by Rev. L. W. Pilcher. The service lasted two hours and a-half, and was listened to throughout attentively. It was a sight worth looking upon, and one long to be remembered—the full chapel, the orderly appearance of the worshippers, the upturned attentive faces; at the side the company of missionaries who took part in the proceedings or assisted by their presence; immediately in front the new pastor, and sitting beside him the native pastor from Tientsin. We pray that the memory and influence of that service may remain on all, pastor and people, for many days. We feel sure the Lord was there to bless. We wait for the result of that blessing.

"After an interval of an hour the

people gathered for a social tea. Square tables were placed in the chapel and tent, at each of which about eight persons sat. After sufficient time for eating of cake, drinking tea, and conversation, the new pastor made an opening speech. He was followed by the preachers from other churches in Peking, who were present. Of course the burden of the speeches was the same throughout—congratulation and good wishes on the new relation that day inaugurated. About five o'clock the meeting closed, and the people separated. The general feeling seemed to be that it was good to be there. We felt our spirits refreshed and gladdened, although our bodies were tired. Indeed, who would not be glad to be wearied on such an occasion and with such work?

"On the following Sunday, April 15th, the service was conducted by Mr. Chang, of Tientsin. His sermon was founded on the words, 'Ye are the light of the world.' After referring to the many different things to which Christ compared His disciples, such as wheat, sheep, &c., he spoke of the creation of light, then of Christ the light of the world. The disciples are the light of the world by virtue of the light which they borrow from Christ and reflect on the world, just as the moon shines with the borrowed light of the sun. As the moon only shines in its splendour when opposite to the sun, so disciples must be in full accord with the heart of Christ. It is in the moral darkness, and by reason of that darkness, that the disciples must be light. The larger the light the more heat is given out to disciples; the more of light they have the more of zeal they possess; and the nearer they are to the light of Christ the more warm and earnest they become. Light is pure, though it falls on the most foul places; so disciples, in shedding forth

their light, partake not of the evil on which it falls. It is the property of light to shine; the more it is refracted the stronger is the light, so the light of the disciples, the more it meets persecution and opposition the brighter it is. Light must manifest itself. It should be concentrated. The stars, scattered over the heavens, give a feeble light, but united their glory would be overpowering. It must increase, like the moon during its upward course, though unlike it in its declining days.

"These are some points of this

sermon which aroused the people more than any sermon I have heard in China. The preacher, his age, his manner of speech, slow and impressive, combined with telling effect on the audience. When warmed by his subject and under the influence of the Spirit, his voice rose in stirring tones, urging on them their duties as light-bearers for Christ.

"The service was continued by Mr. Ying, who presided at the administration of the Lord's Supper, which appropriately closed our annual meeting."

IV.—Madagascar Congregational Union.

SCARCELY a month after the proceedings of national interest and significance which were narrated in our last number, the usual half-yearly meeting of the affiliated native churches took place. The report kindly furnished by the Rev. J. WILLS indicates the firm grasp which is being taken by these churches of the principle of self-support:—

"The Memorial Church at Ampamarinana was the place of meeting on July 11th and 12th. The Wednesday gathering was in the afternoon, and was intended as preliminary to the chief meeting on Thursday. The church was well filled in every part, and prayers were offered by various Vazaha and native Evangelists. Ratrema, from Isoavina, preached from John xvi. 1, and Mr. Toy delivered a charge to the two students from the College, who are going to the Tanosy as missionaries. It was just what was wanted—affectionate, plain, and practical; and if the young men remember and act upon it we may augur well for their success.

"The meeting of the delegates from the churches was held on the Thursday, and was, without exception, the most lively and enthusiastic meeting I have ever seen in Madagascar.

"The Rev. W. Montgomery was chairman, and led off with a stirring

address, which thoroughly laid hold of the people.

"The first subject for discussion was as follows:—'What should be done about the church money in the various churches; the reasons for gathering it, the keeping it, the paying it out, and the reporting the income and expenditure to the church.'

"Rajonary, the junior pastor of Ambatonakanga, read a capital paper introducing the subject, and a most animated discussion followed. Various points were raised by different speakers—some from a town point of view, and some from a country standpoint. The country brethren, both native and Vazaha, came out strongly, and made it very evident that the financial question is a widely-spread difficulty. So earnest was the meeting that all the available time was consumed, and Mr. Grainge's paper on 'Deacons and Church Officers' had to be put off till next meeting."

2. MISSION TO THE TANOSY.

The report of the Committee on the sending of native missionaries to the TANOSY, whose country reaches to the sea-coast east, west, and south of the island, was then read and discussed :—

“The report announced that two students from the College had offered themselves for the work ; that they had been well recommended by the Tutors, and, after examination by the Committee, had been accepted ; that they were then present and would bid the meeting farewell. Their salaries had been arranged at ten dollars a month for man and wife, with something extra for children. A pretty heavy bill of expenditure was read out, amounting to 445 dollars, which left us with between two and three hundred dollars in hand. The two teachers then stood up, and Nanao Veloma bade farewell to the people, and asked a continued interest in their prayers and sympathies. Then Ramaka, pastor at Andohalo, who has from the first shown the greatest interest in this mission, addressed a few warm, encouraging words to them and to the congregation, and offered prayer on their behalf. After that the messengers of the Queen and the Palace Church delivered their message. Rainimaharavo 16 honours, Ravoninahitriariavo 15 honours, and Rainimanahirana 14 honours, were the messengers ; and the ‘ word ’ was to this effect, that the Queen and Church Anati Rova were glad to hear that money had been gathered and men found to go to Tanosy, and they heartily joined the Isan Enim Bolana in the matter. When the Prime Minister had heard that the Tanosy had asked for teachers he had sent quietly down to Ihosy (the nearest garrison town), and instructed the governor to send men to ask Radodo, the chief Tanosy King, whether they still desired teachers and were pre-

pared to receive them. The letter from the governor at Ihosy, containing the answer of Radodo, had been received, and was then read to the meeting. In it Radodo again repudiated the idea of their being classed with the Bari and Sakalava, for they had been ‘ Ambani-andro,’ i.e., subjects of the Queen for a long time past, and they were anxious for soldiers, teachers, and Vazaha. Further, the Queen and Palace Church had collected money, and would give the twenty dollars, taio-drano, or present, to the two men, and, moreover, would pay their salary for the first twelve months, and then would take counsel again with the the Isan Enim Bolana. This statement was received with rapturous applause by the assembly. The English missionaries had clapped their hands at some former statement, and the natives caught the infection, and for the first time in Madagascar a forest of hands was held up and clapped till the church rang again. The twelve months’ salary is 288 dollars, and that, in addition to the fact that the Palace Church had at last definitely joined our missionary society, was perhaps a sufficient reason for the delight expressed. The announcement took us all by surprise, and its practical result, I hope, will be that we shall at once seek for teachers to go to Matitanana. The excitement being calmed a little, Andriainovavelona stood up to address the two teachers, and, in a style which only he can command, he delivered a charge into which were condensed a large amount of good advice and impassioned exhortation. And so ended one of the very best Enim Bolana meetings we have ever held.”

V.—Evangelical Alliance.

THE following topics are suggested as suitable for exhortation and intercession on the successive days of meeting :—

SUNDAY, JANUARY 6TH.

SERMONS :—Christian union perfected.—*Rev.* vii. 9-10.

MONDAY, JANUARY 7TH.

PRAYER AND PRAISE :—Remembrance of personal and relative mercies ; Prayer for the Divine blessing on past privileges, and for a humble and contrite spirit.

TUESDAY, JANUARY 8TH.

PRAYER :—FOR THE CHURCH OF CHRIST in all lands ; for its deliverance from error ; for its increase in faith and holiness, and in power as a witness for the Lord Jesus Christ ; for the grace and guidance of the Holy Spirit.

WEDNESDAY, JANUARY 9TH.

„ FOR CHRISTIAN FAMILIES :—For sick and afflicted members ; for children at school ; for young men entering upon the active business of life, and for those abroad ; for our sons and daughters openly confessing Christ.

THURSDAY, JANUARY 10TH.

„ FOR NATIONS :—For rulers, magistrates, and statesmen ; for the Army and Navy ; for all benevolent and philanthropic institutions ; for religious liberty and the opening of doors great and effectual for publishing the Gospel ; for the cessation of war, and for the reign of righteousness and peace.

FRIDAY, JANUARY 11TH.

„ FOR CHRISTIAN MISSIONS to the Jews and Gentiles ; for Sunday-schools, and for the Divine blessing on all efforts to spread the glad tidings of the Gospel of Salvation.

SATURDAY, JANUARY 12TH.

„ FOR THE CIRCULATION OF THE BIBLE ; for the observance of the Sabbath ; for the removal of intemperance ; for the rescue of the fallen ; for the safety of those who travel by land and by water.

SUNDAY, JANUARY 13TH.

SERMONS :—Christian life. “ Let your light shine.”—*Matt.* v. 16.

VI.—Notes of the Month and Extracts.

1. DEPARTURES.

The REV. CHARLES PHILLIPS and Mrs. Phillips, appointed to TUTUILA; also Miss ELLEN PRATT, returning to SAVAI, Samoan Islands, South Pacific, embarked at Plymouth, for Melbourne, per *Sobraon*, October 4th.

The REV. J. G. HAWKER, Mrs. Hawker, and two children, returning to BELGAUM, South India, embarked for Bombay, per steamer *Scotland*, October 22nd.

2. ORDINATION OF MISSIONARIES.

On Wednesday, October 3rd, a deeply-interesting meeting was held at Carr's Lane Chapel, Birmingham, in connection with the ordination of two missionary brethren for India. Mr. H. COLEY, of Spring Hill College, who is about to proceed to ALMORAH, North India, and Mr. I. H. HACKER, of Western College, who is leaving for NEYOOR, South Travancore, were publicly set apart for this special work. The meeting was presided over by the Rev. W. F. Callaway. After devotional exercises, the Rev. M. A. Sherring, M.A., LL.B., missionary from Benares, described the respective fields of labour. The Rev. E. H. Jones, the Society's Deputation Secretary, asked the usual questions; and the ordination prayer on behalf of the two candidates was offered by the Rev. Dr. Simon, of Spring Hill College. The Rev. J. Baldwin Brown, B.A., of Brixton, delivered the charge. Among other friends who were present, and took part in the service, were the Revs. T. Anthony, B.A., J. Shillito, and E. A. Lawrence, of Birmingham.

Mr. ALEXANDER STRACHAN, B.A., of Cairnbulg, having been appointed by the Directors as a missionary to CALCUTTA, North India, was ordained on Friday, October 5th, in the chapel at FRASERBURGH, Scotland. The Rev. John Smith, of the United Presbyterian Church, Fraserburgh, preached on the occasion.

Mr. THOS. TAYLOR, B.A., who has been appointed by the Directors to HANKOW, Central China, with the view ultimately of taking part in the commencement of missionary operations in the province of SI-CHUAN, was, on Monday, the 8th of October, publicly ordained at the Hope Chapel, Oldham. The Rev. J. Hodgson presided. The Scriptures were read and prayer offered by the Rev. E. Armitage, M.A. The Rev. John Stronach, from Amoy, delivered an address on "China as a Field of Missionary Labour." The usual questions were put by the Rev. T. Green, M.A.; the ordination prayer was offered by the Rev. R. M. Davies; and Professor Caleb Scott, LL.B., delivered the charge.

3. DEATH OF THE REV. ALFRED CORBOLD.

The subject of the present notice was born at Ipswich, on the 7th of May, 1821. When twenty-one years of age, he became connected with the church at Wallingford, whence he proceeded to study for the ministry at Bedford, and subsequently at Cotton End. Having been accepted by the Directors of the London Missionary Society, Mr. Corbold was appointed to the GUJERAT

Mission. He was ordained on the 7th of August, 1850, at Bunyan Meeting, Bedford; and, in company with Mrs. Corbold, sailed for India on the 25th of the same month. He arrived at Bombay January 9th, 1851; and at Mahi Kantha, January 21st. From the beginning of 1856 the entire charge of the mission rested on Mr. Corbold. Early in 1860 the mission was transferred to the Irish Presbyterian Missionary Society; and Mr. and Mrs. Corbold, having suffered in health, returned to England, where they arrived in the month of June. Having been appointed to join the MADRAS Mission, he again sailed, with Mrs. Corbold, in October, 1861, and arrived at Madras on the 31st of January in the following year, when Mr. Corbold took charge of the Tamil church and congregation at Pursewakum, Madras, and three outstations; and Mrs. Corbold took the superintendence of the native Female Boarding School, and three vernacular day-schools for girls. In 1866 our brother undertook the duties of General Treasurer of the Society's South India Mission. The health of Mr. and Mrs. Corbold having failed, they left Madras, on medical certificate, March 1st, 1870, and arrived in England June 2nd. Returning to India with Mrs. Corbold, he sailed November 20th, 1872, and arrived at Madras January 4th, 1873, when he resumed his former duties; and Mrs. Corbold took up again her work in the Girls' Boarding and Day Schools connected with the Pursewakum branch of the Madras Mission. In 1875 serious illness rendered it necessary for Mr. Corbold to visit England, that he might obtain the best surgical advice; he, therefore, returned to England with Mrs. Corbold, arriving November 29th. It soon became evident that Mr. Corbold's career as a missionary was at an end. He took up his residence at Bedford, and waited, with calmness and resignation, the call of the Master to his rest and reward. For nearly two years our brother endured much bodily pain, which month by month left him weaker than before, notwithstanding all the alleviations which the tender solicitude of relatives and friends was able to furnish. He lingered on until Friday, the 28th of September. Writing on the following day, Mrs. Corbold says: "My beloved husband has entered into his Father's house. He left us yesterday evening, at six o'clock. After eighteen hours of great suffering, he had a season of calm repose, and most peacefully fell asleep in Jesus as the day was closing. I thank God for his holy life and bright example, and that He, by his Grace, made him so good and true, so tender and brave." In Mr. Corbold, the Society has lost a faithful and devoted missionary; and to his relatives and friends, in their heavy bereavement, the Directors desire to express their deep and affectionate sympathy.

4. STRANGERS' HOME.

From the last report of the missionary labouring in connection with the above Society, the following extracts have been selected:—

"My most extensive field of labour is among the shipping. The steamers of the Peninsular and Oriental and the British-India Companies in the Victoria Docks, carrying large Lascar crews, have occupied my chief attention; but I have also visited occasionally vessels manned by natives of the East in the West India and London Docks. My usual times for visiting have been in the evening after five o'clock, when the men in general leave off work, on the weekdays; and, on the Sunday mornings, between ten and one, or else afternoons

between two and five. The latter being holidays on board, the men generally take the opportunity on those days of spending most of the time on shore, or in exchanging visits with their countrymen in other vessels. However, I have always found large enough audiences on board, including often visitors, to make it well worth my while to avail myself of this day of freedom from labour. With very rare exceptions my visits have been welcomed by the men in general, and the gospels and tracts offered them thankfully received. The *Lascars* are almost invariably Mahomedans, natives of various parts of India; the cooks and stewards, generally Roman Catholics from Goa, of mixed Portuguese and native blood; and the firemen, negroes from Zanzibar and other parts of East Africa, who are nominal Mussulmans, but very ignorant and indifferent as regards any sort of religion. It is a remarkable fact that I have generally much readier access to the Moslems than the Papists, and that refusals of gospels and religious tracts (by those who could read) have been much oftener from the nominal Christians than from the followers of Mahommed.

"Among the inmates of the Home a good many have not been sailors. My limits do not permit me to describe the motley group individually; but, for example, one was a venerable Mahomedan Hajee (or pilgrim), who came to this country partly to try and find a runaway son, and partly to try and get his due share of a patrimonial inheritance that some relatives had filched him of. Another was a Seikh armourer, who wanted Government to compel one of the Indian rajahs (independent) to pay him a large sum of money due to him for work done and materials. A third was a Fakeer, from Cashmere, the head and founder of a numerous religious sect, who had come (uninvited) to pay a visit to the Maharajah Duleep Singh; after staying a week with whom, he had been sent by the latter to the Strangers' Home, to be taken care of and shown the lions of London by the Missionary there. He was under my charge for about three weeks, and returned to Bombay by the same steamer that had brought him here. An interesting young man—a near relative of Anoop Singh, the Russaldar who, with another native officer, was appointed an aide-de-camp to the Prince of Wales—was another Seikh who found his way to the Home, and who was subsequently sent for by the Maharajah Duleep Singh. To all of these New Testaments or Gospels, with tracts, were presented, in their respective tongues; and with each of them I had repeatedly interesting and faithful conversations on the way of salvation."

5. MISSION ON LAKE TANGANYIKA.

On the eve of going to press intelligence of a most assuring character has reached the Directors from their missionaries in Central Africa. On the 4th of September the entire party arrived at Msoero, in the Usagara country, distant from Ndumi (on the east coast) 130 miles. Here the two divisions of the expedition separated: that under Mr. THOMSON proceeded onward to MPWAPWA, while Mr. Price and his two companions retraced their steps in order to bring up the stores and supplies which had been left behind at Ndumi. Full details will be given in our December number.

VII.—Contributions.

SPECIAL FOR INDIAN FAMINE FUND,

From 25th September to 17th October, 1877.

LONDON.

Baptist Missionary Society	250	0	0	Highgate, W. Piper, Esq.	2	0	0	Bridgewater	12	16	0
George Borwick, Esq.	50	0	0	Hornsey, T. Hindley, Esq.	10	0	0	Brigg	16	0	0
Per Editor of Christian World (£10 for Mr Slater, Madras)	21	6	3	Hoxton Academy Chapel	23	5	0	Brill	6	6	0
J. T. Y.	10	10	0	Islington, Morton Road Mission Hall	13	0	0	Bristol—			
Miss Grant	10	10	0	Jamaica Row, for Rev E. Lewis	14	0	0	Arley Chapel	37	0	0
W. F. Ball, Esq.	10	10	0	Kingland	63	0	0	Highbury Chapel, part Collection	171	5	5
Henry Richard, Esq., M.P.	10	0	0	Kingston	13	10	0	Pembroke Chapel	16	0	0
W. M. Cross, Esq.	10	0	0	Lewisham, Dr. Lockhart	3	3	0	Mrs and Miss Spencer,			
T. Wright, Esq.	10	0	0	Mill End Road, part Coll.	10	0	0	Clifton	5	0	0
Arthur D. Snow, Esq.	10	0	0	Norwood, Upper, Mr Vinay Do, South	14	2	6	W. H. L. Dunford, Esq., and family	1	12	16
Christians' Meeting in St. John's Rooms, Lisson Grove	8	0	0	Peckham, J. Bligh	0	5	0	Per W. M. Jack, Esq.	0	1	0
A Few Friends (at 6, Arthur Street West), per Thomas Fowler, Esq.	6	0	0	Peckham Rye, Linden Grove Chapel	24	14	10	A Friend, for use of Rev. M. Phillips, Salem	5	5	0
F. J. Hartley, Esq.	5	5	0	St. Mary Cray, The Temple	52	9	5	Joseph Godwin, Esq.	2	2	0
W. S. Gard, Esq.	5	5	0	Shepherd's Bush, Avenue Road	23	0	0	John Monks, Esq.	2	0	0
John Drew, Esq.	5	5	0	Southwark, Welsh Congregational Church	2	15	6	W. G. G.	0	5	0
J. T. Glasier, Esq.	5	5	0	Stamford Hill	72	13	0	Mrs Hunt, Keynasham	0	5	0
Dr. O. Habershon	5	5	0	Stockwell	20	0	0	Broseley	6	6	0
S. B. & Co.	5	5	0	Stratford, F. Smith, Esq.	5	0	0	Brotherton and Fairburn	1	1	0
W. L. B.	5	5	0	Sutton, B. Haigh, Esq.	3	0	0	Brymbo, Chas. E. Darby, Esq.	1	1	0
J. Thompson, Esq.	5	0	0	Tolmer's Square	28	15	9	Bryngwran, Salem Cong. Chu.	2	13	6
M. Medwin, Esq.	5	0	0	Tottenham Court Road	30	0	0	Buckfastleigh	2	11	6
J. Carvell Williams, Esq.	5	0	0	Trevel Chapel	38	3	0	Bulford	1	2	3
Miss E. Batty	5	0	0	Union Chapel, Horseleydown	16	0	0	Bungay	9	15	0
Miss Sharmans' Orphan Home, Southwark	3	2	0	Victoria Docks Union Church	3	10	0	Burton-on-Trent	0	9	9
Dr. and Mrs. Drabner	2	0	0	Wandstead	34	12	3	Do, Bramston Cong. Chu.	0	13	0
Miss Dunbar	1	0	0	Westminster Chapel (addl.)	21	10	0	Bury St. Edmunds, Whitting-street	5	14	0
W. B. H.	2	10	0	Do, Young Men's Associa.	1	10	0	Cardiff, Bones	5	0	0
A. B. Heal, Esq.	2	2	0	Winchmore Hill	8	11	2	Cardarthen, Llanmas Street Welsh Independent Chapel	10	10	9
B. R. E.	2	0	0	Woodford, Albert Spicer, Esq.	10	10	0	Cardeddan, Harvest Thank-giving Service	1	5	0
J. C.	2	0	0	Wycliffe Chapel	46	10	6	Castle Comber—			
Rev C. and Mrs Phillips	1	10	0					John Ryan, Esq.	5	0	0
E. M. Marnock, Esq.	1	1	0					Miss Ryan	5	0	0
Mr B. Whitford	1	1	0	Abbott's Roothing	3	14	0	Caversham Hill	1	11	7
S. J. C.	1	0	0	Abersyon	2	9	0	Chalfont St. Giles	3	8	9
Mr Jacob Field	1	0	0	Abergwili and Slioman	5	2	6	Chelmsford, Baddow-road	10	12	9
M. E. M.	1	0	0	Adsett Congregational Chu.	5	0	0	Chepstow	5	1	8
E. C. S.	1	0	0	Alston	8	0	0	Chertsey	5	3	0
E. Masters, Esq., for Mr Newport	1	0	0	Annas	20	6	0	Chichester	22	1	3
Inmates of the Guardian Asylum, Bethnal Green	0	15	0	Do, A Workroom	1	10	0	Chishill, near Roydon	6	0	6
J. Richardson, Esq., for Mr Newport	0	10	6	Arbroath	1	12	6	Chulmleigh and Hollcombe	2	15	0
Mr E. F. Barrat	0	10	6	Armitage	3	15	0	Chwilog	1	14	10
W. B. C.	0	10	0	Ash-next-Sandwich	6	0	0	Cleveland	17	4	2
Mr W. Parker	0	10	0	Rev S. N. and Mrs Waterhouse	5	0	0	Coggeshall	15	0	0
A. Portsmouth	0	10	0	Ashburnham, for Mr Lewis	3	10	0	Colchester, Head Gate Chapel	12	3	6
A. W.	0	5	0	Bellary	2	14	6	Congleton	3	2	0
Anonymous	0	4	0	Barkway Chapel	2	15	8	Cornwall, Friends in Cornwall	0	11	0
F. A. F.	0	3	0	Barnesley	24	0	0	Cotherstone	1	7	6
Found in the Zoo	0	2	0	Bath, Argyle Chapel (addl.)	1	0	0	Cottingham	13	12	3
A Friend	0	1	0	Do, Percy Ch. H. I. Brown, Esq., per Rev H. Quirk	13	12	0	Cowes, West, A. Fennings, Esq.	5	0	0
Arundel Square	34	6	6	Beamister	2	0	0	Creddon	7	2	1
Barking	10	0	0	Beaufort (Mon.), Carmel Congregational Church	15	9	6	Cuckfield Cong. Chu.	7	2	6
Belvedere	9	0	0	Berkhamsted, The Misses Squire	5	0	0	G. Knott, Esq.	5	5	0
Budget Road	11	0	0	Bideford	13	6	0	Cwmcamlais	0	14	0
Cambridge Road (addl.)	2	2	0	Birdshead, Harvest Thanksgiving Service	3	4	0	Dalketh	12	10	0
Chesham, Crossbrook Street	12	6	2	Birkenhead, Hamilton Square	15	0	0	Dartmouth	2	2	0
Christ Church (Rev Newman Hall's, including £10 from Hawstone Hall Sunday-school)	123	1	4	Birmingham—				Dawlish, Mrs E. J. Smith	1	1	0
Clapham (additional)	20	13	1	Edgbaston	77	3	7	Deal	16	15	0
J. Kemp Welch, Esq.	25	0	0	Edlington Chapel	37	0	0	Dean, Kimbolton	10	4	2
Clapton, Lower	21	10	3	Highbury Church	4	8	10	Debenham	10	4	2
Clapton Park (Mistley)	54	19	4	Moseley Road	36	14	11	Deddington	2	10	0
Carver Chapel	107	0	0	Smallheath Chapel (including £2 2s. from Mr J. Nichols)	11	11	9	Dewsbury, Ebenezer Independent Church	7	12	6
Croydon, George Street	27	0	10	George Tubbs, Esq.	20	0	0	Trinity Cong. Church	34	2	0
Redston Square	45	0	0	Miss J. J. Phillips	3	5	0	Dis.	6	16	3
Edmonton, Lower	3	2	0	Miss E. T. Phillips	1	1	0	Dorking, West-street (part Collection)	3	2	0
Eltham	14	11	8	Bishops Itchingdon	1	10	3	Drayton	1	5	0
Essex Street—Friends, per Rev J. Marchant	10	0	0	Blackpool, Victoria Street	6	10	0	Dublin, Mrs M. Byers	1	5	6
Feather Lane	21	2	0	Bognor	5	0	0	Dundee, Mrs Baxter	10	0	0
Greenwich, Maine Hill	36	10	7	Boston, Red Lion Street	1	5	0	Princes-street	1	14	0
Greville Place	7	8	4	Bournemouth, Cong. Church	19	12	0	Durham	17	1	8
Hampstead Congl. Church	21	0	0	Brantree	10	19	0	Dusley, Tabernacle	7	0	0
				Brecon, Glamorgan street	3	8	0	East Dean	4	0	0
				Brentwood	31	2	6	Edinburgh, Mrs G. Brown	10	0	0
								Rev J. Kennedy, M.A.	1	0	0
								Egham	6	6	8
								Enderby	7	7	0
								Ervington	3	3	0
								Fakenham	3	3	1

CHRONICLE OF THE

Feistead.....	4 11 2	Lenham	4 2 0	Reading, Augustine Church	10 10 0
Fife, Mrs Baxter, Female		Libanus, Morrison, Thanks-		Read Street	13 1 0
Castle	20 0 0	giving Collection	5 5 0	Castle Street	25 0 0
Miss Baxter	20 0 0	Little Baddow	5 10 0	Do., Hon. Mrs. Tucker	10 0 0
Finchingfield, Molety of Col.	7 0 0	Littledean	4 11 4	Trinity Congl. Church	57 8 11
Fleetwood	20 0 0	Little Haven, &c.	6 3 6	A Friend, for Rev E. Lewis,	
Folkestone	20 0 0	Liverpool—		Bellary	2 3 0
A Friend	2 0 0	Welsh Churches.		Rehoboth and Berea	2 3 1
Ford (Pembrokeshire)	2 17 6	Great Mersey Street.....	5 2 4	Rhly, Queen Street	4 0 0
Forton, &c.	5 16 1	Park Road	9 7 0	Rhymne, Independent Chu.	1 0 0
Frome, Zion Chapel	39 11 3	The Tabernacle, Nether-		Graig Cong. Chapel	6 15 6
Gainford, Harvest Thanks-		field Road	10 5 1	Rhynle	2 15 0
giving Services	5 2 7	Llanbrynmaur	3 9 7	Rhynwood	15 11 0
Galley, near Cheadle	5 1 3	Llanbrynnyr, Salem Cong. Ch.	10 0 0	Rodborough, Tabernacle	15 10 0
Glasgow, Messrs W. Govan		Capely-groes, Cilgwyn	1 0 0	Romers, Abbey Chapel	8 0 0
and Sons	50 0 0	Llanerchymedd	5 1 0	Rugby	10 10 0
B. G.	20 0 0	Llangatock, near Crick-		St. Clear's, Bethlehem Cong.	
Gloagor, Mount Pleasant		howell	3 6 6	Church	4 0 0
Congregational Church	10 2 0	Llandiloes	1 0 0	St. Colamb	5 0 0
Gloucester, Southgate Ch.	42 3 0	Llanllanfair	1 3 6	St. David's, Ebenezer Cong.	
Gomersal	1 1 0	Llanwrtyd	4 7 0	Church	1 10 0
Great Bridge	6 11 6	Londonderry, Cong. Chu.	11 0 0	St. Helen's, Cong. Church	63 11 0
Great Harwood, Mrs S. A.		Loode	4 4 0	Welsh Calvinistic Methodist	
Dean, for Rev. J. R. Bacon		Long Sutton	8 3 0	Church	11 0 0
Gerrans, Eldad	25 0 0	Lowestoft		Saunders	23 10 0
St. Andrew's, French Con-		W. Y. Barnard, Esq.	2 10 0	Sandbach, & Thank Offering	7 10 0
gregational Church, &c.	4 15 8	Miss Coates	2 10 0	Sandon, near Stone, Mrs S.	
St. Saviour's Chapel	9 11 4	Lubenham, Cong. Chapel	3 18 4	Asbury	2 0 0
Guildford, Mr. David		Luddenden Foot	14 2 9	Saron Stanarthney	1 2 7
Williamson	3 3 0	Lym	5 5 0	Scarborough, Messrs Stair	
Gwynllwyn	1 10 0	Lytham	5 0 0	and Adams	5 0 0
Gwynfe, near Llangadock		Machynlleth, Penygoes	1 5 10	Seaton and Reer	19 4 6
Capel-y-maen	8 3 7	Maentwrog	1 6 9	Selsey, Mrs M. Woodman	5 0 0
Halesowen	9 0 0	Maldenhead	14 8 0	Miss Townley	10 0 0
Harrigate, Mrs Sterling	5 0 0	Maldstone, Week Street	3 7 1	Shrewsbury, Abbey Fore-	
Harrold	9 8 8	Malpas, Harvest Thanks-		gate Church	12 10 0
Hartlepool	6 11 0	giving Service	8 10 10	Silcote	6 11 0
Hastings, Ch. (addl.)	0 0 0	Manchester		Slough Cong. Church	5 0 0
Robertson Street (addl.)	2 5 0	Cheetham-hill	11 10 0	Mrs Gerding	2 0 0
Mrs M. Molyneux	1 0 0	Oldham road	26 11 0	Mr L. Hawkins	0 3 0
Hatfield Heath	25 0 0	Mrs Langworthy, for Or-		Snodland Cong. Church	3 2 6
Haverfordwest, Tabernacle		phans	100 0 0	Solva Congregational Church	4 4 0
Chapel	10 12 0	Mrs Pettigrew	0 15 0	South Barron Bible Chris-	
Do, a Harvest Thank Of-		M. W.	0 10 0	tian Chapel	1 1 0
fering	2 0 0	Mansfield	2 10 0	South Gorleston	3 0 0
Hayes, Mr W. M. Riley	0 5 0	Marden	4 14 8	Southport, Chapel-street	11 10 0
Reckmondwike, Westgate		Marple Bridge	6 3 8	Upper Portland-street	4 0 0
Chapel	5 0 0	Middlesey	15 6 0	Sowerby	4 0 0
Heanham, Amgored Independ-		Middlewich	16 0 0	Staithe	4 0 0
ent Chapel	5 10 0	Milton-next Sittingbourne,		Stambourne	1 7 0
Hersham	15 10 0	(additional)	21 11 6	Staplehurst	8 3 2
Hexham	16 1 3	Montrose, Cong. Chu.	17 10 0	Stebbing	8 15 0
Heytesbury and Sutton		Provost Mitchell	10 0 0	Stirling	10 1 0
Veney	1 5 0	Morecambe Lake, near		Stoke sub-Hamdon	17 2 6
Highworth, Miss A. Smith		Bridport	2 14 6	Stonehouse	16 10 0
High Wycombe, Trinity		Moreton-in-Marsh	2 11 1	Stourbridge	13 12 9
Congregational Church	3 8 0	Narborough	4 0 2	Stromness C. F. Church for	
Hitchin	15 0 0	Needham Market	1 19 0	Rev. H. A. Nicholson	4 0 0
Hoddeston	6 12 8	Newmarket-under-Lyme	12 10 0	Strood Old Chapel	19 0 0
Holt and Wrexhall, United		Newhaven	4 6 0	Sunderland, Ebenezer Chu.	28 19 0
Public Meeting (Molety)	7 7 5	New Mills by Stockport	8 4 0	Swansea, Castle-street	8 12 6
Holt Cong. Church	12 10 4	Newport (Salop)	12 0 0	Countess of Huntingdon's	
Wrexhall	1 2 3	Northallerton	12 12 0	Chapel	5 14 3
Holyhead, Tabernacle	6 4 8	Northfleet	3 15 3	Tabor	1 0 0
Honiton	4 14 1	Norwich, Chapel in the Field	50 0 0	Tatworth	8 0 0
Honley Cong. Chapel	10 15 0	Nottingham—		Thame	16 5 0
Horningsham	3 3 0	Miss Osmond, Eastwood		Thaxted Old Independent	
Huddersfield, Ramsden St.	24 10 9	Hall	0 10 0	Meeting, Harvest Thank	
Mr. Stephen Arlow	0 10 0	Thorneswood-lane	0 12 0	Offering	16 14 7
Ilfracombe	10 10 0	Oldbury	8 13 0	Theddingford	10 11 1
Ingreave Vale	5 5 0	Oldway	0 0 0	Torcross Mission	1 5 0
Keld	2 3 0	Omnylyn, near Neath	0 12 7	Torquay, Mrs J. A. Coombe	5 0 0
Kettering (additional)	2 0 0	Orrell, near Wigan	2 14 0	Tredgar	1 10 0
Ketton	2 3 6	Orest	4 9 0	Trefarn	5 3 6
Kilworth	1 12 0	Oundle, Harvest Thanks-		Trimley House, near Ipswich	7 2 3
Kingstington	9 11 0	giving Service	9 5 0	Trowbridge Friends, per	
Kingswood	4 0 0	Over, Friends at Cong. Chu.	4 12 6	Rev. T. Mann, for Mr.	
Kirby Lonsdale	4 10 0	Overton, near Preston		Newport's disposal	24 0 0
Kirby Lonsdale, J. F. Yeats,		W. B. Gibson, Esq.	5 0 0	Trudox Hill	2 3 0
Esq.	10 0 0	Oxford, George-street	24 0 0	Tubury (additional)	0 5 0
Kirby Moorside	1 7 0	A Widow's Mite	6 2 0	W. Stubbs, Esq.	0 5 0
Kirkham	3 7 7	Pendecore, Bethel Indpt. Ch.	8 0 0	Twyford	2 12 3
Lanark, Evangelical Union		Pendlebury	8 18 3	Uckfield	3 2 6
Church	4 8 8	Poniel	5 0 0	Uffculme	3 3 0
Leamington, Holly Walk	21 5 0	Ponilly, Independent Chapel	0 17 1	Uminster, a Friend	1 1 0
Spencer Street	65 0 0	Pennor	1 10 0	Upper Mill, Ebenezer Con-	
Warwick Street Baptist		Pentre, near Swansea	9 2 6	gregational Chapel	20 8 6
Church	7 14 0	Pentyrch	2 7 0	Uppingham	8 3 4
Rev W. M. Paull	1 0 0	Pen-y-groes, Bear Indpt. Ch.	2 15 6	Wallingford	6 1 4
Mrs Tunstall	1 0 0	Perth, Jas. Baldwin, Esq.	3 0 0	Walsh, Wednesbury-road	12 2 0
Leatherhead	0 10 0	Pishap and Poeltryan	1 13 0	W. W. Kirkpatrick, Esq.	6 0 0
hurst and Family	2 0 0	Pishmouth, Norley Church	1 0 0	Ware, High-street	3 11 6
Leeds, Mrs D. S. Dykes	10 10 0	Mrs James	1 0 0	Watford (Salop)	4 12 0
Leeds, Rawdon, Henry		Poole	15 8 6	Wellington (Barnes)	6 15 0
Brown, Esq.	10 10 0	Prastwich, Reases Cong. Chu.	4 4 3	Wendover	5 12 0
Leek	30 10 1	Princes Risborough	0 18 3	Westbury, Upper Chapel	2 13 1
Leicester, Gallowtree Gate	23 12 6	Puddletown	0 7 0	Wetherfield	4 7 1
		Ramsgate (half collection)	28 0 0		

Weston-super-Mare, for Rev E. Lewis, Bellary	29	1	3
Weymouth, Hope Chapel ..	4	1	0
Whitchurch, Broughall Cha.	1	8	9
Whitstable, for Rev. E. Lewis, Bellary	17	4	2
Whitworth	14	16	6
Wick	4	0	0
Wilnecote	2	16	3
Wincanton	5	7	0
Do., Shepton Montague ..	0	8	0
Wincobank	3	18	6
Wirksworth	31	10	0
Wokingham, Milton-road			
Baptist Chapel, half col-			
lection	15	0	0
Wolverhampton, Queen-st.	41	1	0
Wootton Bassett	2	15	0
Workop—			
Congregational Church ..	5	15	8
Methodist Free Church ..	10	2	6
Worthing	17	5	0
Wootton-under-Edge, T. S.			
Child, Esq.	10	0	0
Wrentham	2	12	0
Wrentham, Queen-street ..	3	11	0
Wycombe, Oreadon-street..	15	4	3

General from 20th August to 17th September, 1877.

Special to 24th September, 1877 (continued).

Weston-super-Mare. C. F., for Indian Famine Fund ..	10	0	0
Windeer. For ditto	1	10	9
Winklow. Cong. Church, for ditto	5	11	9
Woburn. Miss Letchworth, for ditto	5	0	0
Worlington. Mr J. Mordy ..	3	2	0

WALES.

Bethania, Festiniog. Cong. Church, for Indian Famine ..	2	15	0
Brynmawr, Cilrhedyn	2	10	0
Llanfyllin. For Famine	11	3	4
Fwy-groes. For ditto	1	3	6
Pennar-mawr. K a t e Raleigh, for ditto	0	12	6
Pontyrr, Bronllys. For ditto	1	0	0
Pontypridd. For ditto	3	9	0
Rhacros	0	11	6

Troedyrhiw, Allt-y-wallis	2	3	0
Wrentham. Chester Street, for Famine Fund	16	2	0

SCOTLAND.

Glasgow. B. G.	100	0	0
Dundas. J. Robertson, Esq., for Indian Famine Fund ..	5	0	0
Kilmarnock, near Kilmarnock. T. Paterson, Esq.	1	0	0
Latham. For Indian Famine Fund	8	0	0
Motherwell. Mr James Black ..	2	0	0
Peterhead. A Family in Peterhead	6	0	0
Per Rev. E. A. Wrentham.			
Avoch	5	11	0
Dollar	1	0	0
Forres	10	7	0
Inverness	16	13	9

FOREIGN AND COLONIAL SOCIETIES AND MISSION STATIONS.

Madagascar. Antananarivo, per Rev. G. Cousins for Widows' Fund	4	4	0
New Zealand. Te Awamutu, W. Hunt, Esq.	3	2	0
Rev J. F. Mandeno	1	1	0
South Sea—			
Per Rev. G. A. Harris.			
Mangala	790	00	
Per Rev. A. Pearce.			
Balata	487	83	
Tahaa	182	04	
Per Rev. J. L. Green, Tahiti.			
Burata, 1874	146	90	
" 1877	178	84	
Rimatare, 1877	61	55	
Raetavaa, 30 bundles of dried bananas	8	00	
Bognor	5	15	7
Bossey Tracey	3	16	3
Bradford. Auxiliary	300	0	0
Brighton. Anniversary	43	1	0
North Street	26	11	0
Sudley Place	6	14	7
William Chubb, Esq.	2	0	0
Bristol. Auxiliary	1874	0	10
Bruton. T. B. S. Jelley, Esq. ..	1	1	0
Mrs Jelley	0	10	6
Buckley	13	9	6
Buntingford. Collected by Mrs Oliver	0	16	0
Burton-on-Trent. Auxiliary ..	12	12	11
Chichester	2	7	6
Chisleigh and Hollacombe ..	6	10	0
Cocher-mouth	35	3	8
Cosham. Furbrook Park, John Deverell, Esq.	5	0	0
Cottingham. For Mr. Foreman, Demerara	2	1	8
Cumberland. Auxiliary	182	11	1
Dedham	10	0	0
Delph, Dobcross, & Upper Mill	12	12	10

Contributions from 18th September to 17th October.

LONDON.

R. R.	100	0	0
J. A.	8	0	0
T. J. W.	5	0	0
W. L. B.	5	0	0
Henriette L. F. Orange (deceased)	2	3	3
S. M., in memory of a Deceased Friend	2	2	0
Anonymous	2	0	0
Mr W. Parker	1	1	0
Col. J. W. F. Sandwith	0	10	6
Asylum Road. Cong. Cha. ..	7	10	6
Green Hill Chapel. H. T. Matthews, Esq.	25	0	0
Croydon. Annual Meeting in Trinity Church	8	19	0
Croydon (South). May Collection	7	5	0
Hampstead. Heath Street ..	13	13	5
Isleworth. Cong. Church ..	2	6	0
Pecham Bys. Miss Reid and Friends, for Bellary Orphan School	4	1	0
Fulney. Oxford Road	2	2	0

Legacy of the late C. W. Dalton, Esq., of Hastings, per Rev C. H. Spurgeon ..	175	17	6
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COUNTRY.

Armitage	6	14	0
Asbury, per Miss Cornwall ..	7	2	5
Bakewell	7	8	11
Barnet	13	7	3
Barnesley. Regent Street ..	27	8	7
Barnstaple. Cross Street Congregational Church ..	30	12	6
Bath. Argyle Chapel	51	0	0
Percy Congregational Chu. ..	53	9	8
Batley. Auxiliary	16	12	0
Beaconsfield	17	17	6
Birkenhead. J. K. Scott, Esq., for support of girl in Mrs. Edkins' School, Pekin	6	0	0
Birmingham. Auxiliary ..	330	14	10
Bishops Stortford. James Harvey, Esq.	50	0	0
Do., for Native Teacher, Percy, Salem	10	10	0
Blandford	7	2	10
Blyth	7	2	4

Bognor	5	15	7
Bossey Tracey	3	16	3
Bradford. Auxiliary	300	0	0
Brighton. Anniversary	43	1	0
North Street	26	11	0
Sudley Place	6	14	7
William Chubb, Esq.	2	0	0
Bristol. Auxiliary	1874	0	10
Bruton. T. B. S. Jelley, Esq. ..	1	1	0
Mrs Jelley	0	10	6
Buckley	13	9	6
Buntingford. Collected by Mrs Oliver	0	16	0
Burton-on-Trent. Auxiliary ..	12	12	11
Chichester	2	7	6
Chisleigh and Hollacombe ..	6	10	0
Cocher-mouth	35	3	8
Cosham. Furbrook Park, John Deverell, Esq.	5	0	0
Cottingham. For Mr. Foreman, Demerara	2	1	8
Cumberland. Auxiliary	182	11	1
Dedham	10	0	0
Delph, Dobcross, & Upper Mill	12	12	10

<i>Devizes. Auxiliary</i>	53 11 0	<i>Pentefract</i>	25 17 10	<i>Workington. Legacy of the late Miss Isabella Morley</i> ..	10 0 0
<i>Dorchester</i>	5 0 0	<i>Ross. Miss S. Woadby</i>	1 17 11	<i>Warkop. Cong. Ch.</i>	2 3 0
<i>Exeter. Auxiliary</i>	25 7 0	<i>Byde. George Street</i>	56 17 6		
<i>Exmouth. Glanorchy Cha.</i> ..	4 6 8	<i>Eyton-on-Tyne</i>	6 7 9		
<i>Great Driffield. Legacy of the late Mrs. Pinder</i>	10 0 0	<i>Shaldon</i>	2 19 6		
<i>Hazhem</i>	10 2 6	<i>Sherborne</i>	13 8 0		
<i>Highworth. Zion Chapel</i> ..	7 2 5	<i>Sheffield. A Young Disciple who has gone to be with Jesus</i>	7 0 0		
<i>Huddersfield. Ramaden St.</i> ..	26 0 9	<i>South Shields. Wallis Street For Widows Fund</i>	9 16 0 8 0 0		
<i>Jarrow-on-Tyne</i>	5 13 2	<i>Stalbridge</i>	2 2 4		
<i>Jersey. Two Friends, for UJJI Mission</i>	0 5 0	<i>Stonehouse</i>	81 6 0		
<i>Kingscote</i>	12 3 4	<i>Sunderland. Ebenezer Chapel, Fawcett Street</i>	24 19 0		
<i>Knotttingly</i>	11 0 0	<i>Salem Chapel</i>	26 1 1		
<i>Leeds. Auxiliary</i>	600 0 0	<i>Teignmouth</i>	24 17 9		
<i>Leek. Auxiliary</i>	24 9 7	<i>The Quinta. Thomas Barnes, Esq.</i>	100 0 0		
<i>Lewes. Tabernacle</i>	10 16 2	<i>Thornon. Joseph Craven, Esq., and Family</i>	50 0 0		
<i>Liscard. For Widows' Fund</i> ..	7 7 9	<i>Do., Dividend on Bond</i> ..	29 19 8		
<i>Latham</i>	12 8 0	<i>Tintwistle</i>	22 8 4		
<i>Macclesfield. Legacy of the late Wm. Mason, Esq.</i> ..	22 10 0	<i>Tiverton. A. Z. Weber</i>	1 0 0		
<i>Manchester. Broughton Busy Bee Society, for Mrs Peill</i>	5 0 0	<i>Topham</i>	2 10 0		
<i>Stockport Road</i>	7 10 4	<i>Torquay. Auxiliary</i>	169 15 4		
<i>"493"</i>	10 0 0	<i>Tunbridge Wells. Auxiliary</i> ..	11 4 11		
<i>Margate Bridge</i>	2 15 7	<i>Tynemouth</i>	3 5 7		
<i>Mere. J. M. Jupe, Esq., for Rev R. Toy</i>	5 0 0	<i>Upminster</i>	2 3 0		
<i>Middleton and Toulgrange</i> ..	4 10 2	<i>Wakefield. Salem Chapel</i> ..	18 15 1		
<i>Newport (Mon.) Dock St.</i> ..	54 3 8	<i>Zion Chapel</i>	14 11 1		
<i>Tabernacle</i>	8 6 3	<i>Walton</i>	5 11 2		
<i>Victoria Road, Collection for 1876</i>	10 10 0	<i>West Bromwich. Mayer's Green Chapel</i>	12 7 4		
<i>Newton Abbot</i>	12 0 0	<i>Westbury. An Old Pensioner, per Rev. T. Mann, for Madagascar</i>	10 0 0		
<i>North Buncion. J. G.</i>	6 0 0	<i>Wigton. Congregational Ch.</i> ..	12 1 6		
<i>Do., for Widows' Fund</i> ..	1 0 0	<i>Wimborne</i>	4 17 0		
<i>North Shields. St. Andrew's Chapel</i>	11 2 0	<i>Woodbury. Christchurch</i> ..	2 18 3		
<i>North Tawton</i>	1 18 0				
<i>Nottinghamshire. Aux.</i>	51 13 0				

WALES.

<i>Carmarthen District</i>	4 12 10
<i>Haverfordwest. Auxiliary</i> ..	20 0 3
<i>Machynallth. Legacy of the late Mr. Rowland Lewis</i> ..	10 0 0

SCOTLAND.

<i>Campbeltown. Mr. J. Montgomery</i>	6 0 0
<i>Edinburgh—</i>	
<i>John Melrose, Esq., for support of two girls in Miss Starrock's Training Institution, Peebles</i>	23 0 0
<i>Mrs E. Adamson</i>	1 0 0
<i>Helensburgh. J. N. G.</i>	0 9 7
<i>Monchline. General Sir David Russell, Sorn Castle</i>	3 5 6
<i>Elphinstown</i>	11 6 0
<i>St. Menace. Mr John Miller</i>	1 1 0

Per Rev. S. A. Warkham.

<i>Ardrossan</i>	2 17 4
<i>Castle Douglas</i>	6 0 4
<i>Edinburgh</i>	4 1 2
<i>Saltsburgh</i>	4 15 10
<i>Stow</i>	9 2 4
<i>Stranraer</i>	8 2 5

IRELAND.

<i>Dublin. J. Kenhaw, Esq., Dividend for Madagascar</i> ..	12 6 11
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FOREIGN AND COLONIAL SOCIETIES AND MISSION STATIONS.

<i>Jamaica. Breadnut Bottom, Trinity Church, for UJJI Mission</i>	4 5 6
<i>Paris. Miss Northmore</i>	0 10 0
<i>Samoa—</i>	
<i>Per Rev. Dr. G. A. Turner. Contributions, &c.</i>	1229 11 3

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Yours very truly
John Brown

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The True Relation of Evidence to Faith.

BY ALFRED BARRY, D.D.,

Principal of King's College, London.

I. Few subjects are more important at the present time than the true relation of Evidence to Faith. Opinion, as is not unusual, has passed through two opposite phases upon it. There was a time when men wrote and thought, as if the living plant of faith could spring out of the cold and barren soil of evidences. There came next that reaction of opinion, in which Coleridge wrote, "Evidences! evidences! I am sick of them!" The Christian faith, in its existence and vitality, is its own evidence. But from this, again, we have been driven by the bold challenges of modern Infidelity, refusing to believe anything simply because "it is desirable that it should be true" for human happiness and goodness; and thoughtful Christians are beginning once more to dwell, *mutatis mutandis*, on the time-honoured "Evidences of Christianity."

Amidst all these variations of thought, where lies the truth? Probably, after all, in the old Apostolic advice—"to be able to give an answer to every one that asketh a reason for the hope* that is in us, extended, however, from the especial phase of faith, which becomes the hope of the future, to the general principle of faith, as faith." For here, it will be observed, St. Peter takes it for granted that the hopefulness of faith is in us already, before we give any abstract or controversial reason for it. In this he describes what is, and what, indeed, naturally

* 1 Pet. iii. 15.

must be the actual condition of the mass of men, in our days even more than in his. We inherit (thank God !) a noble Christianity from the ages gone by. Into it we were born ; in it we were brought up as children. As we come to think and act for ourselves, we grasp it more and more firmly—not, generally speaking, because we have searched out for ourselves in detail the evidences on which it rests, throwing aside the inheritance of the past, and starting afresh in the investigation, but because in our own persons we have found that it is good—good as a light of the understanding, to guide us in the trials, and to solve for us the problems of human life—good to nerve conscience and to rekindle love, in the struggle against evil in the world—good to grapple with the dread consciousness of the guilt and bondage of evil in ourselves—good to meet the highest aspirations of the spirit, as it strives upward beyond all that we can see, unsatisfied either with the world of things, or even with the higher world of Humanity. In this way our faith first establishes itself, and then afterwards (to use a Scriptural metaphor) “it abounds,” or overflows, “unto knowledge.” We go on, in different degrees according to our age, education, and ability, to study the two-fold revelation of God in Christ—first in the pages of His Word, and in all the sacred literature which thence draws its inspiration ; next in the grace which He gives, and in all the fabric of Church ordinance in which that grace is embodied. In other words, our mental process is this—we accept Christianity first on faith ; we test it next by spiritual experience ; and lastly we come to ponder and explicitly to know.

I have often heard this method of the growth of religious knowledge attacked as if it were unreasonable, and even defended more than half-apologetically ; but I observe that in this respect the growth of the knowledge of God follows exactly the law of human knowledge in general. In all lines of thought we inherit, and in some degree accept as fixed, the knowledge handed down from the past ; were it not so, all progress would be impossible. This knowledge we then proceed to test by practice, in order to see whether it really meets the needs of life, physical or mechanical, artistic or scientific, social or political. If it does not, we reject it ; if it does, we accept it, and proceed to study and to know it, partly by practice, partly by thought. Lastly, if it may be, we correct it or extend it, and so add to the glorious heritage we bequeath to our children. But the great mass of men seldom advance beyond the first two stages of acceptance and practice. Of those who enter upon the third, still the majority are content simply to know : it is but the few leaders of humanity who can hope to discover.

Such is the universal law. Now in respect of Christianity, we must note this most important difference—that the materials of knowledge

are of a different kind. Of physical knowledge the materials are found in the great world of Nature, as it is in the present, and as it has been in the past. Of metaphysical and moral knowledge the materials belong to the great world of Humanity, past and present, as we know it in ourselves, and as we learn it in our fellow-men, in the record of their acts, which we call History, or in the record of their thoughts, which we call Literature. For the knowledge of God, while for our materials we have to study both these worlds which He has made, and on which His handwriting may be read, there is added, above all, the Book of Revelation, centered in the manifestation of God in Jesus Christ.

But the process of knowledge is not in principle different, except that, being the knowledge of a Person, it cannot be gained through the intellect only, without the aid of the conscience and the heart; and, being the knowledge of an Infinite Person, it needs His special inspiration to enlighten the eyes of the soul in all its various faculties. Hence the various Christian ages still inherit, still test implicitly by trial, still draw out in explicit thought, the treasures of the Gospel. These treasures, themselves unchanged and unchangeable, will, no doubt, be to mankind fuller and deeper in richness of knowledge as time rolls on. Yet, in every age, the great mass of men will have mainly to receive them and to test them only by practical experience. It is, indeed, true that the conception of great ideas and deep thoughts is diffused through society infinitely more widely in respect of religious knowledge, than in all other forms of knowledge put together. Religion is constantly the one enlightening and enlarging influence, even to the understanding, in a dull, narrow, mechanical life. Still, it is but few who can be theologians, studying with scientific accuracy the Gospel truth; and of these fewer still can be pioneers of theological progress, and "bring forth out of their treasures things new and old."

Happy the age, and happy the individual souls, where this natural process of growth goes on unchecked! Happy, no doubt, if they can carry it out to perfection, so as to know and to discover in thought, as well as to accept in faith and to test by practice! Yet not unhappy are the mass of men—the hard workers and patient sufferers of the world—if they can undisturbed accept the heritage of Christian truth and grace, and be content by experience "to taste and see that the Lord is gracious." It is strangely inconsistent with human nature to exaggerate the well-known saying (already full strong) and hold, as some seem to do, that

"There lives more faith in honest doubt
(Believe me!) than in *all* the creeds."

Hence I cannot suppose that the actual living faith of the Church at

large, or of individual Christian men, is generally built on examination in cold blood, as if *de novo*, of what are called Christian Evidences. St. Peter knew far better than this. He had seen the first seed, sown by his own hand on the day of Pentecost, and had watched how, like the foliage in a Norway summer, it had started suddenly into manifold growth, simply by the indwelling life of truth and the dew of the grace of the Holy Ghost. But he was writing to those who had before them a trial—possibly the great Neronian persecution, in which he himself was to die a martyr.—a trial not only of their endurance, but of their knowledge of God. Accordingly he bade them, “in all meekness and fear”—gently and modestly, but still readily—“to give to every man that asked a reason for the hope that was in them.”

Here we see the true point, at which the examination of the basis of Christian faith is forced upon us. The answer is to be given “to every man that asketh.” It is when questions are asked from without, that the believer is imperatively called to scan and to give the reason of his faith. Most obviously this is our case now. The air (as has been said) is full of questionings—sometimes light and scoffing, from which we turn away with some disgust—sometimes earnest and almost wistful, which we hear with tender, reverent sympathy, not without hope. Such questioning meets us, not merely in grave forms—scientific, critical, or philosophical—fully appreciating the depth and largeness of the subject, but in the light literature, which thinks to overthrow the creed of centuries by a passing jest, and to settle questions old as humanity itself in an easy parenthesis. Men certainly do ask us in various tones for a reason of our faith. It is idle to moan over this, in vain regrets for duller and quieter times gone by. It is but faithless to doubt, in spite of both theory and experience, that out of such questioning, whatever its tone, fresh knowledge of truth will spring. It is thanklessness, if we forget that every burst of opposition to Christianity, moral or intellectual, shows by its very vehemence that Christianity is full of life. Quietly and seriously we must meet the needs of the age in which God has set our place. Critical times are times of opportunity—more perilous, yet surely more glorious, to live in, than those days which we see, or think we see, to have been quieter and easier than our own.

I cannot see how to meet them without looking to Christian evidences. If unchallenged, we simply enjoy our private estate or our corporate freedom. It would be waste of time and strength to do otherwise. But, when they are challenged, we bring forth the title-deeds of our inheritance, and search into the archives of antiquity for our Great Charter

II. Let us consider, however, more exactly, to what condition of things this work of search rightly belongs. What is the faith that is in us? What are the forms of questioning, to which it is exposed? The essence of the faith that is in us, which we have at once to cherish and to defend, is expressed very clearly in our Lord's words—"Believe in God, believe also in Me."

There is first the belief in God—God, as the one eternal, personal Source of all being; contemplated by the understanding as the First Cause and the intelligent Creator; by the conscience as the Impersonation of Righteousness and the Judge of all the earth; by the imagination as the King of Glory; by the heart as the Father of all mankind, full not only of love but of mercy. This belief it is which, in various degrees of purity and clearness, lies at the root of all religion. It is impossible not to feel the great world-wide difference between those who in any form hold it, and those who recognise as the ultimate source of being only a material force or an "Impersonal Mind"—whatever that may be—diffused through the universe; or who simply give up all inquiry into the First Cause as "the unknown and unknowable." It is a gulf all but immeasurable. As we stand and look down into its black depths, we welcome any forms of thought—any religions, be they what they may—which, however imperfectly, recognise, with us, a Creator, a Judge, a Father of all.

But the belief in God, practically, in these days, comes to mean a belief in Christ. No one doubts that on Christianity rests the battle of religion itself against unbelief. Infidelity would prefer to fraternize, and at times does fraternize, in a hollow amity, with any other religion, if only it might destroy this. They who so act are wise in their generation; for Christianity has shown itself the only religion, which can in its conception really unite God and man—which can in its practical power grapple with the awful facts of sin and death—which can harmonize itself with increasing knowledge, and rule progressive civilisation. We may, as I have said, look with sympathy on all religious faith, as St. Paul looked on the worship of "the Unknown God" at Athens. But we must not deceive ourselves. To the cry, "There is no God!" or, "God is unknowable!" the only answer that will stand is, "God is known in Jesus Christ!"—known, as in the old Apostles' Creed growing up from immemorial Christian antiquity, to be the Father, the Son, and the Holy Ghost.

This, then, is our faith. Now, to know how to give a reason for it, we must know how it is questioned.

It would seem that there are, speaking broadly, five different forms of unbelief. The first is the unbelief of Ignorance; the second the un-

belief of Sin ; the third the unbelief of pure Rationalism ; the fourth the unbelief of Scepticism, properly so called ; and the fifth that which comes from difficulties of belief. To each of these there corresponds properly a different kind of answer. If they are, as is generally the case, mingled together, still we must disentangle them in thought before we deal with them.

(a) There is, unquestionably, an unbelief of Ignorance. Such ignorance we find in its grossness in large masses of our people, who actually do not know the meaning of the words God and Christ, perhaps only gathering from the life of others that there is such a thing as religion at all. Among the half-educated, again, there is an ignorance rather of perversion than of utter blankness—laying hold of one-sided, exaggerated, corrupted views of Christianity—not distinguishing between what is primary and what is secondary—what is God's eternal truth and man's perishable thought thereon. Even among educated and thoughtful men there is often something of this ignorance ; and they think that they write against Christianity when they are really writing against Mediævalism, Calvinism, and the like.

Now this kind of unbelief is, in part—perhaps in large part—the fault of Christians themselves. We have allowed the spiritual needs of the people to outgrow the power or the willingness of the Church of Christ to meet them. We have preached, in the name of Christ, what is not the true Gospel. We have insisted on this or that deduction of man, as if it were the truth of God itself.

Hence, what we have to do here is simply to study, thoughtfully and humbly, what Christian truth is, praying for the grace which gives a right judgment in all things ; then to set it forth in its simplicity, without accretions, however probable and beautiful, in its harmony, and in its clearness, getting rid of hazy, nebulous conceptions—themselves uncertain whether they are true or false—omitting no part, exaggerating none. To teach it, moreover, in the main, positively—not, indeed, ignoring in our own minds the many questions, which have so often helped us to dispel superstition, and to discriminate between the false and the true, but not thrusting them into a principal place in our teaching—to teach it with deeper faith, with larger sympathy, with more earnest zeal, impatient while any cloud of ignorance lingers over what ought to be a Christian land. In nine cases out of ten the true exposition of our faith is the best reason for it, telling with a calm and massive force, undisturbed by the bewildering strife of controversy.

(b) Next, there is another form of unbelief—the unbelief of Sin. Men now, just as in St. Paul's time, “do not like to retain God in their knowledge.” Perhaps their lives are given to sensuality and drunkenness, or

to luxury, idleness, and self-indulgence. Then they turn away from the purity, the austerity, the hardness, the struggle against the flesh, inherent in Christian morality—denouncing it sometimes as transcendental, too high for poor humanity; sometimes as tame and feeble, robbing life of its colour, its richness of experience, and its boldness of independence. Perhaps, again, their lives are too selfish and too worldly—that is, too much devoted to wealth, praise, popularity, power. Then they resent the call to self-sacrifice and charity, and to the lifting up of the heart above the things which, however bright, perish in the fusing. Perhaps they are too proud, too self-reliant, to bow to authority or to acknowledge dependence; and then the Cross of Christ is a stumbling-block, and the trust in the grace of the Spirit foolishness. But in whatever form it shows itself, this phase of unbelief is more or less wilful, or is at least prejudiced. It longs to find the Gospel false; and it will catch up any weapon—it matters not what—in order to fight against God's truth.

That such unbelief exists, it is impossible for the largest liberality and the most generous charity to deny. Wherever it does exist, it has to be met by an unflinching assertion of Christianity, in our words and in our lives. At times, that assertion may be affectionate, pouring out the whole soul in the entreaty, "Why will ye die, O ye house of Israel?" At times it must be stern, with the sternness born of love—love for our Master, love for the simple who are misguided from Him. But whether it be stern or affectionate, it must be unflinching. The very questions raised may teach us to distinguish the spirit of Gospel morality from the letter, to throw off any false asceticism which may have gathered round it, to set it forth in its application to modern days and their busy working life. But one thing we must not do. We must not water it down, temporizing with sin, trembling before what calls itself Common Sense, overawed by the spirit of the age, ashamed at our own shortcomings. The more boldly here we set forth Christ, the better. No false humility should check our declaration of what is undoubtedly true—that the moral power of Christianity even now is simply unapproached by all else, and unapproachable. But yet it is but too clear, that, if Christians could better set forth Christ in their lives, if only Christianity proved itself to be in its professors the source of a life purer, truer, kinder, and holier, there would need little more to conquer this form of unbelief. Here the life lived in the faith is the best "reason of the faith" itself.

Now with neither of these forms of unbelief has the search into Christian Evidence anything to do. But it is far otherwise in regard to those which still remain to be considered.

(c) For there is next what I call the unbelief of pure Rationalism, by

which I understand the impatience of all mystery—the refusal to believe what cannot be perfectly and absolutely comprehended.

This may take the form of a materialism (usually Pantheistic), starting from the side of physical or physiological science, so confident in its knowledge of its forces and its laws, as to disbelieve the existence of anything which cannot be referred to them. It cannot comprehend and therefore will not believe, the difference of spirit from matter. Wherefore, it denies any original Creator and repudiates the continual providence of God; nor can it accept the spirituality, the freedom, the immortality of man.

It may take a more negative form, in what men call Agnosticism—a declaration of absolute ignorance—asserting the Supreme Power, because it passes our perfect comprehension, to be “unknown and unknowable,” and accordingly turning the whole thought, care, and affection of the soul, upon the things we can see in the universe, or upon the humanity to which we belong.

In these two forms it attacks the faith in God itself. But there is a third form, less powerfully in these days represented in theory, but largely existing in practice even among many who call themselves Christians, which shrinking from the denial of God, nevertheless repudiates, openly or virtually, the Christian mystery in the Incarnation, the Atonement, the Resurrection of the Lord Jesus Christ, and the gift of the Holy Spirit to the individual soul and the Church at large.

Now through all these forms of thought there runs (it would seem) an impatience of mystery, a rationalism in the true sense of the word—that is, a claim to be able to reduce all within the perfect logical comprehension of reason, and utterly deny that “there are more things in heaven and earth than are dreamt of in its philosophy.”

It seems to me clear that this form of unbelief must be met directly. It can only be met by reason and argument; it must be met, where necessary, by direct controversy. For we have to show men that mystery—by which I mean either what I should call “simple mystery,” that is, the existence of truth, which we know to be, though how it is we know not, or what I should call “complex mystery,” in the co-existence of two truths, both of which we can grasp, though we cannot reconcile them with one another—is the very condition of human life, so that any religion, which involved no mystery, would carry with it *prima facie* evidence, not of its truth, but of its falsehood.

We have then to examine the rival theories of truth—Pantheistic, Agnostic, Deistic—which men set up against the old faith that is in us, and show how, in their passion for perfect comprehensibility, they

fail to cover all the facts of human life, and especially are incompatible with human freedom, consciousness, responsibility.

We have lastly to discuss the objections of scientific principle, which men bring against the possibility of miracle, whether in the world of matter or the world of mind, or against great laws of Christian Revelation—such, for example, as Mediation and Atonement—and show how little these can be sustained, in the face of the actual facts of human nature and human experience.

All this, I know, leads us to difficult and abstruse argument, and to obstinate controversy, with all its dangers. But I do not see how we can refuse the challenges hurled at us on every side. It would be absurd to suppose that every Christian man or every Christian minister is either called or qualified to enter into it. But I must hold that the Church at large, through those to whom God has given ability and leisure and opportunity, is bound to gird up herself to the task of grappling with these forms of unbelief, just as she did in days gone by. We cannot take that course, which is the happiest and the most congenial to every Christian mind—to turn aside from all these questions, leaving men to reason or scoff as they will, while we go on to teach the Gospel by word and by life. There is an inactivity which is not always masterly. And, while I would not have the champions of the defence imitate the arrogance, the recklessness, the irreverence, which too often characterize the assault, yet I cannot but think that they must not be afraid to speak plainly and boldly, not whispering, with bated breath, what is not so much a reason as an apology for holding the faith.

(*d*) Next there is, perhaps akin to the last but certainly distinct from it, the unbelief of Scepticism, properly so called—that is, the unbelief of a mind still inquiring, still unsatisfied, as to the claims of religion in general, or of Christianity in particular, to supernatural authority. Unlike the purer Rationalism, it does not deny absolutely the existence of Mystery; it does not question the possibility of a Revelation by God of things beyond human knowledge to discover; it will grant that there is a province of faith, in accepting such a Revelation as understood only in part. But it asks what are the grounds of this belief in God and in Christ, which has laid such firm hold on humanity. The question is a reasonable one, free from the arrogance of mere Rationalism. I do not see how we can shrink from attempting to give an answer.

That answer leads us, necessarily, to the examination of what are called positive evidences. In the first place, it calls upon us to estimate the various lines of Natural Theology, through the mind, the imagination, the conscience, and the heart, converging to the truth of God, and by convergence immeasurably strengthening each other. In the

next, it bids us examine the relation of the supernatural to the natural, in respect of the probability of Revelation, and to examine the various points, in which the Christian Revelation agrees with, while it transcends, the conclusions of Natural Theology. Lastly, it calls upon us to estimate the positive Christian evidences, again various in their nature, and by convergence leading us with accumulative force to Christ, as having, for all mankind and for all time, "the words of eternal life." It seems to me clear that here also it is our duty, by a full and comprehensive study of the positive evidences, to be able to give—not so much by way of controversy as by way of explanation—a reason for the faith that is in us. Against Rationalism we defend its reasonableness; to a true Scepticism we offer the results of inquiry.

(e) But there is still one last form of unbelief, which arises in the minds of many who feel their need of God, who can reverence the name of Christ, who long for some faith in religion, who would give all to be able with their whole souls to embrace the Gospel, but who yet have difficulties of belief which they cannot get over, and which they are too honest to ignore. Such difficulties, especially if (as most often) they are moral difficulties, cannot be too tenderly and too reverently dealt with. By the questions which they raise, every student of theology and church history knows that they have already taught us much. Of the men who hold them, we cannot but say that they are "not far from the kingdom of God"—nearer, perhaps, than many who think themselves safe within it. They seem almost to cry, "Lord, I believe; help Thou mine unbelief!"—and we know how that cry was received by the Saviour, who knows many, as yet not knowing Him.

How shall we give our reason here? Again, we must directly and formally examine these difficulties, but with still less of the controversial, still more of the explanatory tone.

Probably we have first to see how far these difficulties attach, not to the true essence of the Gospel, but to the deductions which we have made from it, in that passion for logical system which is the root of much dogmatism as of much Rationalism. We have to show next, how far these difficulties, even if they be real, actually go—how much of the Gospel system is untouched by them, and can be grasped and lived in, even while they are still unsolved. Then we have to look at each whatever it may be on its own merits,—not in the light of our abstract theory of what might be and should be, but by observation of what actually is, giving our reason for the faith that is in us, here, more than ever, with gentleness and fear—gentleness to those who are our brethren at heart—fear lest we handle carelessly the faith which is a sacred thing. Lastly, we shall have to confess that there are, and

will be, some difficulties which, on this side of the grave, can be but partially solved, which yet cannot obscure, and can hardly dim, the positive light of the faith in Christ, and which, so viewed, may be even a trial and discipline of that faith.

So must we speak, and, while we do thus speak, we must bid men at once to pray for further light, and to walk in that which they already have. By doing as well as by thinking, by praying as well as by doing, they shall know. But still this is an unbelief, which must be deliberately recognised and dealt with in its special forms. It is not enough to set forth the Gospel generally in its positive power. In each case we must look into the obstacle which lies in the way of faith, if a reason of faith is to be given.

III. It is, then, to these last three forms, of rationalistic unbelief, of unsatisfied scepticism, of doubt and uneasiness in faith, that the examination of Christian evidences is mainly directed. If these difficulties cross the path of any man, so as really to trouble his Christian faith, and weaken his Christian life, he cannot rightly put them from him; he must look at them, calmly, resolutely, humbly, faithfully, and he need not be afraid. Even if they do not try himself, still, in days like these, it is well that he be not ignorant of that which is trying the faith of so many around him.

But while I thus claim a true function of evidence in relation to faith, I should lay far greater stress on the other kinds of witness for God, powerful everywhere, but alone powerful against the worst forms of unbelief—the unbelief of ignorance and sin. By thoughtful study of what the Gospel really is, and where we have the opportunity, by setting it forth to the ignorant; by taking home to ourselves the moral power of Christianity, and reproducing it in our own lives, and by urging it on others; all of us who profess and call ourselves Christians—not merely a few skilled in argument and learned in theology—may bear our part. As this is more universal, so it is a witness humbler, safer, happier—free from the bewilderments of argument and controversy. Above all, it is the witness, which in days past conquered the world, and which will conquer it to the end of time.

REFER all the actions of this short life to that state which will never end; and this will approve itself to be wisdom at the last, whatever the world judge of it now.—*Tillotson*.

HAPPY is he, alone, to whom the Lord imputeth not transgressions. It is blessed to have Him propitious to me against whom alone I have sinned. When my soul is troubled with the view of her sinfulness, I look at Thy mercy, and am refreshed.—*St. Bernard*.

Practical Addresses to Students for the Ministry.

BY THE EDITOR.

NO. IV. THE DOCTRINE AND MOTIVE OF SELF-SACRIFICE.

OUR Lord uttered certain burning words which have left an indelible brand on all self-indulgent Christians ; which divide the visible Church into those who *are*, and those who "cannot be" His disciples; which separate religious people—Ministers, Professors, Students, Deacons, and Sunday-school Teachers—into those who *are*, and those who are "not worthy" of Him. "Whosoever doth not bear his cross, and come after Me, cannot be My disciple" (Luke xiv. 27). "He that taketh not his cross, and followeth after Me, is not worthy of Me" (Matt. x. 38). This ideal life of self-abnegation, this sacrifice of personal preferences in view of some ends nobler than *self*, this discovery of a motive which is stronger than what is called self-interest, and which takes the place of the passionate egoism that is the ruling characteristic of our race, has very often been propounded as a "counsel of perfection." It is a phase which the ascetic and religious life has often assumed. Thus Buddhists, one school of Hindu philosophers, certain Persian sects, Pythagoreans, and Neoplatonists have preached the doctrine with fervour and practised it with enthusiasm. The Jewish sages called "Essenes," many Gnostic communities, all monastic orders have simply developed the theory. Many good Christian people, both Catholic and Protestant, have represented it as the very essence of Christianity. The Cross has been to them mainly the symbol and the reminder of the profession of self-sacrifice which they have believed themselves to have made in their baptism. As a principle of holy living, it is much older than Christianity, and goes back into the dateless past of Oriental philosophising. The reasons and justification of the principle have been very various and conflicting. Some of the most widely prevalent of these have been demonstratively false, and are in direct contravention of Divine Revelation. I refer to the doctrine of the inherent evil of matter, to the position that the physical *flesh* is the seat of sin, and that all the appetites of the body in their fundamental essence are violations of law, and are in enmity against God, and consequently that the duty of man is to crush these desires, to extinguish that large portion of our experience which is derivable from the senses. Now, Christ and His apostles earnestly denounce this widely prevalent speculation as treason against God, as disloyalty to His government. The Incarnation, and the Resurrection of Christ's body are two grand protests against the delusion ; and if self-sacrifice is urged upon us by the Gospel, it is on other grounds than the intrinsic evil of that flesh in which God has been manifest, and in which we shall ultimately triumph over death. If self-gratification is not necessarily sinful, if the body and the world are not evil in themselves, and need not be shunned nor cast out, nor mortified just because they are not spirit, we have lost one very commanding motive to self-abnegation. It becomes more difficult,

not less so, in view of the new and grander estimates of the kingdom of God introduced by Him who said "Take up your cross daily."

Many within the Church of Rome, and outside of it, have regarded a life of self-abnegation as the highest kind of life, in virtue of its being the nearest approach to an imitation of the Lord Jesus Christ. No one can read the "*De Imitatione Christi*" without much heart-searching and without poignant regret at the vast difference between ordinary Christian experience and what is there propounded as an ideal. Yet it seems to me that even in that celebrated book the mere imitative instinct is far too weak a motive to appeal to for such a result. The self-denial there enjoined becomes a more refined form of selfishness; it gratifies after all a higher self, and secures ends which unquestionably centre in one's own personal advantage. God is not sufficiently or rationally substituted for *self* in the array of motives, and no adequate hint is given of the true unselfish passion which finds its highest joy in the welfare of others. The mention of this sublime and gracious motive—viz., the well-being of others—reminds us that it is appealed to throughout Holy Scripture. "Love thy neighbour as thyself" is one of the great commandments of the law. The conduct of Abraham to Lot, of David when he made a libation of the water from the well of Bethlehem, the risk that Obadiah incurred in feeding the prophets of the Lord, are all in keeping with the references in the prophets, psalms, and New Testament to almsgiving and general self-surrender for the good of others. The fast in which Jehovah delighted, was not the outward show and seeming of sacrifice, but to deal bread to the hungry, to clothe the naked, to libera'te the captive slave, to visit fatherless and widows in their affliction, to strengthen the weak hands, and confirm the feeble knees, to undo the heavy burdens, to bind up the broken heart, to revere and protect the life and property and honour of a neighbour because he too is made in the image of God. The Lord Jesus sounded the same trumpet-peal and called for disinterested love, when He bade His disciples to give food to the needy, and to spread a banquet for those who have no power of recompensing the giver, to bless indiscriminately friend and foe. He created, as no other teacher had ever done, a sense of brotherhood in humanity. He taught us to believe in a common Fatherhood, and hence to find in the condition of mankind a large, self-subduing and even passionate motive for self-sacrifice. He persuaded us to yield to a passion the object of which we might find in every human being. He appealed to the grandeur of the aim, the nobility of the character which could love others even better than self, and could see in poverty, disease, degradation, ignorance, and wilfulness the reasons and motives for self-abnegation. It is a splendid ideal, and we kindle at the sight of its living embodiment. We are content to wander and toil after it—often in vain—wishing that we could imitate those who pleased not themselves, men who have consecrated substance, comfort, and life to the well-being, not only of the enlarged self which a man may find in his own household, but in any and every human being who by suffering and neighbourhood comes within the range of his compassions. A man's blessedness is secured most truly when it is not sought, when he has been laying himself out for others, finding his happiness in their

welfare. He who searches for happiness in itself, who devotes himself to the quest after it, never truly finds it. The joy of heaven will surely not be the triumph of gratified personal ambition, nor the serene self-complacency which delectates itself in its own bliss. Such a mockery of joy must be unknown in heaven. Our Lord tells us—and if it were not so He would have been still more explicit—that there is joy in heaven over the sinner who repents. The beatific vision of God is the vision of One who is by His eternal Nature ever giving Himself to His creatures. Heaven is the light of His infinite affluent love.

Many believers in Christ seem to stop here in their search for motives to self-sacrifice. They seem to substitute a doctrine of self-denying love for that doctrine of the Cross which is the only representation that on any proportionate scale is equal to the tremendous strain which the word and example of Christ make upon our imitative powers, or which give us any sufficient or adequate reason to obey His commands, or to follow Him as He treads the winepress alone, as He sounds the depths of human sorrow, and gives His flesh for the life of the world. I sometimes fear that it is merely a *doctrine* of self-sacrifice, and not a principle, that such theorists habitually practise or are able to communicate. But can we in our own weakened, damaged, sinful, corrupt nature give ourselves up to others at word of command out of the beauty and the attractiveness of the character? Does the habit become second nature to those who need forgiveness and regeneration? If there is no power without or within us mightier than our selfish and often defiling love of personal pleasure and advantage, how is it possible for us to take up our cross daily and follow Christ? Our Lord has given us a more difficult task than to keep the whole law. I do not mean to say that ascetic and benevolent self-sacrifice have never been seen in the world apart from the highest reasons. On the contrary, the power of a society, the sympathy of numbers, the class spirit of an order or a church, has often done wonders. Rivalry in benevolence has accomplished some strange and brilliant results with communities and nations. Printed reports and resolutions at public meetings, and gorgeous tombstones, have provoked to love and to good works; but we have a deep conviction that sacrifices thus inspired count nothing in the eternal balances. "Verily I say unto you (said Christ), They have their reward," and a poor reward it is. The widow's mite was more than all the costly offerings of the rich Pharisees. But there can be scarcely any question that Christ has not only set the example, but supplied a reason for the act. There is one motive which compels self-sacrifice, which utterly destroys self, which crucifies and buries the old man. This motive is the faith which grasps and accepts the sacrifice of the Son of God for our sins. The humiliation and death of the Eternal Word made flesh, not simply for those who knew not what they did 1800 years ago, but a death, which in God's eternity is as if it happened yesterday, for us—for you and for me—makes a direct and immediate and irresistible appeal for self-sacrifice. Every human being needs the sacrifice of Christ in its integrity. He does not seek and need a divided Christ. A single drop of that precious blood is not enough. Every sinner needs the *whole* of the offering, and he may have it, if he will. Untold millions know

that they have found redemption through His blood, even the forgiveness of sins. They are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ. In the Cross of Christ we see the whole of the Godhead manifested, though humbled under the form of our humanity, submitting to know the depth of our disgrace, the penal infliction of our death itself, the curse of the nature He assumed; and this revelation of Divine Love and Righteousness lays us under such confounding and overwhelming obligation, that we are no longer our own, but His. Our larger self, our centre of revolution, our reason for activity, our ground of obedience, the principle of our consecration, are no longer bounded by our personal advantage. Christ has become all this to us. Christ is all. "If I be lifted up," said He, "I will draw all men unto Me." He knew that all the fascinations of the world would pall and grow dim in comparison with the attraction of His cross. His dying would discrown, and judge, and cast out the Prince of this world. The feast in which His disciples would bless the Lord would be one of fellowship in His sufferings and conformity to His death. Here, at length, is reason sufficient for a man to say, "I count all things but loss for the excellency of the knowledge of Christ." The love thus awakened was and is strong enough to constrain men to judge that if such an One died for all, then all died, and those who are risen with Him from that death of their old nature live no longer to themselves, but to Him who died for them and rose again. If a man by faith sees Christ on the Cross, he dies with Him. If a man can behold Jesus on the right hand of power, he rises again from the dead with Him, and he lives a new and Divine life, which has its centre in Christ. Such help as this to self-sacrifice is adequate. It is not known by that name, nor thought of self-glorying. It is a living sacrifice in which each believer becomes holy, and acceptable to God. We do not, at the command of Christ, adopt a curriculum of sacrificial lessons, and try to imitate formally His way of sacrifice, and follow Him to a self-made and even God-appointed cross, that we may be raised with Him in the newness and glory of the heavenly life. This would invert the true order and efficacy of His work for us. We cannot earn a crown of glory by a cross that we fashion for our taste or take up wilfully, but He has won the crown, and gives it to us, and we are covered by His boundless love; and then we are His, and not our own, and all the cross that we take from Him is His own gracious gift. We are "not worthy" of Him if we are not ready to allow Him to determine our course of life for us. We *must* love Him supremely, or we "cannot be" His disciples. Has father, mother, friend, or brother laid us under parallel obligation? Can these be even thought of in the same scale of claims? Can we ever understand His searching, burning words, until we have discovered and been duly impressed with His work for us, until we deeply know who He is, what He has done?

Christ, however, is *all* and *IN ALL*. Since He died for *us*, He has died for every other man. He was crowned with glory and honour—viz., the infinite glory of being competent by the grace of God to taste of death for every man. Then every man is as dear to Christ as we are. The Barbarian, the Greek, the worldling, and the sage, the unconscious child, the degraded outcast, or the

Prince of many lands ; He died for each, for all. Having placed Himself in this intimate relation to every human being, He would have us see the object of that love imaged, and asking for our recognition in every child of man. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." By this consideration the unselfish principle is at once augmented with infinite force. I do not say that authority, that a noble ideal, that the blessing of those ready to perish, that the influence of society more or less impregnated with this glorious example, may not help the philanthropist, the Missionary, the amiable and generous spirits among us to self-denying deeds for others, but here is a reason mightier than all others put together, for realising this blessed Christ-like ideal—Christ is ALL, and IN ALL. Let me see as I gaze on every human being, the image of the suffering Christ, the object of the love of the dying Christ. Let me believe that in relinquishing my personal interests for others, I am directly yielding up the tribute of affection which I owe to *Him* ; then every object of such love not only has his own claim upon me, but Christ's also. It is this identification of Christ with those for whom He died that creates the true "enthusiasm of humanity." To imitate, to manufacture this enthusiasm without the adequate motive, is too often like ploughing the sea-shore and sowing seeds in the furrows of the waves.

I believe that those who are just entering on ministerial life have not only many temptations to substitute a manufactured enthusiasm for the spontaneous gushing forth of their best affections to Him to whom they owe their all, but also that they are tempted to forget the forms in which their Christian profession calls for sacrifice.

(1) They are tempted to forget this new and Divine self, this heavenly centre of their affection—to consider self, their own old narrow self, as the adequate end of all their work and service. It is the temptation of all human nature to act thus, until holy love draws us out of self and provides a larger centre for our affections. This is the melancholy law of our animal and natural life ; but when once we have seen the Kingdom of God, and known the love of Christ to us, we ought to be—we profess to be—revolutionised, renewed. The supposition that we make about ourselves is, that we have passed out of the kingdom of nature into the kingdom of grace. But we know that great heroes of faith, men who have been born again and called to Divine work, have gone through the agony of a temptation even to use the new powers with which the heavenly life has endowed them for their own personal advantage. This is part of the meaning of the temptation of the blessed Lord Himself. In our case, we are goaded and driven by the flesh to regard our own honour, reputation, influence, social position as the *secret* but the *real* end of all our striving ; to feel that the education we can secure for ourselves, the consciousness of intellectual powers and resources, the sense of mental superiority and culture, are worthy ends in themselves ; we are tempted not to look beyond personal satisfaction and self-gratification, when we want strong stimulus to exertion, a new impulse against indolence, fresh incentives to pursuit. We are tempted to judge of all matters of education, of policy, of duty, of place, by their bearing upon self ;

to say of this or that conduct, it may be wrong, or right, but it does not alter my position ; to think that such or such a course may be of service to the church, or the world, or to my brother, but I reap no advantage, let me leave it alone or do it with half-a-heart. The source of the entire evil is in the region of the heart. The eye of brother or fellow-student may be quite unable to detect the hateful disease that is preying upon the spiritual life. We know it, and God knows it ; and unless we can resist and cast out the devil, we may, after all our preaching, and teaching, palter with our salvation, and be castaways from the kingdom of Christ. "Not worthy of Me," "Cannot be My disciple," are the awful words which may be branded upon us for ever.

(2) Another form of this temptation is seen or felt in the desire to undervalue, or neglect all duty which is not at the time of its discharge agreeable to the taste or the flesh ; to ignore truth that is hard to find ; to treat as valueless the acquisition which costs effort, sacrifice of pleasure, correction of lazy indifference. The love of dreamy castle-building, superfine sentiment, and effeminate lotus-eating is slaying its thousands. There are Christians, and ministers, and students who will measure advantage by comfort, and the work that has to be done by the ease with which it can be carried through or the credit it may win. The bugbear may be pastoral visitation, or punctual discharge of pecuniary obligation, or the mastery of Greek verbs or Hebrew roots, or the technicalities of any science from chemistry to theology. Many a weak man exclaims, "I had better be reading a good novel than studying the history or philosophy of human thought ; I had better trust to the inspiration of the moment, than carefully think out my message, and studiously put it into appropriate words. I can do very well without cultivating my memory and enriching my vocabulary ; nor do I need to bathe my soul in the water of life, nor to sun my nature in the eternal light." It is too hard, too difficult, too irksome to many a minister to take the pains that are indispensable to produce a deep effect upon his fellow-men. To such a man one thing is certain : he never will do that thing ; he fails—but what I want to urge upon *you* is, that it is because he has utterly failed in the Christian law of sacrifice. He has not seen in its true glory the dying of the Lord Jesus. He has forgotten the boundless claim upon time, talent, comfort, pleasure, which the love of Christ involves. He has not learned the mighty secret of drawing inspiration and energy for duty and study, from the cross of Christ. He knows something, it may be, of the power of the Cross to soothe his guilty conscience ; but he has misconceived its greater power to spur the indolent will, and eclipse the glamour of the world, and rally all his energies for Christ's sake to do the noble, manly, self-sacrificing duty that circumstance and Providence have given him to do.

(3) A third temptation of the same kind, and one which besets ministerial life from its very commencement, is, morally, of a more damaging and disastrous kind. It is the habit not only of shirking irksome responsibilities or neglecting duties that are uncongenial, but of doing so by shifting them on others. There is a fearful temptation to take undue advantage of the good nature, or the faculties, or the strength of others. Thus, a somewhat unpleasant task is assigned to a man, and another and much more

attractive way of spending an hour, a Sunday, a year, a life is suggested to him. Selfishness cannot avoid the difficult and irksome work, without shifting it upon a brother. The work *must* be done, that our good man knows full well. His melancholy principle of action is, "Let anybody else have the burden to carry, I care not to whom it is assigned; I must enjoy myself." Oh that he could hear the voice of Jesus saying to him, "It is more blessed to give than to receive." "You are bought with a price, therefore glorify God with your body and spirit, which are His." "In honour prefer one another." "Let each esteem another better than himself." These acts of selfishness are not confined to the strong and self-asserting. Weakness and ignorance often lean and drag heavily on the arm of generous strength; and the feeble mind that is ever whining over its misfortunes and opening its sores for the observation and sympathy of others, is sometimes as selfish as the strong man who peremptorily throws on the burdened shoulders of the weak the load that of right belongs to himself.

(4) There is still another form of this temptation against which we have as ministers to be on our guard. It is when, with reference to particular conduct, we are prone to take advantage of every opportunity to advance our own interests regardless of everything else. I have seen the principles of honour strained, the prosperity of an institution, the sacredness of a law, disowned by the carelessness and caprice of wilful and selfish men. The interests and claims of church, college, or society are by men of this class as nothing in comparison with the imperative claims of self.

Illustrations of this are innumerable. It were vain to enlarge upon them; but I ask you to consider whether the portrait sketched by S. Paul in 2 Cor. vi. 4—10, is altogether descriptive of the career and characteristics of the modern successor of Apostles—"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

HERE thou art but a stranger travelling to thy country; it is therefore a huge folly to be afflicted because thou hast a less convenient inn to lodge in by the way.—*Jeremy Taylor*.

To love all mankind, from the greatest to the lowest, a cheerful state of being is required; but in order to see into mankind, into life, and, still more, into ourselves, suffering is required.—*Richter*.

The Four Gospels:

ON WHAT GROUNDS DO WE ACCEPT THEM AS GENUINE AND AUTHENTIC?

BY THE REV. JOHN KENNEDY, D.D.

V.

WE must complete our task very briefly; and indeed we might content ourselves with the position already reached. In the days of Irenæus (born about A.D. 126, died somewhere before the end of the second century), it will be remembered, *our* Four Gospels, and these alone, were recognised universally by the Christian churches as of Apostolic origin and authority. This fact, and the fact that these Gospels were at this time (the middle of the second century) translated into Latin in Africa and into Syriac in the East, prove that they were not of recent origin, and must have descended from a period certainly prior to the beginning of the second century. This conclusion is strengthened by the consideration that Irenæus was connected with Apostolic times through the aged Polycarp, his instructor in Smyrna, and the aged Pothinus, his predecessor as Bishop in Lyons; and that he must have been well acquainted with the Christian history of the period. Forty years before Irenæus became Bishop (which was in A.D. 177), Justin Martyr (born about A.D. 103, martyred about A.D. 165) quoted largely from "memoirs" of Christ; and we have argued that these were our Gospels, partly from the substantial correspondence of his quotations with what we find in our Gospels, but still more because we think that Gospels which were regarded as Apostolical in the days of Justin, and read publicly in the churches as such, could not have been quickly replaced all over the world by other Gospels within the few years which separated his writing from the writing of Irenæus. These facts—and there are many other evidences of the general acceptance of the Gospels by the churches in the second half of the second century—are so important, that no apology can be needed for thus repeating them and insisting upon them. Nor should it be overlooked that Justin and Irenæus were for a considerable period contemporaries, and that both their lives overlapped for some space the life of Polycarp—Polycarp having been born about A.D. 70, and martyred, it is now somewhat conclusively determined, in A.D. 155, only ten years before the death of Justin. The days of Christ Himself are connected with the days of Irenæus by means of two lives—that of John the Apostle, and Polycarp his disciple, who must have been thirty years old at the time of the Apostle's death—and this fact should be kept in view in estimating the importance of the testimony of Irenæus to the Apostolic origin of those Gospels which he read and which we read to this day.

We shall now be asked to bridge over the space which separates the written testimony of Irenæus and Justin from the date when Matthew, Mark, Luke, and John wrote their Gospels, or to trace these Gospels

upward to their very fountain head. But it will be seen that we have virtually done so already. That is, we have traced them to a point at which we can take our stand and say, These Gospels can have come from no other source than the circle of Apostolic society. Irenæus could not have accepted them as from the four men whose names they bear, if they had not been in existence when he sat at the feet of Polycarp. Polycarp, who had been a Christian from his youth, and who was a personal disciple of St. John, could not have accepted them if they had not possessed the sanction of his great master, the last survivor of the Apostolic College. The only question then that needs to be asked is—whether there is anything to corroborate, or anything to throw doubt on the argument thus presented? There is nothing, I believe, that can throw legitimate doubt on the argument, and there is at least some corroboration of it.

But as to collateral evidence in corroboration, these things have to be taken into account :—(1) The Christian literature of the period is extremely scanty. From later descriptions of the first half of the second century we know that the Christians wrote much, but only a few meagre fragments survive. Polycarp himself wrote “epistles to neighbouring churches, establishing them, and to brethren, instructing and admonishing them,” and they were so well known in the days of Irenæus that he appeals to them in confirmation of his statements, but the only one of them extant is a letter to the church in Philippi. And of not a few writers we have only scanty extracts, preserved by the historian Eusebius. (2) Till the days of Irenæus there was no real occasion for any specific enumeration and description of the Apostolic Gospels. Let me quote Professor Lightfoot: “Irenæus is the first extant writer in whom, from the nature of his work, we have a right to expect explicit information on the subject of the Canon. Earlier writings, which have been preserved entire, are either epistolary, like the letters of the Apostolic Fathers, where any references to the Canonical books must necessarily be precarious and incidental (to say nothing of the continuance of the oral tradition at this early date as a disturbing element); or devotional, like the *Shepherd of Hermas*, which is equally devoid of quotations from the Old Testament and from the New; or historical, like the account of the martyrdoms at Vienne and Lyons, where any such allusion is gratuitous; or apologetic, like the great mass of the extant Christian writings of the second century, where the reserve of the writer naturally leads him to be silent about authorities which would carry no weight with the Jewish or heathen readers whom he addressed. But the work of Irenæus is the first controversial treatise addressed to Christians on Christian doctrine, where the appeal lies to Christian documents. And here the testimony to our Four Gospels is full, and clear, and precise.” (*Contemporary Review*, August, 1876.)

The chief evidence in corroboration of the apostolicity of our Gospels is indirect, but most important and conclusive; it is this—that the substantial teachings of these Gospels respecting Christ and His work can be traced continuously and uninterruptedly through all the writers of this period. The one reason for the endeavour to invalidate our Gospels, as we have already

had occasion to remark, is the hope of thereby undermining the evidence for Christ's superhuman claims and for the supernatural in general. Now, if criticism were to destroy the Gospels it would not get rid of this evidence. The Christianity of the followers of Jesus of Nazareth, as we know it outside the pages of the New Testament, has from the beginning recognised His superhuman dignity and the supernatural in His life. We have seen how fully and minutely Justin Martyr has reproduced the miraculous element that is ascribed in our Gospels to the Person and the works of Jesus Christ. In such a letter as that of Polycarp to the Philippians, the indications of his faith in Christ can only be incidental; but even here we find Christ spoken of as the Son of God, and described as having died on our behalf, and having been raised on our account. God "raised Him from the dead, and gave Him glory and a throne on His right hand, to whom all heavenly and earthly things are subjected, whom every breath serves." This exalted Lord is to be the Judge of the living and the dead, and we must all stand before His judgment seat. Approaching more nearly to the days of Christ and His Apostles, we come to Clemens Romanus, whose letter (or that of the church of which he was bishop, or presbyter) to the Corinthians was written, according to some, as early as A.D. 67, or according to others as late as A.D. 97. We may assume that it was written while the Apostle John was still alive; and in this letter Jesus Christ is the Son of God, the Mediator between God and man. "Let us fix our eyes on the blood of Christ (says Clemens) and understand how precious it is unto His Father; because, being shed for our salvation, it won for the whole world the grace of repentance." Jesus Christ is, throughout, the Risen One, the glorified, who will come again the second time. And there is not a word in the whole letter to indicate that Clemens knew of any Christians who regarded Christ as merely a man, an illustrious teacher, a great reformer, and only in this sense the Messiah. Appeal might be made in this connection to another book which, although it is in the New Testament, is admitted even by the most resolute impugnors of the Gospels, such as the author of the book called "Supernatural Religion," to have been written by the Apostle John—the Apocalypse. Of this book the author just named says: "If it be merely regarded as a contemporary writing, it is still most interesting as an illustration of the religious feeling of the period." Now I may leave it to any Sunday-school teacher, or even senior scholar, to say what "the religious feeling of the period," in regard to Christ and His work, must have been, if judged by the Book of the Revelation. The first chapter alone settles the question.

Get rid of the Gospels then, but you do not get rid of clear historic evidence from Apostolic days downwards, that the views of Christ's Person and Work which the Gospels contain were the common beliefs of the Christian churches; while the perfect correspondence between our Gospels and the faith of the first two centuries as derived from other sources, we claim in corroboration of the genuineness of the Gospels themselves. Give us John as he appears in the Apocalypse, Clemens as he appears in the letter to the church in Corinth, Polycarp as he appears in his

letter to the church in Philippi, and Justin as he appears in his "Apology," and in his "Dialogue with Trypho;" gather together their direct or incidental teaching respecting Christ, His life, His death, and His resurrection—and you require at once a history that will harmonise the facts and doctrines you have gathered, and will explain the assumptions on which they are based. Now you cannot imagine a history that will do this which is *substantially different* from the history contained in the Gospels. What need we further witness that the Gospels are true?

The space to which I am limited renders it impossible to examine in detail texts from Justin, or the letters bearing the names of Barnabas, Ignatius, Polycarp, Clemens, and others. But the argument I am pursuing renders us independent of all critical nibbling at this text or that, to determine whether it has been quoted from a Gospel, or whether it has come down to the writer on the wings of tradition. And our argument is strengthened by these further considerations:—

(1.) The impossibility of finding a period at which the Gospels could have been foisted on the churches throughout the world as apostolic and original if they were not so. We are required to suppose them utterly unknown before A.D. 150, when suddenly they are announced as having been written, some of them nearly a hundred years before, and the very latest of them more than fifty years before. Then, at once and everywhere they are accepted as what they profess to be; and men who had never seen them before, although they had been associated with those who had been associated with Apostles, are so fascinated by the books now put into their hands, that they declare that they have long known them, and that they are all that they profess to be! It is of no use to tell us that the men of the second century were "uncritical and credulous." They were not fools. But more—if by being uncritical it is meant that they accepted the books without careful inquiry into their claims, we say it is not true. And abundant evidence is forthcoming in proof of the assertion. At present it is enough to say—how comes it to pass that an age steeped in superstition, prepared to believe any marvel, rejected with one accord the apocryphal Gospels, which would have gratified their superstition and credulity to the full? How comes it to pass that out of the mass of Gospels which are supposed to have been in existence in the second century, the men of that age, so unwise and untrustworthy, should have selected four, each so beautiful, all so different, but by their diversity forming so complete a portrait of that Divine Man before whom even unbelievers are fain to fall down and worship?

(2.) The impossibility of finding writers in the second century capable of producing these Gospels. In passing from the New Testament writings to those of the apostolic fathers, we feel as if we had entered a different world. Holding as these fathers did the doctrines of the Apostles, still the difference between them is vast. It is certain that neither of the Gospels of Matthew, Mark, Luke, nor John, could have been produced by Clement, Polycarp, Ignatius, Papias, Hermas, Justin, or Irenæus. Who and where, one asks with wonder, can have been the Great Unknowns, who in the second century produced the Gospels which from that time until now have been regarded as

the works of the Apostles or of apostolic men? There are many literary puzzles that have perplexed the world, but none to compare with this.

The course of the most recent and destructive criticism might be adduced in support of the views advanced in these papers. For example—Baur, the founder of what is known as the Tübingen School, first placed the Gospel by Matthew between the years 130 and 134, then in the year 115, and at last between 105 and 110. According to Hilgenfeld, who is reported to be his most distinguished disciple, it was composed in its present form certainly before the year 80; while Keim dates it before the destruction of Jerusalem, that is about A.D. 66. Even as regards the Gospel by St. John, this school of critics has had to retire step by step from Baur's calculation (160) to the beginning of the second century, at which time John was probably still living. Our general argument, it will be observed, bears on the Gospel by John equally with the other Gospels. And of all the Gospels we may say this is the one which it was pre-eminently impossible for any author in the middle of the second century to forge. Of the sayings of Christ in Matthew, Keim says that "every sentence bears a peculiar mental stamp which no successor, no evangelist, Jew or Gentile, not even Paul himself, could have invented." How much more is this true of the sayings of Christ in the Gospel of Saint John! The author of the book called "Supernatural Religion," the most resolute and "irreconcilable" of all destructives, says that it is the extreme beauty of the Gospel of John that has given it such a hold on the heart of Christendom. This beauty surely is not the creation of an obscure forger one hundred and thirty years after Jesus ceased to live among men! It can only be the fruit of fact and truth incarnate in the person of the Divine Man in whom the church sees its Lord and Saviour.

We may say with boldness, in the face of the most searching criticism of these last days, that the "foundation of God" in our Four Gospels "standeth sure." And I do not know how to conclude these papers more appropriately than in words which I used in defending our Gospels against the attack of the author of "Supernatural Religion."

"It may seem strange that it is only by the roundabout way of historical research and criticism that we can reach the conclusion that certain books bear the seal of God. We might have expected that books designed to be authoritative records of a Great Revealer, such as we believe Jesus Christ to have been, would have been given to the world amid signs and wonders which should at once proclaim their origin. And if the marvels contained in these books were the fruit of a superstitious love of the marvellous, we should have found some phenomenon of this sort associated with the history of their entry into the world. But, ignorant and superstitious as were the first three centuries of the Christian era, according to our author, we find nothing of the sort; it was left to the ninth or tenth century to invent a fabulous miracle that should account for the recognition of the Canonical Scriptures. The actual history of the giving of Apostolic books to the world is in harmony with God's ordinary procedure, as reflected in the books themselves. There is in these books not a plethora but a parsimony of miracles. Inspiration itself, real and effective as we believe it to have been,

did not supersede the natural workings of the intellects of inspired men. The Church founded by Christ was committed to the care of Providence, without permanent supernatural powers. And it was only in harmony with all this that the precious books, in which all ages were to find a mirror of the Christ of all ages, should be, as it were, cast on the world, subject to what some would call the world's chances, but under that guardian Eye which never slumbers nor sleeps. Christ Himself did not overbear men by the evidence of His divine mission. And we are not 'offended' that the Holy Books in which He is imaged to us, have a history which leaves ample scope for the direct and indirect influence of the will and heart on the understanding."

Water—its Beauties and Benefits.

NO. IV. BY REV. PROFESSOR DEANE, D.Sc., F.G.S.

I PROPOSE in this paper to trace some of the more important consequences of the peculiar characteristics and properties of water, and to notice a few of the Biblical references to the forms of water.

We have seen that there is a constant interchange of moisture between the surface of land and ocean and the overlying atmosphere. Water is constantly being evaporated into the air, and as constantly is being precipitated again. The moisture contained in the atmosphere, and the methods of its descent to the ground and to the level of the ocean from which it rose, are suggestive both of beauty and of benefit. Let us trace it in its course. Rising in vapour, it forms, as these vapours condense, the fleeting and many-shaped clouds, whose ever-changing shadows scatter light and shade across our landscapes; and when the rising or setting sun lights up these clouds with various tints of colour, few earthly scenes are more lovely and glowing in their beauty. Rising still higher, the cold of remote heights reduces the vapour to floating crystals of ice, which, refracting the rays of sun or moon, give rise to halos and mock suns. Condensing, at last, as snow, upon the mountains, all the glories of snow-capped heights and glacier valleys are due to the presence of water.

And if its ascent is beautiful, its descent is equally so, in the glowing tints of the rainbow, the sparkling of "morn's million gems of dew," and the fairy and fantastic forms of ice-crystals and descending snow. The mountain torrent and the waterfall, the rushing river and the placid lake, are all different forms of beauty which water lends to our earthly landscapes.

As might be expected, the varied methods of the descent of moisture from the atmosphere are used by the Scripture writers to convey moral, spiritual, and religious truth. The ancient bards and prophets had a keen eye to the beauties of nature, and, with pictorial and graphic power, they used them to teach important lessons of Divine truth.

In the Eastern lands, where both evaporation and difference of temperature between day and night are considerable, *dew* is perhaps as important in

its function as rain; and hence the many Scriptural references to the dew. In the "Song of Moses" we read, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deut. xxxii. 2). "I will be as the dew unto Israel" (Hos. xiv. 5). An army rushing out upon the enemy is compared to dew descending upon them (2 Sam. xvii. 12). A hypocritical goodness is compared to the morning cloud and the early dew that disappear before the heat of the sun (Hos. vi. 4). Brotherly love is likened to the "dew of Hermon that descended upon the mountains of Zion" (Psa. cxxxiii. 3). And the dew is repeatedly represented as a great blessing, and the withholding of it as a curse.

The phenomena of dew are easy to understand. Air at a fixed temperature can contain only a fixed quantity of moisture. At a higher temperature it can hold more, at a lower temperature less. Consequently, if the air be completely saturated up to its full capacity, at a given temperature, and that temperature falls, the dew "falls" too; or rather (for the popular language in this case is scarcely accurate) the moisture condenses, as water, upon cold substances beneath, or in, the air. Into a room full of people or with blazing gas, so that the air is saturated with moisture, bring a tumbler of cold spring water, and moisture, or dew, immediately forms in drops outside it. Bring from a cool china-closet a set of wine-glasses into a room similarly heated and filled with moisture, and they are immediately covered with damp. Let a man with beard and moustache walk through a cold atmosphere, and his hirsute appendages become covered with dewdrops from his warm and moist breath. And in like manner, when at night-time the surface of the ground becomes cooled by the radiation of its heat into the atmosphere, the stratum of air above it is no longer able to contain its moisture, and dew begins to form. Whatever prevents the loss of heat from the surface of the ground prevents dew. A windy night, which of course keeps the surface at the temperature of the wind, permits no dew. When the earth has on his great-coat of clouds, the warmth of the surface is conserved, and little or no dew forms. But on clear, calm nights, the surface rapidly loses its heat, and copious dews result. Whatever radiates heat the quickest receives most of dew; and thus it is that the shrub, the tree, the leaf, and the grass—the very objects to which the dew is the most beneficial—receive the largest supply.

May I venture here on a slight digression? The dewdrop, in its individuality and separateness, may be regarded as an emblem of a Congregational church. Rotund, self-contained, perfect, and pure, it represents what every Congregational church aspires to be. It is like its fellows, and yet it keeps its individuality and separateness. The several drops are animated by the same central principle, and ruled by the same laws and forces, yet they are distinct and self-contained. The dewdrops, as they grow in size and wealth, extend their margins, approach each other, and overlap, until the accumulated richness of water begins to drop upon the dry and parched ground beneath. So let our churches, as they grow in wealth and size and influence, combine their abundance to form showers of blessing on their poorer

and weaker brethren ; and "the wilderness and the solitary place shall be glad for them ; and the desert shall rejoice and blossom as the rose."

Passing now to the *rain*, although its benefit may seem very doubtful to the water-logged and weather-beaten wayfarer, it is of vast benefit to the earth and to mankind at large. There are at least three distinct causes of rain. There may be more, but these three can be readily traced and explained. The first is the ascent of air from a lower to a higher level. As the air rises, there is less pressure upon it, and it occupies a larger space. It contains no greater amount of heat than before ; so, occupying a larger space, its temperature becomes reduced. But the amount of moisture it can contain depends upon its temperature. The hotter it is, the more it will hold ; the colder it is, the less it will retain. Consequently, when it becomes colder, some moisture must be deposited as cloud or rain. Some of my readers, perhaps, have access to an air-pump. Let them try the following experiment. Spill a little water on the plate of the pump ; and then *rapidly* exhaust the air. A cloud will form in the receiver. In like manner clouds form and rain descends, whenever air is driven up the sides of mountain chains. The air in rising becomes rarefied, and is compelled to part from its moisture. The cloud-capped top of Mount Pilatus is familiar to all who have visited Lucerne, as well as the flags and streamers of cloud and vapour which float from his summit even in clear and fine weather. The ascent of air up the mountain side, and its rarefaction as it ascends, causes the condensation of vapours at the summit.

A second cause of rain is that associated with the name of Dr. Hutton—viz., the mixing of different currents of air, at different temperatures, but saturated with moisture. In our climate we are well acquainted with the shiftings of wind. One day it blows cold and bleak from the north or east, another day warm and moist winds set in from the south or west. If two currents of air, one warmer than the other, and each filled with moisture up to its capacity for its temperature, encounter each other and blend, rain must result. It matters not from what quarter they come, provided only that each contains as much water as, at its temperature, it will hold. As soon as the two currents of air blend, rain is inevitable. This curious paradox results from the fact that as air gets warmer its capacity to hold water increases faster than its temperature ; and as it gets colder its capacity to hold water decreases faster than its temperature. Suppose you mix two equal quantities of air, one at 60 the other at 40 degrees of temperature. These two quantities when blended will stand at 50 degrees, the mean between them. Now, to put the matter clearly and simply, a certain quantity of air at 60 degrees will hold 524 drops of water, and a like quantity of air at 40 degrees will hold 263 drops of water. Consequently the two quantities of air, when separate, will hold 787 drops of water. Blend the two, and the temperature becomes 50 degrees, and at 50° this amount of air will hold only 750 drops, and the remaining 37 must fall as rain. Thus whenever two currents of air differing in their temperature, but both nearly or almost filled with moisture, blend together, a considerable fraction of the moisture they contain must fall as rain. And in a climate like ours, where the wind is so variable, and the

temperature so changeable, the amount of rain due to this cause becomes very considerable.

A third cause of rain consists in the passage of warm and moist air over the colder surface of the ground. Our own climate will furnish abundant illustration of this. The mean temperature of our mid-winter is about 34 degrees. But it is not at all unusual for warm southerly or westerly winds, laden with moisture from the ocean and having a temperature of upwards of 50 degrees, to blow over the cold or frozen land. Copious rain must result from such conditions. For a certain quantity of air at 54 degrees will contain 429 drops of water, and if this same air be reduced in temperature to 34 degrees it will hold only 214 drops. Consequently half the moisture it first contained is thrown down as rain. Probably much of our winter rain results from this cause.

The Biblical references to rain are numerous and suggestive; and a brief notice of one or two will not be unacceptable to the reader. Egypt, the land of Israel's bondage, is a rainless country, where the sky's everlasting blue reigns supreme, undarkened by a speck of cloud. Hence the wonder, horror, and astonishment caused by the vast storm of thunder and hail brought at the bidding of Moses upon the land. Rainless regions arise from different causes. The centres of great continents, as Asia and Africa, are rainless, or nearly so, because all the moisture becomes wrung out of the air before reaching to so great a distance. Districts like Peru and Mexico are dry because the prevailing winds blow over mountain ranges, and leave their moisture condensed on these heights. Egypt and the Red Sea lie in the region of the so-called trade winds; and the constancy of the wind, combined with the absence of any great store of neighbouring ocean water, occasions the rainlessness. In Palestine, and adjoining lands, the case is different; for we read of the "former rain," and the "latter rain," as well as of instances of drought and famine. Lying midway between the rainless region and the more temperate climes, where rains are variable, Palestine partook of the characteristics of both, and hence arose the great variety of atmospheric conditions, of which mention is made in the Scriptures.

In addition to rain, *snow*, *ice*, and *hail*, form the themes of moral instruction by the writers of the Bible. The hail of Egypt has already been referred to; and the hailstorm which discomfited the Amorites at the battle of Beth-horon will be in the reader's recollection. (Josh. x. 11.) Hail, snow, and vapour fulfil God's Word (Ps. cxlviii. 8); and "the hail shall sweep away the refugees of lies" (Isaiah xxviii. 17). Hail is generally the result of electrical disturbance, and often accompanies thunder and lightning. It usually has a nucleus of snow, formed perhaps high in the atmosphere, and as this descends, it becomes coated all round with frozen water, until the hailstones sometimes assume very formidable dimensions. These hailstorms beating through the roofs, and shattering all defences, are a fit emblem of the blasts of Divine judgment that shall ultimately shatter all refugees of lies.

Snow is another form of precipitation of water from the air—snow, the pure, the beautiful emblem of spotlessness and light. Human sin in its

redness is blanched as snow in the forgiving mercy of Christ. (Isaiah i. 18.) And as snow in its heavenly beauty, falling on this earth, covers up the imperfection, and ruggedness, and decay in its robe of spotless splendour, so shall Christ Jesus clothe in a robe of righteousness the soul who trusts in Him for salvation. Snow is the symbol of purity. And yet leprosy—the Scripture type of sin and corruption—is represented as “white as snow.” (Exod. iv. 6 ; Numb. xii. 10 ; 2 Kings v. 27.) The whiteness of leprosy is merely external, and covers hideous ruin, disease, and corruption within. Thus sin too often assumes a garb of external purity, whilst moral corruption is eating out the very vitals of the soul. But the purity of the snow is not only apparent, but real ; it is spotless and beautiful in appearance, and pure in its nature as the heaven it falls from.

The hand of man cannot check the ravages of leprosy, nor can it, alone and unaided, touch effectively the power of sin. Human effort and obedience at the best can only culminate in the character of the Pharisee—spotless without, but rottenness within. No salvation can avail but that of Christ ; no power can save but the Holy Spirit. For just as the snow in its spotless beauty covers all earthly deformity and pollution with a robe of loveliness, so the righteousness of Christ shall not only clothe the soul of the believing Christian with its own resplendent glory, but also the Spirit of Christ shall make the soul His home, and purify the thoughts and affections from all admixture of evil.

The Political Education of France.

By REV. J. BALDWIN BROWN, B.A.

THE experience through which the French nation has been passing since the wanton dismissal of M. Jules Simon and the dissolution of the Chamber, will probably prove more valuable as an instrument of political education than any which it has been in the way of gaining since the great Revolution. There have been many more dangerous, and to the eye more important, crises in its history. Indeed all has been so tranquil, and the attitude of the people has been so marvellously moderate and self-restrained, that it is difficult to realise the critical character of the situation during the elections, and the imminence of the danger of a dread political catastrophe. It is not Marshal MacMahon's fault that the state of siege was not proclaimed throughout the whole of France, and the great decision transferred from the voting papers of the electors to the bayonets of the troops. Nothing but the truly extraordinary patience and self-denial of the great mass of the people has averted the catastrophe thus far. No army could be dragooned into firing upon a people so calm, so patient, so resolved to keep not only within the letter but within the spirit of the law. The Marshal President was informed plainly enough by the Generals whom he consulted, that the army could not be relied upon for the coercion of the people, while they were peacefully

engaged in their electoral work ; so General Ducrot, who was freely spoken of as the willing agent of the Marshal had a *coup* been feasible, was left quietly in his provincial command, and the work of intimidation and corruption was carried on by civilians alone. But the national liberties were for days hanging by a hair. If the self-control of the Republicans had for a moment trembled under the utterly unparalleled provocations which were heaped upon them, and the shameful insults which they had to endure, the first sign of resistance would have been eagerly seized as an excuse for armed intervention, and the streets of all the great cities of France would by this time have been red with blood. The absolutely noble conduct of the whole Republican party, that is of the great majority of the nation, alone has saved the country from Revolution ; and in the effort it has acquired a wisdom, temperance, patience, and unity, which promise to open a new era in the political history of the State.

The French have shown before that they can behave like angels when they know that their Government expects them to behave like devils, and is prepared with a strong hand to put them down. The instinct of opposition to their rulers is strong in them. Alas ! how can it be otherwise, when they hardly know what wise, generous, and liberal government means ? The moment that they suspect that the ruler is for his own purposes inciting and provoking them to violence, they arm themselves at once with a wonderful patience, and become by their disciplined self-control an example to the world. There can be little doubt, we imagine, that this is the true account of the discipline, the submission to their leaders, and the silence, which they began to impose upon themselves the moment that the tactics of the clerical section were disclosed. But it has now endured so long and passed unharmed through so severe a strain, that we may well cherish the hope that it has taught a passionate and turbulent democracy a most valuable moral lesson ; and that having begun to hush their discords and to unite their sections to frustrate the nefarious designs of their infatuated rulers, they will continue to maintain the same attitude for the sake of the Republic, and, what seems for the present to be very closely bound up with it, the welfare of France.

And from this point of view the long interval which the policy of the Marshal interposed between the dissolution of one Chamber and the elections for the next—the utmost allowed by the Constitution—has been an unspeakable gain to the Republican cause. The Marshal, all unwitting, has helped his enemies mightily—or, rather, the enemies of that autocracy of which under clerical bidding he has made himself the champion. When it was settled that the elections should be postponed till the late autumn all the world most justly cried shame. The only possible excuse for the dissolution was the belief that the Chamber did not honestly represent the mind of France. If that belief had been honestly entertained by the Marshal, he would have hastened to obtain a more faithful representation of the national will. The postponement of the elections was the plain confession, understood by all—a wayfaring man, though a fool, could read it—that there was no honest belief of that kind in the mind of the Marshal or of his leading advisers. It stamped the movement as a conspiracy to forge the signature of France to a

policy of reaction; and made it abundantly apparent that a stern and deadly battle would have to be fought out between the President of the Republic and the French people. When it was seen that a whole army of government minions were to be sent to the provinces to cajole, to intimidate, to coerce the electors, with all the influence and the machinery of the Government to back them, while the commonest facilities were rigidly denied to their opponents, gloomy anticipations were cherished as to the result. The power of the Administration in France is so enormous, the peasant is so credulous and so jealous of the sharp *ouvrier* of the towns, the dread of Revolution is so intense in a population which have been nearly revolutionised to death, that the Conservatives seemed to have an easy task before them; by representing Gambetta as the arch-Revolutionist, and the Commune as the logical issue of a Republican triumph, they would a few years ago have secured a country majority on their side.

They did this, and much more than this. The annals of Constitutional history might be ransacked in vain for any systematic tampering with the freedom of a great nation so base and outrageous as this. The most shameless falsehoods were freely circulated on official authority. Every employé of the Government was made an electioneering agent of the most zealous type, in outward seeming at any rate. Every possible obstruction was offered to the circulation of Republican addresses and journals. In one town not a single innkeeper dared to serve a dinner to a Republican candidate and three of his personal friends, under peril of losing his licence: the candidate had literally to dine alone. The most elaborate means were employed to prevent the Republican voters from concealing their votes; they were warned that they were marked, and would be made to pay the penalty. In one case a new mayor of the requisite type was sent down in the middle of the night preceding the elections, and took the oversight of the voting and the charge of the urns, to the utter amazement and indignation of the Republican mayor and his party. The Government even descended to the baseness of circulating under its sanction garbled extracts from foreign journals, seeming to approve of its policy, when the whole passage, had it been fairly quoted, would have emphatically condemned it. In short, everything was done that could be done by an utterly unscrupulous Government, short of the employment of physical force and the wholesale falsification of the returns—though that is charged in some instances—to determine the elections in favour of the Marshal and the Church. Such an indictment was never presented against a Government under a Parliamentary régime as that which, while we write, is being prepared at Versailles. And what has been the result? Utter, crushing, hopeless defeat.

But it is not with the returns as they bear on the immediate political future that we have to do at present, but rather with the means by which the splendid victory of freedom has been secured, and the bright political prospect which it opens for France. As things have issued, nothing could possibly have been better for the country than the whole policy of the Government, basely selfish and cruel as it has been. It has accomplished what nothing else could have accomplished, the consolidation of the

Republican majority ; and it has welded together the town and country populations, the workmen of the towns and the peasants of the fields, in a way which would have appeared quite hopeless a few years ago. It was rather the policy of the Empire to foment the jealousy which has always raged between the agricultural and the town populations. The Empire rested mainly on the country ; the great towns were always strongly, not to say fiercely, Republican. This jealousy was one of the elements on which an autocrat could count to maintain his sway. Now, thanks to the Marshal and his infatuated advisers, it has wholly vanished. Town and country have acted in admirable concert, and for the first time almost have been entirely of one mind.

The oppressive suspension of all the ordinary means of free communication with the electors, has driven the Republicans to employ voluntary agency on the most extensive scale ; and the result has been the education of the rustic mind to comprehend the great question at issue, to an extent which could hardly have been realised in any other way. Intelligent teachers have gone among the village populations, have talked the matter over with them, and explained the real features of the situation, with a success which the elaborate and ostentatious oppression of the Government did its very best to prepare. The Government overacted its part ; and the reaction has helped powerfully the Republican cause. In addition to this, the keenness of the struggle has brought out into full view the fact that the Republic has for years been steadily gaining ground among the substantial and monied classes. There is no lack now of men of the highest local position and influence as Republican candidates and advocates. And the importance of the crisis has brought them into the foreground. The peasants have seen their wealthy neighbours and landlords, who have everything to lose by a Revolution, throwing themselves with ardour into the Republican cause. They have had thus in their midst a very practical confutation of the Government libel on Gambetta, that he was the high priest of Revolution ; and they have been encouraged and strengthened to give their votes to the party which has given to the country the best five years of liberty, peace, and prosperity, which it has for a long time enjoyed.

And it must be noted that the long interval which the short-sighted advisers of the Marshal ordained ; and the strength of the pressure which they brought to bear, have been essential elements in the political education of the country in which the conflict has issued. A considerable period was needful for the organisation of the agencies, by which the Republican leaders have acted so powerfully on the country constituencies. As week after week passed on, the peasantry grew to a fuller understanding of the political situation, and for the first time perhaps in their history voted with the same kind of intelligence which characterises the well-instructed town populations. Moreover the gravity of the crisis imposed silence on the more violent agitators. The people have seen the Republic in its brightest and noblest aspect ; and let us hope that both urban and rustic Republicans have become so enamoured of its moderate, patient, self-controlled, and patriotic aspect and temper, that the Red Republic will henceforth vanish from sight.

Thus the Marshal and the Duc de Broglie have, all unwittingly, been the means of educating the country. Town and agricultural population have been welded together into a true and vital unity. The jealousies of ages have been laid to sleep; and the country as a whole has been intelligently alive to the true bearings of the questions on which it had to decide. The self-control which it has imposed on itself has been as important in the way of moral education as the electoral discussions have been politically. The whole nation has lifted itself to a level of political intelligence, dignity, and energy, which the present cabal, "half peasant, half policeman," will be as powerless to withstand as a child's sand bastions to withstand the tide. The crisis is not yet over. What madness the Marshal, who is at once obtuse, self-complacent, and obstinate, may be guilty of, none can prophesy. But it will probably be seen before these lines can come under the eyes of our readers. One thing, however, we may venture to affirm, secure from contradiction by the logic of history, that a step of incalculable importance has been taken in the political education of France.

In Memoriam.—James Parsons.

Few of the readers of this magazine have failed at some period of their life to have listened to the earnest and thrilling addresses of the Rev. James Parsons, of York. When he had reached mature manhood, when his faculties of expression and his physical strength were at their best, the sway he wielded, the spell he threw over the vast congregations which were attracted by the announcement of his appearance, are difficult to analyse and impossible to describe. The somewhat ponderous figure and manner were animated by a suppressed nervousness, and a strange flash in the eye, and there issued from him a thin penetrating voice, which first created and then searched the death-like stillness that fell upon his audience. His style was cultured, and his sentences framed with consummate care and beauty. He wove into his discourse the teaching and phrase of Holy Scripture with marvellous appropriateness and copiousness, repeating long passages with perfect verbal accuracy and unique intonation. The plan of his sermon was symmetrical and rhythmical, and covered the whole teaching of his text and context. His arguments were often very finished, and his mastery of material very complete; but all this might be said of many another preacher of the Gospel. Mr. Parsons was intensely, passionately in earnest, and believed to the uttermost in the message which he delivered, and in the seasonableness of the Word of the Lord. So have many others done, but without producing the religious effects of his ministry. There was no startling novelty, no remarkable originality, no daring exposition or theorising about God or man, but as he spake men received the word of God at his lips, and multitudes with invincible conviction and assent yielded to the reality of the unseen world, the certainties of death, judgment, eternity, and life everlasting. That climacteric method of his, used to draw veil after veil away, until there

seemed nothing but a thin dome of glass, a gauzy film between his hearers and the great realities; and then that strange, weird, passionate pleading, interrupted by solemn appalling stillnesses and bursts of emotion, made multitudes feel that in another moment, his voice would rend the veil, and all the palpitating host would stand before the judgment-seat of Christ. I have seen hundreds of men and women moved at one and the same moment into this condition of breathless religious feeling by James Parsons, in a way that seems to my recollection immeasurably more impressive than that which I have witnessed on any other occasion. In my opinion the power of Mr. Moody's most passionate appeal and tremendous anecdote was not to be compared with it, nor are the awful effects of Roman Catholic ceremonial and scenic representation either at the Vatican, or at Ammergau, at all on a similar level. Garrick is said unconsciously to have interrupted Whitefield in his description of the old man tottering on the edge of a precipice by the cry, "By Heaven, he is gone!" But the same kind of thing repeatedly happened in Mr. Parsons' earlier ministry, when he was called upon by sinners alarmed at the thought of their peril to "stop," they could not, would not, bear it. This style, however, was only one of many ways in which he overmastered his audience in Christ's name. His most glowing and rapt eloquence was reserved for the delineation of the kingdom and glory of Christ, and the beauties of holiness. One of the most entrancing sermons I ever heard from him was on the text, "The voice of rejoicing and joy is in the tabernacles of the righteous." It was exulting and jubilant in its tone, and the memory of the high cheer that rang through my heart then, has lasted for thirty years.

In many journals some details of his life have been told, and pre-eminently by Mr. Baines, in the admirable, just, and impressive biographic notice published in the *Leeds Mercury*. Mr. Parsons was born in Leeds in 1799, and was the second son of Rev. Edward Parsons, minister of Salem Chapel. Originally intended for the Bar, he made oratory his study, and by debate, recitation, and the clash of equal minds, he developed the germs of that power which he consecrated to Christ. Educated at the Institution which afterwards became Airedale College, he was soon called to the ministry, as the pastor of the church at Lendal Chapel, York, in 1822, and in the city of York he discharged with conspicuous wisdom, consistency, kindness, and loyalty to evangelical truth, the high functions of the Christian pastor, until the year 1870, when on account of threatening infirmities and overtaxed strength he sought relief from these onerous responsibilities.

The retirement at Harrogate has been diversified by not infrequent services in churches in which fifty years before he had delivered some of his earliest messages. In 1876 he preached the annual sermon at Cheshunt College, to the deep gratification and profit of a large congregation, and his latest public effort was a discourse at the reopening of Airedale College—his *Alma Mater*. But the end was drawing on. On the 25th of July he wrote thus: "I am still in a state of much feebleness, which I cannot expect speedily to lose; and it is a solemn reflection that my public work has now probably closed. I must endeavour to wait in faith and hope, looking

through infinite mercy for that higher state where the redeemed serve God day and night in His Temple."

On one of the last days of his life, when the end was obviously near, he expressed with difficulty to his wife and a friend his wishes respecting his funeral and the funeral sermon, which he repeated more fully on a subsequent day to Mr. Leeman, his warm friend and former deacon, and the trustee of his will. He said that his services had been worthless and imperfect, but that he trusted in the mercy of God, and in the work and grace of the Lord Jesus Christ for his salvation, and committed his soul to Him. Early the next morning he said, "I do so long for utter rest." Afterwards he requested the attendants to leave the room, saying, "I wish to be alone with Jesus for a little while." He told his doctor that he longed to be gone and to enter into the glory of Christ, adding, "one of the many mansions." On being told a few hours before his death that his sufferings could not last long, he said, "I submit it all to Christ." It was at ten minutes past six on Saturday morning October 20th, in the presence of his wife and daughter, that the spirit was gently released, and the rest of immortality began.

Mr. Baines, in the article which appeared in the *Leeds Mercury*, says: "It is perhaps not possible to find a more faultless life than that which has just been brought to its close. Mr. Parsons' personal character was holy, devotional, pure, upright, and self-denying. As a Christian minister and pastor he discharged with a singleness of purpose not to be surpassed, all the duties of a servant of God, and seemed to live for no other end than to win souls for Christ. He sacrificed every taste, indulgence, and occupation that could interfere with his success in this sacred object. He was the exemplar as well as teacher of his people. His life was a continued illustration of the text, 'Be not conformed to this world.' He was the friend of peace and brotherly love, yet not less of Christian purity and rectitude. He was wholly free from self-complacency and jealousy. He was the generous sympathising helper of the humblest of his ministerial brethren, and especially of young ministers or students, and for their sakes he felt it his duty to protest against the introduction of new doctrines unwarranted by Scripture. His habitual prudence kept him out of controversy, though his opinions as a Nonconformist and a Liberal were quite decided. As a citizen he took large views of public policy, advocated justice to all classes, promoted education and improvement, and inculcated on all their duties as well as their rights; yet he maintained a prudent reserve which perhaps best becomes a minister in engaging in party politics. As a friend he was most faithful, warm, and generous; as a companion he was cheerful, abounding in conversation and anecdote, with much natural humour, peculiarly engaging to children, and letting no word escape him to give pain, or encourage jealousy or dissension. In his family, having been a dutiful son and kind brother, he became a devoted husband and a wisely fond father."

Mr. Parsons took a warm interest in many of the great societies which have for their aim the glory of God and the highest welfare of man, and he was ever ready to plead on their behalf: this he often did with signal success

He was an old and faithful friend of the *EVANGELICAL MAGAZINE*, and had been numbered among its managers for more than forty years.

The Patriarch of Yorkshire Congregationalism, he was beloved above most men, not only by his brethren, to whom he was generous, sympathetic, and loyal, but by Christians of all denominations. By his death many have lost one of their kindest counsellors and readiest friends. He is in one of the many mansions of our Father's house, surrounded by a multitude of those whose trembling steps he directed thitherwards. Here rests from his labours, and his works do follow him. The sorrow of his beloved wife and daughters is too sacred to be touched, but we think that it must have been soothed by the impressive demonstration made by the City of York and the Free Churches of England at his funeral, which took place on Friday, the 26th of October, in the cemetery at York, where he sleeps beside his beloved and only son. The address at the funeral was delivered by Rev. Dr. Falding, and a sermon was preached on the following Sunday in Lendal Chapel, the scene of his first pastorate, by Rev. J. C. Harrison. H. R. REYNOLDS.

Literary Notices.

Substitution: A Treatise on the Atonement. By MARSHALL RANGLES.
(J. Grose Thomas and Co.)

The writer has made himself familiar with the voluminous literature of modern times on this theme, and with ability of a certain kind he grapples with the cluster of problems which emerge on any effort being made to state the rationale of the Atonement. In nine chapters, the author has discussed the importance of a true theory of the Atonement, though he admits that it is not "necessary to salvation." He argues forcibly in favour of a veritable substitution of Christ for the sinner, and the legal character of the objective work effected by Christ. He interprets the Scriptural terms and the phraseology of theology with clearness, and brings forward by degrees all the chief arguments of competing theologians. He is particularly happy in hunting down the "false analogies" by which numerous forms of the moral theory have been sustained. He states the objections to the idea of penal substitution with candour and force, and is as dissatisfied with M'Leod Campbell as with Dr. Young. The second of the theories of Dr. Bushnell is proved to be an amalgam of numerous moral theories, which are all ultimately resolved into "educational processes," and all reduce the essence of the Atonement to something done by man, or evolved out of his repentance, obedience, or sacrifice, instead of regarding it as a triumphant and gracious act of God Himself. The various theories which are here criticised do strangely coincide with the hyper-Calvinistic hypothesis in one respect: they limit the extent and efficacy of the Atonement to the comparatively few who have consciously passed into the light of life. Mr. Rangles has been generally happy in the choice he has made of his material, although in the former part of the work we must admit a looseness of arrangement, which, suffering the writer to discuss numerous questions just as they arise, creates a certain sense of mental confusion from which it is difficult to escape.

The Bible Record of Creation true for Every Age. By P. W. GRANT. (Hodder and Stoughton.)

The efforts made to interpret the opening chapters of Genesis have been so numerous that the critic looks on a renewed attempt to show the compatibility of their disclosures with scientific research almost with a sigh of regret. If the last effort in this direction—say “The Miracle of to-day”—has left some earthworks behind which he is entrenched, the reader knows well beforehand that the fresh athlete who girds himself to the conflict will be sure to sweep them away before proceeding to lay down the new lines of assault or defence. Mr. Grant is no exception to the rule. There is more that is akin to the method of Prebendary Quarry in his remarkable treatise on the authorship of Genesis, than to any other recent work, but still Mr. Grant must be allowed to have pursued a method of his own. There is not much sign of Biblical scholarship or scientific knowledge, and little or no appeal is made to scientific or Biblical authorities. A great deal is done in the way of amending the translation without assigning exegetical reasons for the change. A multitude of alterations are made by Mr. Grant because he “rather thinks,” or “inclines to believe,” or imagines that the “peculiar style” of the original document would justify such and such changes. There is a dissolving-view kind of criticism, which blends the three chapters into one strain, and leaves the reader in a position to say that every and any idea may be read in the venerable words, and that if manipulated in this fashion they may be made to contain or to reveal anything. The prime idea is that the “six days” being days of God, modes and periods of Divine operation are not only of indefinite length, but are in a large sense practically contemporaneous; and that the writer of Genesis did not intend to refer to a chronological order of the Divine workmanship, but to establish the Divine origination of the great categories and conditions of existence, culminating with the special origination of man in the Divine image. Mr. Grant offers some ingenious speculation on many knotty points. Dismissing the philological argument altogether, and the documentary hypothesis, without even referring to the main points on which it rests, he believes that he has established the “unity of the narratives” of the first and second chapters by getting rid of the chronological sequences, and spreading the second narrative out over the first. The revelation of Jehovah Elohim in the second chapter is vindicated by making the statement of Exodus vi. a positive assurance that God as a “Saviour” had always been thus known to the Patriarchs. The formation of Eve is simply a vision of Adam, convincing him that Eve, like himself, had come as he had done from the Divine hand. The rivers of Eden are literally and geographically identified, and the mystery of the Fall discussed.

The volume is worthy of consideration from the way in which it steers clear of all geological difficulties, and leaves the scientist to do what he pleases with the antiquity or evolution of man.

A Popular Exposition of the Epistles to the Seven Churches of Asia.
By E. H. PLUMPTRE, D.D. (Hodder and Stoughton.)

This reprint of Dr. Plumptre's work, originally published in *The Expositor*, will be eagerly welcomed. The exposition of the first three chapters of the Apocalypse has been attempted by many, who have not plunged more deeply into the mysteries of the book. Our Author gives us the result of extended reading. We differ from him on many points, but are thankful to agree with him on still more. Dr. Plumptre is fond of hypothetical identifications and biographical surprises; as when

he argued that Lazarus was identical with the rich young man whom Jesus loved, and also with the certain young man who fled away naked from the Garden of Gethsemane, and as when he identified Apollos with the Author of the Book of Wisdom; so now he identifies the "Angel of the Church at Ephesus" with Timothy, a position which he does not seem to us to establish. His acceptance, however, of the earliest date of the Apocalypse prevents him from recognising Polycarp in the "Angel of the Church at Smyrna." We have no space here to discuss numerous questions of exegesis, but can heartily commend a popular exposition that is rich in suggestion and beautiful in style, and which the reader lays down with the rare desire that the Author had touched even more minutely and at greater length upon many themes.

Sacred Streams: The Ancient and Modern History of the Rivers of the Bible. By PHILIP HENRY GOSSE, F.R.S. With forty-four engravings and a map. A new edition revised by the Author. (Hodder and Stoughton.)

If the Author had arranged the materials of the volume so as to utilise the chronological as well as the geographical platform of Sacred History, the result would have been far more satisfactory. Mr. Gosse has brought to bear upon the history all the light which an intimate knowledge of the Bible Lands and their literature enables him to supply; but the course of the Rivers, and the many parts they severally play in the great drama, induce him under almost every heading to run through the whole story. The effect is thus confusing and the treatise lacks climacteric force. It was well to begin with the Euphrates and the Hiddekel, but why postpone the Nile to the last, and place fourteen other rivers between these three on no plan that we can trace? The devout meditations and aspirations that accompany these researches are pitched in a noble key, and the scholarship is adequate.

The Home Chronicle.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.—The thirty-eighth autumnal meeting was held at Leicester during the week beginning with October 16th. The ministers and delegates numbered about one thousand, who were cordially and generously entertained by friends of the Congregationalist and other Christian communions in and around Leicester. The usual order of proceedings was adopted; but there were some specialties which deserve to be noticed. The preacher was a Baptist, and the chairman was a Member of Parliament. The sermon by Rev. Dr. A. MacLaren was a powerful persuasive to steadfastness in faith, in relation both to the Person and the Teachings of Jesus. Mr. Henry

Richard's address was a noble plea for the "Application of Christianity to Politics." The Rev. A. Hannay, secretary, spoke with intense fervour and effect on "The Church Aid and Home Missionary Society," which was formed at this meeting. Two remarkable addresses were read by Rev. Professors A. M. Fairbairn and H. Griffiths on "The Un-Christian and Anti-Christian Teachings of the Day." The four sectional meetings were occupied with discussions on Colleges, Congregational Singing, and Out-door Preaching.

THE ENGLISH CONGREGATIONAL UNION OF NORTH WALES held its first annual meeting at Chester, November 5th and 6th, under the presidency of Samuel Morley, Esq., M.P. The object of the Union

is the establishment of English Congregational churches in North Wales. This is a necessity, as multitudes of English-speaking people are settling in various parts of the Principality where no English worship is provided. An agreement has been made between the Calvinistic Methodists and the Independents, that in no case shall the formation of a second church be attempted where one already exists, without mutual conference on the subject. The meeting was well sustained, and the chairman, in addition to his effective speech, generously promised £200 per annum for five years towards the object.

THE LONDON CONGREGATIONAL UNION held its half-yearly meeting on Tuesday, November 6th. Rev. Dr. Raleigh presided. Special attention was drawn to the needs of the Milton Mount College, and the necessity of the London churches rendering more aid to an Institution whose sole object is to enable ministers of restricted means to obtain a thorough education of their daughters. The principal theme for consideration was "the Deaconship in the Free Churches," which was opened by a paper read by Rev. Edward White. A spirited and lengthened discussion ensued.

THE AVELING MEMORIAL CHURCH AT REEDHAM ASYLUM.—The foundation-stone of this building was laid by Mrs. Spalding, November 1st. The address

was delivered by Sir Charles Reed. Prayer was offered by Rev. Andrew Reed, B.A.—all members of the family of the late Rev. Dr. Andrew Reed, founder of the Asylum. This church is to be erected as a testimonial to the disinterestedness of Rev. Dr. Aveling, who for thirty years has been the gratuitous secretary of the Society for Fatherless Children, and who suggested this memorial in preference to a monetary gift to himself. Other members of Dr. Reed's family of the second and third generation took part in the services.

THE CHURCH CONGRESS was held at Croydon during the second week of October, and was largely attended. The Archbishop of Canterbury presided. All parties in the Established Church were present—high and low, broad and ritual. Fierce controversies were apprehended, but the Archbishop's sagacity, complaisance, and prudence prevented any outbreak of hostile and recriminatory proceedings. Papers were read by the leading clergymen of the respective parties, and discussions ensued on the various subjects provided in the programme; but excepting some harsh words about Nonconformists, all ebullitions of ecclesiastical feeling were repressed. The Congress thus embodied the system of compromises to which the National Establishment owes its existence.

News of our Churches.

MINISTERIAL CHANGES.

✓ REV. HENRY SHAW, of Cheshunt College, has accepted the pastorate of Heasle Road Church, Hull.

REV. E. HUGHES, of Ferndale, Pontypridd, has become pastor of the church at Gornal, Staffordshire.

REV. P. M. EASTMAN, late of Honiton, has undertaken the charge of the Victoria Road Church, Northampton.

REV. W. DANIELL has resigned his charge at Gawthorpe, near Dewsbury.

REV. NORMAN GLASS has retired from his pastorate at Bilston, Staffordshire.

REV. D. H. SHANKLAND is leaving Glasbury, Radnorshire, to settle over the churches at Domgay and Pant, Montgomeryshire.

REV. JOSEPH SHAW, of Battersea, has accepted an invitation to Great Tarring, Devon.

REV. GEORGE BAINTON has resigned his charge at Chesham, Bucks, to become pastor of the New Tabernacle, Old Street, London.

REV. J. MORELL BLACKIE, LL.B., of Liverpool, enters upon the duties of his new pastorate at Sudbury in December.

REV. E. B. HICKMAN has retired from the pastorate of Norley Chapel, Plymouth.

REV. T. J. LESLIE, after fourteen years' ministry at Appledore, is removing to Yorkshire, to become pastor of the churches at Mexborough and Swinton.

REV. H. GODDARD has resigned his charge at Framlingham, Suffolk.

REV. JAMES ELLIS, of the New Tabernacle, Old Street, has accepted the pastorate of Barnsbury Chapel, Islington.

REV. A. JAMES has retired from his pastorate at Mevagissey, Cornwall, to settle over the Humberstone Road Branch Church, Leicester.

REV. T. PHILLIPS, of the Memorial College, Brecon, has accepted a call from the English church at Bulth.

REV. W. OCKELFORD has resigned his position as assistant to the Rev. T. Nicholson, Cleckheaton.

REV. A. MOON is leaving Ottery St. Mary to become pastor of the church at Halesowen.

REV. HALLNY STEWART has resigned his charge at Caledonian Road, Islington, and has been succeeded by the Rev. Benjamin Price, of Eltham.

REV. THOMAS MORELL, who succeeded his late father, the Rev. Stephen Morell, as pastor of Little Baddow, Essex, has been compelled by a throat affection to retire from his charge. The united pastorate of father and son extended over a period of seventy-eight years.

REV. BENJAMIN WAUGH retires from Maize Hill Congregational Church, Greenwich, by medical advice.

REV. LL. PORTER, of Prestwich, has accepted an invitation to the pastorate of the church at Abney Chapel, Mossley.

REV. T. NICHOLSON, of Cleckheaton, is about to succeed the Rev. Ll. Bevan as pastor of Tottenham Court Road Chapel.

REV. J. HARDWICK SMITH, B.A., of Weymouth, has become minister of Abbey Hill Church, Kenilworth.

REV. T. F. MATHIESON has resigned his position as a Congregational minister in Glasgow, to enter the Established Church of Scotland.

REV. E. MINTON having retired after twenty three years' ministry at Abney Chapel, Mossley, has been presented by his people with £1,000.

ORDINATIONS.

REV. E. A. HYTCH was ordained at Great Harwood on October 26th. The Rev. J. McEwan Stott, M.A., presided, the Rev. A. Foster expounded Congregational Church principles, the Rev. Ira Bosely prayed, and the Rev. Dr. Newth gave the charge. The charge to church and congregation was delivered on Sunday evening by the Rev. J. McDougall.

REV. SAMUEL HESTER, of Cheshunt College, was ordained to the pastorate at Banbury on October 30th. A discourse was delivered by the Rev. Dr. Parker. The Rev. W. M. Statham made a statement of Congregational principles, and the Rev. Dr. Allon delivered the charge to the new pastor.

A UNITED ordination service was held at Leyburn, Yorkshire, on November 6th, when the Rev. Joseph Heap was ordained as pastor of the Leyburn Church, and the Rev. Joseph Bennett of the church at Reeth. The Revs. G. Atkinson, W. Bolton, M.A., R. Crookall, and W. Thomas took part in the service.

REV. G. S. KELLY, B.A., was ordained at the Avenue Church, Erith, on October 30th, the Rev. T. Sissons presiding. The ordination prayer was offered by the

Rev. Dr. Newth, the charge was given by the Rev. J. Baldwin Brown, B.A. and the charge to the church by the Rev. J. Morlais Jones.

Rev. T. TOWNSEND was ordained at the Abbey Foregate Church, Shrewsbury, on November 8th. The Rev. J. McClune Uffen delivered an exposition of Free Church principles, the Rev. W. F. Callaway offered the ordination prayer, and delivered the charge to the people, and the Rev. Dr. Simon gave the charge to the minister.

Rev. J. H. WALKER was ordained pastor of the English church, Porthcawl, on November 8th. The Revs. B. Williams, J. Jones, J. P. Jones, and F. A. Walker took part in the service.

NEW CHURCHES, CHAPELS, &c.

A new church was opened at Boston Spa, Yorkshire, on October 24th, by the Rev. R. Bruce, M.A., of Huddersfield.

A new church was opened October 9th, in the village of Avelay, by a sermon from the Rev. J. C. Harrison. The building has cost £1,170, and the whole of the liabilities were cleared off on the day of opening.

A new church, with schools, costing over £4,000, has just been opened at Leyland, near Preston. The opening services were conducted by the Revs. S. Pearson, M.A., John Yonge, and W. Hewgill, M.A.

The memorial-stone of a new Sunday-school at March was laid on October 25th, by T. Coote, Esq., junr.

The memorial-stone of a new church at Cleator Moor, Whitehaven, was laid October 17th, by Mr. W. Kitchin.

The centenary of the chapel at Poole, Dorset, has been celebrated by the erec-

tion of new Sunday-school buildings, at a cost of £1,000.

A new church was opened at Lisburn, Ireland, on October 15th. The Rev. James Stirling preached morning and evening.

The foundation-stone of a new hall and schools at Brierfield, Burnley, was laid on November 2nd by Hugh Mason, Esq., J.P. The building is to be used for an undenominational day-school and a Sabbath-school, and the upper hall for divine service.

An iron church was opened at Bagillt, Flintshire, on November 7th, being the first erected through the recently formed English North Wales Union. Sermons were preached by the Rev. A. Francis. The church is under the care of the Rev. J. D. Riley, Holywell.

The new church in Townley Street, Macclesfield, was opened on October 30th, by sermons from the Revs. J. G. Rogers and Dr. Mellor.

DEATHS.

Rev. JOSEPH ELLSON, for twenty-three years minister of Heathfield Independent Chapel, Sussex, died October 21st, in the 80th year of his age.

Rev. ROBERT HARVEY, late of Peterhead, died in October, in the 30th year of his ministry.

Rev. R. M. THOMAS, of Rhesycas and Waun Nannerch, near Mold, was called to his rest very suddenly on the 9th of October.

Rev. EDMUND CRISP, formerly missionary of India, and latterly agent of the Religious Tract Society, died on November 6th, aged 78 years.

Rev. W. ISLAOS, late pastor of Congregational Church, Ealing, died on November 6th, aged 72 years.

The Managers acknowledge with thanks the following Sacramental Collections in aid of the Widows' Fund:—Liverpool, Norwood Chapel, by Mr. J. Stitt, £10 11s. 2d.; Norwich, Princes Street, by Mr. J. Boardman, £5; Durham, by Rev. S. Goodall, £1 18s.; Horncastle, by Rev. W. Rose, £1.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Madagascar—Ambatondrazaka.*

BY THE REV. JOSEPH PEARSE.

AMBATONDRAZAKA is the capital of the Antsihanaka province, which is one of the principal divisions of Madagascar, and since the conquest of the tribe by the Hóvas, it has been one of their important military stations. Concerning its name, I may make one brief remark. Ambatondrazaka, if turned into English, really means, "The Town of the Stone of Razaka." Razaka is a common enough name for a man in Madagascar, but concerning this particular Razaka I can gather no information whatever; indeed I am perplexed to decide whether this Razaka was a man or a woman; some of the natives with whom I have talked on the subject declaring the former, and some, with equal confidence, affirming that Razaka was a woman! If such an individual ever lived, he (or she) has been dead for years, but the stone with which the name is connected is still in existence, and is found about two hundred yards to the south of our temporary dwelling. So much of it as is visible is of oblong shape; it stands about one foot out of the ground, and is surrounded by a circle of rough masonry, the diameter of which is two feet eight inches. This stone is respected by many of the people, and more than respected by some, for evidence is not wanting that it still receives anointings of grease and oil; and on passing it only a few days since, I noticed that blood (probably that of a fowl, offered by some superstitious person who had made a vow) had very recently been sprinkled over a considerable portion of it. Before Christianity exerted its present influence upon some of the external habits of the people, I am told that bottles of native rum were frequently poured over and round the stone to supply the wants of Razaka, who after death was supposed to retain the weakness for intoxicating spirit which characterized him (or her) while living; vows were also made, and fowls were frequently killed at the spot.

Ambatondrazaka is situated at the extreme end of a peninsula ; not a peninsula which would correspond to the definition most frequently given of that geographical term, but a peninsula formed by land almost surrounded by rice-fields and swamps. To get to it either from the north, east, or the west, you must travel for a considerable distance over these rice-fields or this marshy ground, where *zozoro* (papyrus) and *herana* (a triangular rush) grow abundantly, and with tropical luxuriance. The traveller from the south has to pass over hills of considerable height the last day of his journey, and enters Ambatondrazaka by a gentle declivity, at the end of which the town is built, the houses and compounds of the people in the lower part being almost on a level with and contiguous to the rice-fields and swamps.

THE INHABITANTS AND THEIR DWELLINGS.

The town may contain four hundred houses, and a population of 2,000 souls. "Houses" I have called them, but, while a few are decent buildings, "sheds," "huts," "hovels," or "shanties," would be the more correct term to apply to the great majority of them. The iniquity of Sodom—"fulness of bread, and abundance of idleness," is the curse of this people ; and their abominable laziness prevents their seeking their own personal comfort, even though much of the material with which they might build decent dwellings is close to their hands, and grows in abundance. The houses are built almost universally of the *zozoro* ; two or three are of wood ; and a few are made of a kind of small bamboo called *bàranda*. Thatch, of *herana*, is the roofing generally adopted, and, as in other parts of Madagascar, is found to answer remarkably well : in a few exceptional cases the roofs are covered with the same materials as compose the sides of the houses, viz., the *zozoro* already referred to. No modern architect has appeared among these people to show how the ornamental and attractive may be combined with the useful, so that the "plan" of some long-forgotten native genius, which has been adopted for years, is still followed. The houses are all rectangular in shape, the length running north and south, with one door and one window on the side of the building which faces the west ; occasionally a small opening which answers the purpose of a window is found on the eastern side also. Eighteen feet by twelve may be taken as the full average size of a house in Ambatondrazaka ; the height of the walls varies from four feet to ten, the mean between the two however may be taken as the average. Many of the doors are both low and narrow, and in the prosecution of my work I frequently have to enter doors the lintel of which is not more than four feet from the ground, and which, for a man nearly six feet high, requires considerable bodily humiliation.

The interior of the houses is exceedingly primitive. There is neither wooden floor, nor stone or brick pavement, but the ground is left in its original condition, covered wholly or partially with native rush mats. As a rule there is no furniture—literally *none*. No chairs, no stool, no table, no bedstead, no drawers, none of the hundred and one things you find in many a humble European home. I had almost written the word “nothing” but this would have been a departure from the truth, for inside these houses there is dirt, and, what is dirtier still, soot! Instead of a fire-place, which in civilized parts of the world most people are used to, the inhabitants of Ambatondrazaka mark off a place about four feet square in the south-west corner of their dwellings, where they make their fires and do their cooking; stones answer the purpose of a trivet, and on these the rude clay cooking vessels are placed, the *zozoro* or *herana* or dried grass being used as fuel. Not a house has a chimney. If it can, the smoke gets out through any of the numerous holes in the sides or roof of the building, but if it cannot find an exit, it remains within, while both that which gets out and that which remains inside leaves its offspring soot flourishing luxuriantly on the roof and sides of the building. There is but one apartment in these houses, and in this the native family—larger or smaller, and visitors—few or many, live, work, talk, laugh, eat, drink, and sleep; here life commences, and here (often, alas! with no light on the future) it mostly ends. The house is work-room, shop, sitting-room, drawing-room, bed-room, dressing-room, kitchen, pantry, cellar; really and truly, *multum in parvo*.

It is a marked feature of native building that they use no nails in the erection of their houses; but the frames are made to hold together by mortice and tenon rudely cut with knives or chisels, and the roof is tied on with various kinds of vegetable fibres, or with the vines of certain large creepers, found abundantly in the forest which lies about six miles to the east of the town.

A house once finished is movable property, and it is not uncommon for a proprietor who may be leaving this part of the island, or who for other reasons wishes to dispose of his property, to sell the house as it stands, and for the buyer to take it down, remove it, and set it up on his own plot of ground. The value varies from a few shillings to three or four pounds. It is not very long since that, observing a man putting up a house which had evidently stood somewhere else before, I asked the question, “How much did you give for it?” and received the immediately reply, “One shilling and twopence!”

GOVERNMENT QUARTERS.

The *rôva* is the most prominent part of the town of Ambatondrasaka, and as its western side abuts on the main thoroughfare, must attract the attention of every person passing through the town. A stockade of trunks of trees five feet six inches high, arranged in the form of a rectangle, encloses, or rather makes the *rôva*, which is entered by four wooden gates—one on each side. Thirty feet within this outer rectangle rises another stockade of larger timbers, and ten feet in height, placed so as to follow the shape of the outer one; this too has four wooden gates, and a small rush house at each gate for the use of the *mpiàmbina*, or guards, whose principal duty, from my own personal observation, seems to be to salute the governor on his exit and entrance with the words “Sapaotra anja!” and “Kareha anja!” a corruption, so far as I am able to make out, of two military terms borrowed from the English, viz., “Support arms!” and “Carry arms!”

The space between the outer and inner stockade is called the “*tsi-kindàhy*,” or ‘that which men cannot jump over,’ and as the space is thirty feet wide the name is appropriate enough. Within the second stockade stand the houses of the Hova garrison, arranged in seven rows, which follow the length of the rectangle. In the north-east corner of the rectangle rises a third stockade, of timbers six feet high, with one gate on the south side. Immediately inside of this, instead of a guard-house as at the other gates already mentioned, there is a framework of wood, on which a drum is exalted about ten feet above the ground, one head of which has been broken in ever since I first saw it, but which, notwithstanding its broken voice, is still occasionally used to announce the time for extinguishing fire and closing the gates at night, and also to arouse the inhabitants in the morning, and declare that the *rôva* gates may again be thrown open. Within the third stockade is the *lapa*, or residence of the Hova commander, and the houses of a small portion of his slaves. The commander’s house is a plain but substantial building of wood, with an upper story and a wooden floor, and is the only house in Ambatondrasaka which can boast these marks of civilisation. The stockades of the *rôva*, and the houses which it encloses, are erected and kept in repair by the *Sihànaka* as part of the unpaid Government service they are called upon to perform; unless indeed they pay a money “consideration” to some of the Hovas, upon which the Hova undertakes the responsibility of finishing one or more of the houses according to the agreement entered upon, and the *Sihànaka* are free to go to their homes, and follow their peaceful occupations. The habitable houses within the *rôva* at the time of my writing are forty-eight in number.

APPEARANCE OF THE TOWN.

Every house in Ambatondrazaka is a detached residence, and, with the exception of those within the rova, the whole of the houses are erected without any regard to order or regularity ; not in rows, streets, squares, or crescents, or even in lanes or alleys, but higgledy-piggledy, anywhere. There is but one main thoroughfare in the place, running north and south through the town, but the passages between the houses allow one to go all over the place in any direction one pleases. At all seasons of the year, and on all days of the week, this main thoroughfare is in a filthy condition. Much of the refuse from the houses is cast forth into it ; bullocks and pigs are regularly slain and quartered by the road-side, where too the beef and perk are afterwards sold, being spread on a rush mat, the vendor squatting by the side ; bones could be gathered from the thoroughfare by baskets full. Whether from the influence of our conversations with him, or from sudden inspiration he had on the subject, I cannot tell, but once since our arrival the governor made a laudable attempt to cleanse the place of its filth. The drum was sounded, and the populace gathered to the spot where public announcements are made, when every householder was enjoined to sweep, or have swept the ground around the house he occupied.

CHRISTIAN EFFORT.

Conspicuous, and interesting to the missionary above all other buildings in the town, is the *Trànofiangònana*—the place of meeting for religious services. This chapel is a neat and substantial building of clay, having brick gables north and south, and a good verandah east and west. Its presence in the town is evidence of the loyalty of the subjects of Queen Rànaválona, and of their readiness to carry out any wish she may express, or may even be supposed to have ; but it cannot be looked upon as a testimony to the love of the people for Christianity, or of its progress among them. Of Christianity, the Sihanaka do not yet know sufficient to love it, and neither has time been allowed, nor means used, for it to have made anything beyond the smallest progress among them. Whatever motives, however, actuated the people in building the chapel, we thank God that it stands there, a testimony in favour of Christianity ; and when we see four or five hundred of the poor people gathered within its walls every Sabbath, and sitting within hearing of the preaching which tells of Jesus Christ, we take courage, and believe that faith will come by hearing ; and that as in other places, and among other tribes, so here and among the Sihanaka the “gospel of Christ” will prove to be “the power of God unto salvation to every one that believeth.”

II.—West Indies—Jamaica.

SOME four years since the English and native ministers labouring in the Colony of BRITISH GUIANA, with the churches under their charge, formed themselves into a UNION for purposes of mutual counsel and support in sustaining and extending the operations of the Gospel in their midst. We have now learned with pleasure that the churches in the neighbouring island of JAMAICA have adopted a similar course, and that early in the present year they also formed themselves into a UNION in connection with the LONDON MISSIONARY SOCIETY.

"The first meetings," writes the Rev. B. C. Butland, "were held at Four Paths, on February 28th and March 1st. There were twenty present at the private meetings, including all our ministers. The public meeting held was very successful as to its spirit, &c. Many of the delegates

who came, not knowing why, went away with their hearts full of good intentions to promote brotherly love and an extension of the Saviour's work. Everything, under the judicious chairman's guidance, passed off very happily."

The following Rules and Regulations were adopted :—

"1. That an association now be formed, to be called 'The Congregational Union of Churches in Jamaica,' connected with the London Missionary Society."

"2. That the Declaration of the Faith and Order of the Congregational Union of England and Wales be adopted as the basis of this Union.

"3. That, whilst this Union distinctly recognises the independence of each church, and disclaims legislative power, yet the objects of this Union shall be to promote fraternal intercourse among the members of the associated churches; to extend evangelical religion and education in the island, by grants in aid of establishing new stations in suitable places; to enable the members of this Union to express their sentiments as a body on political and religious questions which affect the social, moral, and spiritual condition of the community; to promote the adoption of such plans as may be thought desirable for the

advancement of the cause of God generally; to increase the number and efficiency of native pastors; and to assist, if necessary, in meeting the expense of bringing out European ministers to occupy vacant churches.

"4. That the members of this Union shall be the missionaries and ministers, whether European or native, who are sanctioned by the London Missionary Society, and have been regularly ordained to the ministry, together with the delegates who, from time to time, may be appointed to attend the meetings of the Union.

"5. That the pastor and one delegate from each church shall attend the annual meeting of this Union; and that each church shall bear the expenses connected with the attendance of their own representatives.

"6. That the annual meetings shall be held at such places as may be agreed on at the previous meeting, and as will suit the general convenience of the members."

nience and promote the objects of the Union.

"7. That a Chairman, Secretary, and Treasurer shall be annually elected and appointed to their respective offices; and that eleven members shall form a quorum.

"8. That each meeting shall be called by circular sent to each pastor one month before the time of meeting; and that if a church be without a pastor, the acting minister or senior deacon shall be duly informed respecting the time and place of meeting.

"9. In the event of unforeseen occurrences preventing the holding of a regular meeting at its proper time, the officers shall have power to convene another. And should circumstances call for a special meeting, they also shall have power to call the same.

"10. That each church in this Union shall make an annual collection for the funds of the Association; and that donations and subscriptions be also sought by the representatives of the churches on behalf of the Union,

and paid over to the Treasurer as soon as may be convenient.

"11. That all funds raised in behalf of this Union shall be deposited in the Government Savings' Bank in the joint names of the Treasurer and Secretary for the time being; and that not until three years from the date of this (the first) meeting shall such funds be available for the purposes of the Union; and that no grant be made unless notice of the application for the grant shall have been previously made to each pastor of the Union.

"12. That incidental expenses incurred may be paid by the treasurer under the sign manual of the chairman for the time being.

"13. That three papers on subjects previously arranged, and bearing on the work of God generally, shall be read, and form the subjects of consideration by the Union at its annual meeting; and that a public meeting be held and a collection made in behalf of the Union, wherever it may be held."

III.—North China.—Missionary Itinerary.

† In the spring of the present year a tour was undertaken by the Rev. JONATHAN LEES in the district lying south of TIENTSIN, a journal of which has recently reached the Directors. The journey occupied eighteen days, the distance travelled being upwards of 250 miles. Drought and famine, from which the Provinces of SHANTUNG and HONAN have been suffering, have affected, more or less, the whole line of country up to TIENTSIN; and it was with the desire of practically aiding the sufferers that Mr. Lees set out on the present journey. Our brother was, however, mainly influenced by the expression of an earnest wish, on the part of the inhabitants of one or two places lying beyond the ordinary out-stations of the Mission, for instruction in the truths of Christianity. The circumstances which, under God, had led to this desire are thus described:—

"About two years ago a small peasant proprietor, a young man named Wang-wei-cheng, living at the village of Ma-lien-tswang, visited Tientsin on some private business. While here he heard the Gospel in our hospital chapel, became interested, remained some time with us, was baptized, and went back. A few months later he came again, and found his way to my students' class at the settlement, and at his earnest entreaty was allowed to join it, on the understanding that he would support himself. Subsequently revisiting his home, he brought back with him a younger brother whom he was anxious to win to Christ. His wish was gratified, and this fine lad of eighteen was also not only baptized, but after a time united with his brother in study. This went on for some months. Then came the total failure of the harvest, and consequently in great measure of their means of self-support. I therefore allowed them the sum usually granted to one student. By-and-by it became evident, that in spite of all his earnestness, the elder brother would never get much from class work, while the younger one made rapid progress. This was a sore trial to Wang-wei-cheng, who had set his heart on the work of preaching, but he consoled himself with the thought that God would use his brother, and resolved to give himself to farming with the view of supporting him. A new trouble, however, awaited them on going back for their field work in autumn last. A maternal uncle, who according to Chinese law stands now *in loco parentis*, refused to allow either of them to return, and insisted on the younger going to live with him. Three times, however, during the winter Wang-wei-cheng visited us,

on each occasion bringing some fresh inquirer, each of whom stayed awhile in Tientsin, and went home a professing Christian. These were all, if not scholars, at any rate intelligent, reading men, and, living in different villages, have considerable local influence. Besides them, on the occasion of Wang's last visit, a relative came alone whose case was specially interesting and deserves more notice.

"Wong-teh-hsin is a doctor by profession, and has been a very devout Buddhist, spending days and nights in chanting Buddhist prayers and in the study of Buddhist books. A little while ago he had the curiosity to overhaul a box of old books which had been his father's, and which had come into his possession on the division of the family property. Among these books he found one which was new to him and which he could not understand. It was evidently a sacred book, but utterly unlike any he knew. More and more puzzled by it, he took it to the most famous Buddhist priest in the neighbourhood, a personal friend, but he could give him no light upon it. Then he tried a learned Taoist, also in vain. But on paying his New Year's visit to his nephew Wang, and showing him his treasure, the mystery was solved. 'Why,' said Wang, 'that book is the holy book of the new religion I have believed.' It was the New Testament—doubtless one of the copies cast in past years like bread upon the waters, which was now, 'after many days,' to bear fruit. We can imagine the talk between uncle and nephew. Still the former returned to his home, seemingly unconvinced, and certainly Wang-wei-cheng had no hope of meeting him in Tientsin.

"I shall long remember the Sab-

bath when this man was baptized. His stay with us had been so short, and his knowledge of Divine truth was so limited, that we hesitated about receiving him. But it was impossible to resist his pleading. With tears rolling down his cheeks—most unusual emotion for a Chinaman to show—he said, ‘For years I have been seeking for some means of salvation from sin. I believe in Jesus; I know He is the true and only Saviour. If I wait for years I can only say the same—let me go back as a disciple.’ In the after part of the same day, during a service in our Northern Chapel, when I was encouraging one and another of our members to bear a personal testimony to the large

number of heathen present, to my amazement this man begged permission to speak. In a few simple words he avowed his faith in the one living and true God. Then the nephew followed, at my suggestion, telling his uncle's story, and of the comfort he found in Jesus, and his resolve to serve Him. While seated on the platform at my feet, the old man added his audible assent every now and then in the most touching way, ‘Yes; that's true;’ ‘Yes, yes; that is just it.’ It was impossible not to feel that God had, indeed, spoken to him. I am sorry to add that our last news of Wong-teh-hsin is that he is dangerously ill of fever, while at a distance from home.”

2. MA-LIEN-TSWANG.

Early in the present year intelligence reached Tientsin that, mainly through the efforts of the student Wang, there were five or six converts in the Tsang-chou prefecture. His native village is ninety miles distant from the city in a south-easterly direction, and thither, in his company, Mr. Lees hastened, having paid brief visits to villages on the road. Our brother writes —

“It was dusk when we arrived at Ma-lien-tswang. There it soon became clear that Wang's story was less than the truth. Fau and Ohang, with faces radiant with joy, pointed to a heap of brass gods and idol pictures under a table, and handed me a list of over one hundred names of men and women who had enrolled themselves as wishful to become Christians. Among them were people from six or eight villages, more or less distant. The villagers themselves—far from avoiding me, as is so often painfully the case—would hardly give me time to get off the cart before they began their greetings. It was a yet more novel experience to find the women among the first and most warm-hearted visitors—poor, dirty, and ignorant as

most of them were. I confess it was music to my ears to hear them voluntarily expressing their contempt for their former gods, and their wish ‘to learn about Jesus, the Saviour of the world.’ Of course, there were many amusing incidents; one old dame, after asking after my family as minutely and affectionately as if they were old friends, wanted to know whether I had had my gruel. It was a moment before I understood that the question was just the equivalent of the ordinary, ‘Have you eaten your rice?’ I fancy millet skilly is the highest she has of a good meal. Poor soul, like thousands, more, she is living on weeds now. After getting ‘my gruel’ I ran off into the fields awhile for the sake of quiet. As I

approached the village on my return, one of Mr. Sankey's melodies came floating on the evening breeze—truly a novel sound in that place! It was a young student whom I had brought with me, who was already at work trying to give these simple folk a notion of Christian singing. We closed the day with a pleasant little service in the moonlight.

"Ma-lien-tswang became my headquarters henceforth, excursions being made from this centre every day, either for evangelistic or charitable purposes. The two Sundays spent there were specially full of interesting work. On the first Sunday, at the morning service at eight A.M., there were thirty men and forty women. There being no room large enough for such a congregation, we met in the open yard, the men sitting upon the ground on one side, the women upon the other. I told them the story of Bethlehem, and offered a short and simple prayer, during which all knelt reverently. During the Lord's prayer, I was surprised to hear some trying to join in it. Afterwards, the native assistants brought to me those of the men whom they judged suitable for baptism. There were ten of these, and

it is in no small measure to the credit of our brethren that I was able to receive them all. The afternoon was specially devoted to the women, who filled the three rooms of the little house. As might be expected, I found the selected candidates less intelligent than the men, and could only receive six to baptism. In the evening we had a third service, mainly for men.

"Of the eighty families in the three little villages known as East, West, and Central Ma-lien-tswang, at least forty-five are known to have renounced idolatry. Many have buried their tablets and ancestral scrolls in the family graveyards, others have brought these and other idols to us.

"The eagerness of the people to learn is at present one of their pleasantest characteristics. The teachers were never idle, and usually each had a group around him. We had services every evening after the field-work was over, and being favoured with brilliant moonlight, and fine, calm weather, the courtyard made us a capital chapel. But late as these meetings necessarily were, not a few would remain for hours after, discussing what they had heard, and questioning the teachers."

3. ROUTINE WORK.

The practical result of the Missionary's visit to this interesting community may be gathered from the proceedings of the second Sabbath, which he spent in their midst. The following is a sample of his daily engagements:—

"After breakfast, I had a short service with the members of the family I was staying with, and a few others. Then went off by cart to a village four miles off, to relieve the poor. My card had previously been sent to a well-to-do farmer there, and we had a kindly welcome. Found the place a very large one, practically four distinct

villages, and the great heat made our almost house-to-house visitation very exhausting work. When it was done, found that my new friend had prepared a really good dinner for me, but could only take a few mouthfuls just to please him, and passed on to two other villages on a like errand. Got back to our quarters at dusk to find

student Liu with a good congregation. Had our evening meal, and then closed the service for them.

"The second Sunday's services were a manifest improvement on the first. As usual, work began almost with the dawn. Hearing voices outside, I looked out of the little window (which boasted a bit of glass about three inches square) and saw Deacon Fan with his legs tucked up comically on a chair, reading 'Pilgrim's Progress,' and every now and again lifting up his head to jerk out a sentence of the Catechism to an inquirer who sat before him with his head down and his hands upon his knees, evidently labouring to take in these new, strange truths. At morning service the yard filled well. Several were there from other places. At least two had come nine miles, one had come thirteen, others from villages two, three, and four miles away. A sharp shower in the middle of the Scripture lesson drove us under shelter, and I then went on with the service with the women in the house, while the men divided themselves into groups, in each of which one of the Tientsin men took the lead. Afterwards we had another examination of candidates and received several. At three P.M. we held a special meeting for those from a distance, and at five P.M. one for women only, of whom twenty were present. The general service in the evening was very late, and attended only by a few of the women. After preaching from Luke xv., we had some talk with the leaders about their future plans as to place of meeting, &c., and I was pleased with the spirit manifested. I told them plainly that I should not, even if I were able, do for them what they ought to do for themselves; that in days past they had spent no little upon the worship of

idols, and now they ought to be ready to do still more for the worship of God; that perhaps the best way during the summer would be just to put up a light covering over a part of the yard, but that in autumn they ought to think of building a small chapel. I reminded them that they were wont to build their own houses, and that, in point of fact, with the exception of the roof timbers, doors and windows, there would be little actual expenditure needful. Finally, I promised them some help if necessary, and if I saw that they were doing what they could. My address was now and then interrupted by expressions of assent, such as, 'Oh, yes; mud is plentiful and costs nothing;' 'No, no, we shall have no difficulty if God gives us a good harvest;' 'Aye, we are accustomed to help each other,' and so on. Then, quite of their own motion, they chose four men (two of whom volunteered for the service) to act for the rest, whom our Tientsin brethren at once dubbed deacons, although no church had been formed. But even this did not seem enough. The women must also have their leaders, as in the old days of idolatry, and they actually chose three of them for the like duty. It will be interesting to see how this spontaneously organised little group of believers manages its affairs.

"One day we felt obliged to visit the City of YEU-SAN. Entering the city gate, I climbed the wall to sit, as I thought, in a quiet hollow, and think over the work of the morrow. I had no thought of preaching, feeling too weary for it. But my course had been watched; and soon, gathering from all quarters, quite a large congregation surrounded me, to whom I spoke as I was able."

4. AN UNEXPECTED VISITOR.

The present religious movement extends to fourteen villages, in which there are more than one hundred individuals seeking Christian teaching. YEU-SAN was the farthest point reached. In itself the city is insignificant, its importance being derived from the 880 towns and villages included within its magistracy.

"In the evening," continues Mr. Lees, "we sat chatting after our simple meal, when good Deacon Fau started the subject of the Apostle Peter's vision and the knock at the door which interrupted his musings. Almost directly after, as we were at evening worship, our reading was thus interrupted. On opening the door a poor man entered, saying, 'Is not there a foreign teacher of the religion of Jesus here?' 'Yes; what do you want?' was the reply. 'Oh, I want to see him. I believe in this religion, and I want to become a disciple.' Of course the man was invited to sit down. He knelt with us in prayer, and then, little by little, we got his story. By name Liu-chi-yuan, he is a peasant. Some ten years ago he was engaged along with others to go to Tientsin as a coolie labourer to work upon the Roman Catholic cathedral then building. While there he at first attended the Romish services, and was urged to join them. But he did not quite like their teaching, and took to visiting one of the Protestant chapels, where he even joined in the Sabbath worship, although he does not seem to have applied for baptism or been in any way recognised. He witnessed the massacre of 1870, and the burning of the church, and then fled in terror home, where he was ill for a month subsequently. Since then he has been in the habit of prayer, more or less regularly, although still outwardly an idolator. When asked as to the subjects of his prayers, he said, 'I can hardly tell. I used to kneel,

and ask God to teach and help me, and then, was not it Jesus who was nailed to a cross and died to save men? When I thought about that I sometimes just knelt and wept.' Some time last year he got hold of a small catechism, but could not read it; and when he applied to educated men to help him they said, 'No; you must go to those who gave you the book if you want to read that. We will not help you.' Last New Year's day his convictions became so strong that he resolved to act up to the light he had, and so destroyed his idols. His wife thereupon left him and her little daughter, and is now married to another. I asked him how he came to know I was here. He replied, 'Oh, everyone knows that I belong to the religion of Jesus, and to-day, when I was working in the fields, some Roman Catholics who came out to bring food to the labourers told me that my teacher was here. I was greatly troubled because I could not come then, and feared you would leave, but as soon as ever my work was done I came, running all the way, without waiting for my food.' Two days afterwards this man found his way to Ma-lien-tswang, where he remained over the Sabbath and was baptized.

"In years past, Liu-chi-yuan belonged to one of the many sects found in North China. It is known as the Mimi-chiau, and the description he gives of its customs makes one wonder whether it is not in some sense of Christian origin."

IV.—Mission on Lake Tanganyika.

IN our last number we announced the receipt of intelligence from the Society's expedition to Central Africa, the two divisions of which were then journeying respectively eastward and westward of Msoero, in the Usagara country. By the mail which came to hand on the 12th ult. the Rev. ROGER PRICE, writing from SAADANI on the 16th of October, reports his safe arrival at the coast, notwithstanding serious losses arising from disease and death among the oxen and their Kafir drivers. Mr. Price also states that he had engaged upwards of one hundred pagazi for the purpose of conveying to the interior additional stores weighing between six and seven thousand pounds. With Messrs. CLARKE and HORE, our brother was again about to leave the coast in charge of the caravan thus formed, in order to join the other division of the expedition, consisting of Messrs. THOMSON, DODGSHUN, and HUTLEY, which, on the 14th of September, had safely crossed the WAMI river at a spot about one hundred and forty miles from the east coast. It is hoped that before the commencement of the rainy season the entire party will reach MPWAPWA, and that a residence of a few months in its cool and bracing climate may tend both to recruit the health of our brethren and afford time and opportunity for the completion of their plans with regard to the second portion of the journey which yet awaits them. The Directors have much pleasure in giving insertion to the following extracts from recent correspondence respecting the mission. Under date Msoero, September 5th, Mr. PRICE writes :—

"I closed my last to you at the Bukigura river three weeks ago. Since then we have had a great variety of experience—getting into ecstasies as we made rapid strides over level and open plains—then spending well-nigh whole days labouring, to the verge of despondency, to get over the mud banks of rivers, or being half suffocated, half maddened, by the monstrous grasses and burning weeds of the Nguru valley. Our spirits again rose as we emerged from the tangle of the great valley, and we entered upon level, park-like plains, where our speed attained the cheering rate of a mile

and a half an hour. Here, also, we were able to change the almost unchanging bill of fare of East Africa—fowls and rice—and to regale ourselves with venison from God's own flocks.

"We have had fearfully hard work, with, in the end, a glorious reward. Between the 1st of August and the 4th of September, thirty-five days, we have done one hundred and thirty miles, a distance not often exceeded, in the same time, and in exceptional circumstances, even in South Africa.

"This place, Msoero, so called after a river of that name which passes close by, is one of great im-

portance, as the centre of a very considerable and enterprising population.

"Some of the villages belong to a people called Makua, portions of a tribe of that name living on the coast near Kilwa. They originally migrated to this part of the country for hunting purposes, but are now probably permanently settled in it, although always moving a little farther inland as the game retreats. They are a most enterprising and energetic, yet very peaceful and friendly people, much more civilized than the aborigines of this part of the country. The

village, in the centre of which we are now encamped, is a model of neatness and cleanliness *for Africa*, and the people themselves are living in the greatest comfort, having apparently quite a profusion of everything in the shape of food.

"We have this evening spent a very happy hour together around our Lord's table, in anticipation of the parting which is so soon to take place. May the Lord deal mercifully with us, and bring us together again in due time."

2. WAGON ROAD FROM SAADANI.

Writing from Msoero, about the same date as the foregoing, Mr. Thomson gives his impressions regarding the road which had just been traversed. He ascribes the illness of the native drivers to their long detention on the coast:—

"We met Mr. Mackay rather more than a week ago on his way from Mpwapwa to Zanzibar. He gave us a most favourable account of the road he has taken to Mpwapwa. From what he says it is quite certain there is *no fly on the road*. Between this and the Bagamoyo road people keep cattle and dogs.

"The whole road from the coast to this place is very much better than I anticipated. It has not been beset with half the difficulties which I was led to believe we would have to contend with. Except a little long grass here and there—which, if it were put all together, would not make ten miles—I have had many more difficult journeys in the Matebele country. Even this little bit of long grass is no very insurmountable difficulty; if it is burned at the beginning of the travelling season, there will be an end to it for that season. There is plenty of grass and water all along the road for oxen, and, when the country is a little better known, there will be found

many good and healthy resting places. There are many towns all along the road, where plenty of food can be bought. There are certain places where it would not be wise to outspan—where grass is not good for the oxen, and where it is not so healthy for people; but these the traveller can always avoid by a little inquiry. There is this important fact, however, to be kept in mind—that this road can only be travelled from July to December, on account of marahas and swollen rivers. We have just been one month and four days in coming from the coast to this place—about 110 miles—and when it is remembered that the most of our drivers have been sick all the way, and that we had the oxen all to train, I think we have come on remarkably well. It will take a little time before we can get the system of wagon travelling fairly introduced, but, when it has been set a-going, I think there will be no difficulty in travelling from the coast to Mpwapwa in from fifteen to twenty days."

3. GENERAL CONCLUSIONS.

Mr. Price reports that on his return to NDUMI he found all the Society's property in perfect order. Of the twenty-nine oxen left at SAADANI nine had died, and several of the remaining twenty were in a wretched condition. Our brother continues :—

"We have now had four months of a very varied experience, and of much hard and rough work in connection with the expedition, which at the time we left England you expected would by this time be drawing near to its destination on Lake Tanganyika. I have, from time to time, endeavoured to describe to you, as faithfully and fully as the stress of the work of the expedition would allow, our difficulties and disappointments as well as our successes. Considering the immense disadvantages we have laboured under, and which I have pointed out from time to time, our success has, I think, been perfectly marvellous—far beyond my most sanguine expectation. I know, how-

ever, what this success has cost us already ; nor does it close my eyes to the work which still lies before us, for the accomplishment of which we are not by any means in the same state of efficiency, either as regards ourselves, our men, or our bullocks, as we were three months ago, or even two months ago. This terrible climate, together with the severe work of the last two months, has told considerably upon some of the members of the Mission, so that one sees no more the ability for almost endless activity and work which distinguished them two months ago. As to the colonial men, they seem to be completely sapped, and the bullocks, I fear, are but little better."

Again, under date SAADANI, October 16th, Mr. Price writes :—

"Mr. Clarke and I walked down here last night to complete a few arrangements preparatory for tomorrow or the day after. Nothing has yet arrived from Mr. Thomson. If his letters do not come in time for the Aden Mail, which leaves on the 18th, I shall have them forwarded by the Cape Mail on the 20th.

"I am sorry to say that our poor unfortunate oxen are still dying. Three died yesterday, and the same number the day before, making altogether eighteen which have died since our arrival at Ndumi.

"The pagazi have all come over, making up our number to about one hundred and fifteen."

With regard to the port of Saadani, Mr. EDWARD C. HORE observes :—
 "You have doubtless heard frequently of the great difficulties of landing at Saadani, and it cannot be denied that to any one unaccustomed to being afloat, or perhaps used to walking on board their steamer from a comfortable wharf, the long sands of Saadani appear somewhat formidable, especially if aggravated by the sorrows of an unhappy night spent in a dhow rolling in shallow water, or a day or two of anxious waiting for their goods, caused, however, very probably, by the delay of the time of starting rather than by that of arrival. But it can scarcely be said that the natural difficulties of the place offer any serious obstacle to the landing of goods. Were an extensive and frequent traffic in question, some sort of harbour, or, at any rate, a pier would be rendered necessary, although the smooth sea and regular breezes of the Zanzibar Channel give facilities for landing at Saadani, not possessed by many places having a considerable trade."

4. SCIENTIFIC INQUIRY.

Respecting his own special department of labour, Mr. EDWARD C. HOME gives the following details :—

"The requirements and circumstances of the journey have hitherto been such that other work than minute scientific inquiry and observation has demanded my first attention—the care of the stores and property of the expedition, involving at times considerable labour and at all times vigilance and activity, and a share of the general work while travelling, place me in much less favourable circumstances, and afford me fewer opportunities for observation than those enjoyed by a single traveller, who, not compelled to frequent manual labour, and able to stop his pagazi at favourable places and times, can command the necessary leisure and opportunity. Apart from this, the clear nights so suitable and necessary for astronomical observations, have been few and far between. Burton's description of the gloomy, over-clouded coast region, has been realised by us to a considerable extent. We had a few splendid bright nights, but scarcely ever without light passing clouds, of great annoyance to the anxious observer. About the first clear night after leaving Ndumi was at Kikwazo, and, being Saturday night, I stopped out; but although apparently a clear night, occasional light misty clouds prevented any accurate sights being taken, although the intervals of clear sky lured me on to perseverance till three A.M. Although taking the precautions of wrapping up and using the waterproof sheet, the result of this night was a diarrhoea, the weakness accompanying which has scarcely yet left me. Several times I have been disappointed in this way, so that you may easily imagine I cannot send you

much of a map of the route at present. I have regularly kept what I call my meteorological log, viz., daily records of temperature and barometer, state of weather, rain, &c.; but by itself, and as far as it goes, it would at present be of little value to send home.

"With regard to the general welfare and progress of the expedition, I will not weary you by reviewing its proceedings—you are already well informed of all this—but I shall just make a few remarks on its present position and prospects. Knowing, as I do, what transport of goods means here, it is not without some satisfaction, in having had a share in the work, that I regard the fact that already five cartloads of our stores have been transported to Maseru—a distance of nearly 130 miles by road from the coast—with what may be called, under the circumstances, fair dispatch. Again and again have I experienced a glow of pleasure as I have looked upon our wagon-train winding its way through the luxuriant grass-covered tracts of park-like country, and anon piercing the dark recesses of the thicker forest, pressing steadily westward; before us the grand, strange country into which in its daily unfolding beauties and wonders we peer with curious eyes: and it has appeared to me on such occasions a beautiful and wondrous thing, on the question seeming to rise, 'What means all this?' to remember that it is the progress of a missionary party, and the wagon-train has seemed to me to be as the foremost ray of God's gospel light piercing the gross darkness of poor, beautiful Africa."

V.—Widows' and Orphans' Fund.

NEW YEAR'S SACRAMENTAL OFFERING.

TWENTY-SEVEN years have passed since the Directors made their first Appeal to the friends of the Society on behalf of this Fund. Acknowledging that the salaries of missionaries, while freeing them from present anxiety, allow no provision to be made for future trouble, and especially for that which may follow sudden and unexpected decease, they stated that the claims of widows and orphans had begun to form a regular demand upon the Society's resources; and they urged that such claims should be met by a special offering from the Churches of the country at the first Communion Service of the year. The Appeal met with a most hearty response. It touched a tender chord in many hearts; it called forth many expressions of affectionate sympathy; and it was felt on all hands to be peculiarly appropriate to supply the desired help by a Sacramental Offering, specially gathered on its behalf. The first collection made for that distinct purpose added to the Society's income the sum of £1,547.

During the years that have since passed, the great increase made in the number of the Society's missionaries, together with the lengthened service of those previously labouring in various parts of the world, has naturally produced an increase in the number of widows and children thus thrown on the Society's care, and a corresponding increase in the expenditure which it entails. When the Fund originated, £1,350 sufficed to meet that expenditure; last year it required £4,340, and during the year on which we are entering it will probably need at least an equal amount. Though actually called the WIDOWS' AND ORPHANS' FUND, it should be distinctly understood that it seeks the comfort, not only of the families of DECEASED MISSIONARIES, but also of RETIRED MISSIONARIES themselves. During the year the Fund will have to provide for FORTY-THREE WIDOWS of missionaries; for FORTY-ONE CHILDREN; and for NINETEEN MISSIONARIES who, by length of service or through broken health, have been compelled to retire from their accustomed work. Several of these esteemed friends commenced their service in the Society more than forty years ago. Some of them represent the early work of the Society in China, India, Africa, and the South Seas. And amongst the children it is pleasant to know that there are many who, by diligence in study and excellent behaviour, are fulfilling the earnest desires of their best friends.

While paying due regard to every case that may be brought before them, the Directors are anxious to administer the funds placed at their command wisely and with care. They would wish that this Fund should completely meet all the claims made upon it. The obligation which it acknowledges is of a distinct kind; and the Directors feel sure that the friends of the Society prefer that it shall continue to be met in this distinct way. The Directors believe that the increased number of Churches aiding the Society, their increased resources, and their growing liberality are more than sufficient completely to meet these increased claims. And they trust that, at the first Communion Service of the new year, the widow and the fatherless will be remembered with loving sympathy, and the wants of those who have served Christ's Church in bygone years will be fully and fitly provided for.

(Signed)

JOSEPH MULLENS

ROBERT ROBINSON

EDWARD H. JONES

} *Secretaries.*

MISSION HOUSE, *November 22nd, 1877.*

It is hoped that, should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of *next month*, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.

VI.—Notes of the Month and Extracts.

1. DEPARTURES.

The Rev. WILLIAM LEE and Mrs. Lee returning to TRAVANCORE, South India, embarked for Colombo, per steamer *Viceroy*, November 12th.

The Rev. WILLIAM ROBINSON, appointed to VIZAGAPATAM; and Rev. I. H. HACKER, appointed to NEYOOR, Travancore, South India, embarked for Madras, per *Viceroy*, November 12th.

The Rev. ALEXANDER STRACHAN, B.A., appointed to CALCUTTA; Rev. H. COLEY, appointed to ALMORAH; and Miss PROVIS, proceeding to BERRHAMPORE, North India, embarked for Calcutta, per *Viceroy*, November 12th.

The Rev. THOMAS TAYLOR, B.A., appointed to HANKOW, North China; and Rev. E. B. PALMER, M.A., proceeding as pastor of Union Church, SHANGHAI, embarked per steamer *Cyphrenes*, November 15th.

2. DEATH OF MRS. EDWARDS.

Mrs. EDWARDS, widow of the late Rev. ROGERS EDWARDS, of PORT ELIZABETH, has, within nine months of her husband's removal, herself passed away. A second attack of paralysis towards the close of September left her unconscious

and speechless, and on Thursday, the 27th of that month, she breathed her last. As the wife of a missionary, Mrs. Edwards, for more than half a century, proved herself a faithful and devoted co-worker in the Lord's vineyard.

3. DEATH OF THE REV. EDMUND CRISP.

Fifty-six years ago—namely, on the 8th of November, 1821—the Rev. E. CRISP, having been accepted by the Directors as one of the Society's missionaries, sailed for South India. He laboured successfully at MADRAS, COMBACONUM, and BANGALORE. While residing at the last mentioned Station, Mr. Crisp commenced a seminary for the training of native agents for mission work, to which he subsequently devoted the chief portion of his time and effort. He returned to England in the year 1848, whither Mrs. Crisp had preceded him, when, on grounds of health, his connection with the Society ceased. Mr. Crisp then undertook the pastorate of the Independent Church at GRANTHAM, Lincolnshire, and afterwards removed to EALING, Middlesex, where he died on the 6th of November of the present year.

4. TAHITI—DEATH OF QUEEN POMARE.

The Rev. J. L. GREEN, under date Papeete, September 25th, confirms the announcement, which reached England by telegram some weeks since, of the removal by death of Queen POMARE. He writes:—"As the French steamer *Segoud* leaves our port to-morrow for San Francisco with special despatches for France, I avail myself of the opportunity of reporting to you an item of intelligence which will fill the Directors, as well as many friends of the Society, with mournful regret. We were startled on the morning of the 17th of the current month on hearing of the sudden death of HER MAJESTY QUEEN POMARE IV., in whom so much interest and sympathy were concentrated some thirty or more years ago. I must, however, content myself with just the report of the fact, and I hope to be able to write more fully by the mail which leaves on the 8th proximo."

VII.—Contributions.

SPECIAL FOR INDIAN FAMINE FUND,

From 18th October to 17th November, 1877.

LONDON.								
George Sturge, Esq.	25	0 0	Mr R. W. R. Long	0	5 0	Cheshunt Street	2	4 0
N. V. Hall, Esq.	10	10 0	A. Servant, Ialington	0	2 0	Stanstead	2	1 0
Miss Flower	10	0 0	A. Thank Offering	0	1 0	Hertford Heath	1	8 4
A Friend, Kensington	10	0 0	J. H.	0	1 0	Wormley	1	5 0
A Minister's Family	10	0 0	Battersea Cong. Church	5	0 0	Whiteweb	1	0 2
Per Editor of Word and Work	9	17 6	Hackney, L. M.	2	2 9	Botany Bay	0	17 2
Mr A. Shipley	5	0 0	Bromley (Kent)			Clapham Congregational Church (additional)	19	14 2
C. Hardy, Esq.	3	2 0	N. J. Powell, Esq.	10	0 0	Clapton, Upper	45	3 4
M. J. W. and Friends	1	10 0	Bromley (Middlesex)—Friends, per Rev W. Edwards	0	14 6	Croydon, George Street	4	14 9
Breakfast Collection, Sunday Morning	1	3 6	Buckhurst Hill	45	1 6	Dove Row Mission	0	6 0
G. F. Chance, Esq.	1	1 0	Buckingham Chapel	2	4 9	Eccleston Square Chapel (additional)	2	0 0
Miss Watts	1	0 0	Camberwell Green Congl.			Forest Hill, Queen's Road	1	0 0
Miss Keating	1	0 0	Church (molety)	28	5 4	Haverstock Chapel, T. Walton, Esq.	5	5 0
A. B. (A Widow's Mite)	0	10 0	Camden Road Baptist Chu.	40	0 0	Hendon	18	0 0
Mrs Dumbelton	0	10 0	Camden Town, Park Chapel	43	8 3	Hendon-on-Thames	11	6 6
Miss Saddington	0	10 0	Canning Town Cong. Chu.	2	5 0	Horbury Chapel	80	11 6
Miss Chapman	0	10 0	Chelsea, Markham Square	20	0 0	Ialington, Norton Road		
A Reader of the Christian World	0	5 0	Cheshant—College Chapel	6	0 1	Mission Hall	1	0 0
			Nazing	2	7 6	Lancaster Road	17	8 0

Offord Road Chapel	18 5 6	Cheltenham, Highbury Chu.	52 0 0	Manchester and Salford	
Do., Gifford's Hall Mission		Clydach, near Swansea	3 15 2	Auxiliary—	
Church	1 10 8	Cockermouth	6 0 0	Bowden Church	29 12 2
Do., do., Mothers' Mtng.	0 14 0	Codocote	1 8 6	Broughton Church	11 8 8
Do., do., Sunday School	4 6 11	Colchester, Head Gate Cha.	13 2 6	Cavendish Street Sunday	
Paddington Chapel	28 6 1	Combe Down, near Bath	11 6 6	School	10 0 0
Ponders End, Matilda Spicer	0 10 0	Corwen	0 9 6	Chorlton Road	53 9 10
St. Mary Cray, The Temple		Cowlinge	1 17 6	Rusholme Chapel	21 9 3
(additional)	1 1 0	Dartford	2 12 6	Rusholme Road Sun. Sch.	50 3 6
Stepney Meeting, for Mr.		Deal, Ripple Mission Chapel	1 0 0	Salford, West Liverpool St.	7 0 0
Bacon, Cuddupah	35 5 0	Dobcross	6 0 0	Saville St. Sunday School	10 0 0
Stratford Cong. Chu.	70 7 0	Domgay (Montgomery) Con-		Zion Chapel	16 0 7
Tottenham, High Cross	10 13 2	gregational Church	1 11 3	Messrs B. and S. Massey,	
West Ham, Brickfield Cha.	10 17 0	Douglas (Isle of Man), Finch		of Openshaw	10 0 0
		Hill	45 10 2	Mansfield, Woodhouse, and	
		Dover, Zion Congregational		Wansop	0 10 7
COUNTRY.		Church, for Mr Bacon	25 0 0	Market Harboro'	62 6 2
Aberavon Tabernacle	1 0 0	Dunstable	7 2 6	Marple	2 2 0
Abercarnae, Garn Cong. Chu.	1 6 0	Eastbourne Auxiliary	25 0 0	Matlock	2 2 0
Abergavenny	9 13 0	Eastwood	9 0 0	Matlock Bath, Lady Glen-	
Aberglu, Panteg Chapel	1 12 8	Ebberly, near Stroud	0 2 0	orchy's Chapel	4 14 0
Aberystwith, English Con-		Edinburgh, Mr G. Williamson	1 0 0	Masbro'	11 7 0
gregational Church	5 1 9	Elgin	7 10 0	Medburne	5 12 0
Accrington, Oak Street	10 10 0	Faversham	14 6 6	Mere	25 17 6
Alton	8 0 0	Finchingham (molety)	7 0 0	Mevagissy	3 15 6
Alnwick, Lion Church	14 1 0	Flemington, Mr D. Thomas	0 10 0	Middleton-one-Row Chapel	1 5 0
Arundel, &c.—		Frankton-on-Severn	5 8 0	Milborne Port, Mr. E. Pit-	
Amberley Mission	0 18 0	Fulwood, near Taunton	2 10 0	man, for Rev. E. Lewis,	
Marr's Hill Church	0 6 8	Gainford	5 2 7	Bellary Chapel	1 0 0
Ashley and Wilberton Con-		Gainsborough	6 7 6	Mold, Long Chapel	1 0 6
gregational Churches	5 15 0	Garlicob, "P"	100 0 0	Morcombe	10 0 6
Bargoed—		Glasgow, Eglington Street		Mortimer	3 10 0
Califaria Chapel	1 6 0	Congregational Church	8 4 4	New Barnet, part collection	13 1 5
Calvinistic Methodist Cha.	0 16 7	Glastonbury	3 15 6	Newcastle (Staff.)	13 14 4
Barnstable	30 12 6	Goring, Countess of Hun-		Newcastle Emlyn	5 0 0
Do., for Rev. J. Paul,		tingdon's Church	6 0 0	Newport Pagnell, R. Little-	
N. Pastor, Bangalore	8 12 0	Gosport	33 5 2	boy, Req.	3 3 0
Barton St. David	2 0 0	Gravesend, John Gould, Esq.	2 2 0	Newry, Mrs Newell	0 10 0
Rasingstoke (additional)	5 19 3	Great Ayton	3 13 0	Newtown (Montgomery),	
Bath, Percy Cong. Chu. (in-		Great Yarmouth	31 11 0	B. W. Griffiths, &c.	3 15 0
cluding St. St. Aid. from		Greenhithe, Flint Chapel	2 0 0	Northampton, Commemora-	
Sunday Schools)	40 4 1	Guernsey, St. Andrew's		Street	28 7 0
Belper, A Friend	0 10 0	(additional)	1 0 0	Northfleet (additional)	0 3 0
Bethania Cong. Church	2 3 6	Do., St. Martin's	5 8 5	Nottingham, St. Ann's Well	
Bethesda	12 1 0	Halesowen	9 0 0	Road	7 1 6
Beverley	10 12 6	Halstead, Mrs Valzey	10 0 0	Nuneaton, Bond Street	6 3 0
Birkenhead, Oxton Road	14 0 0	Harold	9 8 3	Oakham	4 17 3
Birmingham—		Harlepool	6 11 0	Olney	8 7 0
Highbury Chapel	0 18 0	Hatherlow	6 17 0	Oxford, George Street	24 0 0
Moseley Road	25 16 11	Haydon Bridge	1 11 0	Pembroke Tabernacle	5 8 0
Smillheath, Young Men's		Heathfield	7 10 0	Pembroke Dock, Merrick St	
Bible Class	0 12 6	Hewford, Eignbrook Chapel	14 4 0	Penarth	3 11 0
Blaensau, English Congl.		Hexham, &c.	1 8 8	Penn, Baptist Chapel	0 14 0
Church	1 9 11	Hinckley, Borough Church	30 0 6	Pen-y-groes and Antioch	3 4 0
Blakeney Tabernacle	3 0 0	Hindley, St. Paul's Church	5 0 0	Petersfield	7 12 0
Bournemouth, Holdenhurst		Holywell	3 0 0	Philadelphia, &c. (Carmn.)	9 14 6
Road Chapel	7 1 2	Hopton	18 6 8	Plymouth—	
Braintree, Mr. G. Tabor	0 10 0	Hull	1 0 0	Norley Ch. (addl.)	0 6 0
Bretherton, near Preston	4 3 0	Huntington, Kington	0 16 0	Western College Village	
Bridgend, Kenig Hill, Elim		Hyde, Zion Chapel	11 6 0	Stations—	
Church	0 14 5	Imminster	4 12 0	Lee Mills	9 17 0
Brighouse	31 10 0	Ipswich, Tackley Street Cha.	51 10 0	Lain	1 15 0
Brighton, North Street Cha.		Do., Sunday School	1 6 0	Sutton	1 15 0
for Mr. Bacon, Cuddupah	78 13 4	Do., Nacton Village Sta-		Pokedown, Bournemouth	2 5 0
Brigstock	2 10 6	tions	1 6 6	Pontypool, Mount Pleasant	
Bristol—		Jersey, Cong. Churches	20 17 1	Church	14 7 0
Redland Park	58 1 8	Kenilworth, Abbey Hill		Pontypridd—	
Stapleton Road	3 14 11	Church	5 17 1	Llynnyia, Salem Church	1 0 0
Do., Young Men's Bible		Knowle Green	5 12 0	Portlhead, Union Chapel	4 2 6
Class	2 3 4	Lampeter, Zoar Chapel	1 6 0	Port Madoc, Salem Cong. Ch.	10 0 0
Tabernacle	3 13 4	Lancaster, per Miss Dawson—		Radcliffe, Water Lane Cha.	13 0 0
Zion Chapel	15 1 8	Mothers' Meeting	0 4 5	Raglan Chapel	1 13 4
Per Mr W. M. Jack, Esq.		Yass	0 15 3	Reading—	
Bristol Socy of Friends 106 10 5		Yass	1 4 0	Biddlesham Baptist Cha.	6 1 0
Rev J. Tremble	0 6 0	Working Men's Meeting	3 6 0	Rhydymain	1 4 6
Jas. F. Somerville, Esq.	10 10 0	Langharne	5 0 0	Rhyl, Mrs Pugh	1 0 0
Barton Dell, Esq.	1 0 0	Leeds, Headingley, Travers		Hiddings	4 0 0
Broadstairs	3 3 0	Buxton, Req.	5 0 0	Ringwood	13 11 0
Broadwinor	3 3 0	Miss Buxton	5 0 0	Rockferry Cong. Church	103 16 9
Bromgrove	4 7 9	Leintwardine	1 10 0	Ruabon	3 5 0
Bruton	2 4 0	Do., Edward Halsey, Esq.	10 10 0	Ruthin	3 1 2
Brymbo, Mr C. E. Darby	1 0 0	Leyburn	3 3 0	St. Florence, Bethel Chapel	3 10 0
Brynmair, Rehoboth Chapel	2 15 0	Leysland, near Preston	2 17 0	Salisbury, Endless Street	15 6 5
Buckfastleigh	3 11 6	Llandovery, near Llandovery	0 12 0	Scarborough—	
Huntingford, for use of Rev		Llandilo, Salem, Hecolgalad		Jno Ramsden, Esq.	5 0 0
G. O. Newport	8 4 0	and Carmel, Llanadwrn	4 6 8	B. G.	0 8 0
Buxton, Hardwicke Street	9 7 2	Llandysilio Cong. Church	2 0 0	Shillingford, near Hitchin	1 6 0
Carlisle, Charlotte Street	13 0 0	Llangeler, Baron	1 13 0	Silverdale	7 6 0
Cannock	2 13 0	Llangollen	1 4 0	Soham	10 5 0
Carmarthen, English Con-		Llangynider	1 12 0	Somerset, A Friend	1 0 0
gregational Chapel	13 18 1	Llantisant, Soar Chapel	0 19 2	Southampton, Above Bar	
Do., Llanmas Street Welsh		Loddswell	2 3 0	Church	7 0 0
Chapel	10 10 9	Long Buckby	6 15 0	Southsea	23 0 0
Chalford, France Cong. Cha.	8 5 0	Longuey	2 14 0	South Shields, Tyne Dock	
Charlbury, per F. Sturge, Esq.	6 3 6	Lynton	5 0 0	Congregational Church	1 14 0
Cheadle	3 0 0	Maldenhead, J. Poulton, Esq	6 0 0	Spalding	16 12 6
Chelmsford, Raddow Lane		Malmesbury	1 1 0	Stainland, near Halifax	1 8 0
(additional)	0 2 0				

Stromness, A Friend, for Mr Hutchison, Colmbatoor ..	1 0 9	Tyros and St. Dogmalls ..	1 18 2	Wincanton, &c.	5 16 9
Stroud, Old Chapel	20 0 0	Uley	2 2 6	Winchcombe, Baptist Cha. ..	2 11 2
Sutton Valence	2 6 9	Ulverston	8 6 0	Wingrave, &c.	7 0 0
Swansea, Castle St. (addl.) ..	0 10 0	Wareham	8 0 6	Witheridge	5 0 0
Tenby, Manorbier Newton Church	2 0 0	Woodon	6 17 0	Wokingham, A Friend	0 2 0
Throop, A Few Friends	3 0 0	Wem, Friends and Sunday School	3 6 9	Wollerton	4 5 0
Torrington, W. A. B.	0 6 0	Weymouth, Gloucester Street ..	12 0 0	Wolverhampton, Queen St. Young Men's Christian Association	12 2 11
Town	0 2 0	Whaddon	1 0 0	Worcester, Angel Street	43 1 6
Tunbridge Wells, M. B.	2 0 0	Whitechurch, near Cardiff, Bouleh Independent Chu.	2 0 3	Wrexham, Queen Street (additional)	2 1
Do., Misses Brackett	1 11 0	Wickham Brook	7 1 7		

Contributions from 18th October to 17th November, 1877.

LONDON.					
"F."	20 0 6	Bath. Percy Church	20 13 0	Halstead. J. R. Valsey, Esq.	5 0 9
H. B.	10 0 0	Vineyards Chapel	20 6 8	Hampton-in-Arden	2 4 2
Miss Webb	4 0 0	B. Gaseyoys, Esq.	100 0 0	Hastings. Auxiliary	63 9 7
Do., for Female Mission ..	2 0 0	Batley	20 1 10	Do., Rev. C. J. C. New ..	1 1 0
Do., for Ujiji Mission	2 0 0	Beaconsfield	8 11 8	Huddersfield. A Thank Of- fering for Special Mercies ..	0 10 0
S. B. Scott, Esq., for Rev. T. Brockway, Madagascar ..	5 0 0	Bedworth. Old Meeting	10 18 0	Hull. Legacy of the late Miss Phoebe Hunter	5 0 0
George Pitt, Esq.	5 0 0	Birkenhead and Wirral. Aux.	13 7 9	Hungerford	1 11 0
Readers of "The Christian," per Messrs. Morgan & Scott ..	2 0 0	Birmingham. Auxiliary	312 11 8	Jersey. Auxiliary	73 13 0
Dr. J. Williams	1 1 0	Bishop's Hull, per Rev. T. Mann	1 12 4	Kenilworth. Abbey Hill Chapel	9 5 7
Messrs. Christian, Adams, & Co., found in box	0 12 3	Bishop's Stortford. "Manu- den"	5 0 0	Kilby, near Rugby	3 6 10
T. W.	0 10 6	Bower Chalks. Mr. J. Bur- rough	1 0 0	Lancaster. Castle Street ..	22 11 10
Mr. J. Saunders	0 10 0	Bridgnorth	4 10 3	Leamington. Spencer St.	27 2 0
Asylum Road. Additional ..	0 8 0	Bristolock	4 5 8	Leeds. Auxiliary	70 0 0
Cambswell. Auxiliary	41 11 8	Broad Chalks. Miss Bur- rough	0 6 0	Llanvaplly	1 8 0
Camden Town. Park Chapel ..	12 8 0	Buntingford	8 0 9	Long Buckley	16 10 8
Catford. Temporary Church ..	8 0 0	Caine Auxiliary— Caine Free Church	32 2 11	Long Sutton	16 14 2
Haverstock Chapel. W. S. Gard, Esq., for Ujiji Mission ..	5 5 0	Gosacre	8 8 10	Macclesfield. Roe Street ..	23 16 6
Herbury Chapel. C. Walton, Esq.	50 0 0	Coventry. West Orchard Cha ..	20 12 9	Do., Townley Street	13 4 0
Kensington. G. F. Nelson, Esq.	1 1 0	Cosse (East)	4 12 0	Maidenhead. Cong. Church ..	14 13 6
Kingston-on-Thames. May Collection	10 10 0	Deesbury. Springfield Cha.	26 1 0	Per Mr. James Poulton. Mr. N. Dunn	0 10 6
Poplar. Trinity Church	5 17 2	Dorking. Wm. Coles, Esq. (L.S.)	10 0 0	C. L.	1 0 0
Richmond. Auxiliary	16 12 3	Dudley. Auxiliary	35 2 2	Mr. J. Poulton	3 3 0
Do., for Female Missions ..	4 2 0	Durham. Auxiliary	5 0 0	Mr. R. S. Poulton	0 10 6
Sutton. Mr. F. H. Hicks ..	0 10 0	Eastbourne. Auxiliary	38 16 8	Mrs. Venables	1 1 0
COUNTRY.		Farnham. Auxiliary	17 6 4	Manchester and Salford. Auxiliary	2,125 2 7
Alford	4 8 0	Fence Colliery	6 15 0	Matlock Bank	16 17 5
Alwicks— Clayport Street Church, for Mary Alwicks, Han- galore	5 0 0	Frampton Cotterill	9 0 0	Milton Mount College. For Mrs. Hewlett's Zenana Mission	5 0 0
Slon Cong. Church	35 8 8	Glossop. Littlemoor Chapel ..	43 19 1	Morecambe	0 6 6
Ashley	5 1 7	Golborne	4 1 7	Moreton Hampstead, per Rev. T. Mann	6 5 0
Barten-on-Humber	6 19 9	Gomersal. Grove Chapel ..	15 4 8	Narberth. Tabernacle Ch.	30 4 10
		Gosport. Miss Goodeve	4 4 0	Newcastle-on-Tyne. Aux.	47 8 11
		Half-fas District. Auxiliary ..	391 13 9	Newport (Mon.)	7 1 9

<i>Northampton.</i> Dodderidge		<i>Ulverston</i>	13 1 0	<i>Duchan.</i> Female Society, for Teacher and Child	13 4
Chapel	85 6 1	<i>Walsell.</i> Bridge Street	28 19 4	<i>Edinburgh.</i> J. Melrose, Esq. 188 4 4	
King Street	24 6 10	<i>Warwick.</i> Auxiliary	11 8 6	<i>Legacy of the late Miss</i> <i>Elizabeth Fraser</i>	15 11 11
<i>Nottinghamshire.</i> Aux.	46 8 10	<i>Widnesbury</i>	2 1 2	<i>Montrose.</i> Auxiliary	15 1 1
<i>Oundle.</i> Auxiliary	9 0 0	<i>Wim.</i> Hammer Hill	0 17 0	<i>Stirling.</i> Auxiliary	14 11 1
<i>Penn.</i> Free Methodist Ch.	1 12 0	<i>West Bromwich.</i> Ebenezer Church	19 4 6	<i>Stromness.</i> A Friend, for Madagascar	1 15 1
<i>Pickering</i>	8 6 6	High Street	8 11 4	<i>Whithorn.</i> Miss Dickson ..	0 15 1
<i>Plymouth.</i> Miss Windeatt, for Native Teacher, W. Hooker	15 0 0	<i>Westbury.</i> Old Cong. Chu. ..	24 18 8		
Do., China	6 0 0	<i>Westdown</i>	1 7 6		
Do., India	5 0 0	<i>West Melton</i>	10 7 0		
Do., Ujiji Mission	5 0 0	<i>Weymouth.</i> Gloucester Cha. ..	19 9 9		
<i>Ramsgate.</i> Auxiliary	20 4 3	<i>Whical.</i> Cong. Church	3 8 9		
<i>Reading.</i> Legacy of the late Miss Mary Hawkes	100 0 0	<i>Wiltshire.</i> Per Rev. T. Mann—			
<i>Ridings</i>	12 6 6	Broad Chalke	7 8 10		
<i>Rochdale.</i> Auxiliary	21 16 5	Bulford	8 7 4		
<i>Rothbury</i>	3 12 7	Corham	20 15 7		
<i>St. Leonard's.</i> Admiral Or- lebar, R.N.	1 1 0	Holt	22 14 8		
<i>Salisbury.</i> Endless Street ..	74 9 4	Malmesbury	5 7 2		
<i>Scarborough.</i> Bar Church ..	64 2 6	Sherston	2 16 9		
Eastborough Church	30 7 0	Wilton	9 4 6		
Hillington	1 0 0	T. Harris, Esq., for Ujiji Mission	10 0 0		
South Cliff Church	39 0 0	<i>Witherside</i>	4 1 0		
<i>Shanklin</i>	4 16 10	<i>Wollerton</i>	6 17 0		
<i>Shipham</i>	0 12 6	<i>Worcesterhampton.</i> Queen St. 306 8 4			
<i>Stoke-upon-Trent</i>	10 0	Snow Hill Church	26 19 3		
<i>The Quinta.</i> T. Barnes, Esq. 108 0 0		<i>Wycombe.</i> Joint Annual Meeting	12 15 6		
<i>Tidswell, &c.</i>	4 1 8				
<i>Tiptree</i>	4 2 0				
<i>Titchfield</i>	8 17 0				

SCOTLAND.

IRELAND.

For Rev. E. A. Warden.

<i>Antrim</i>	10 1
<i>Armagh</i>	9 1
<i>Ballymena</i>	1 5 1
<i>Belfast</i>	7 1 1
<i>Donaghmore</i>	2 1 1
<i>Dungannon</i>	2 1 1
<i>Holywood</i>	3 1 1
<i>Loughgall</i>	4 0 0
<i>Portadown</i>	2 1 1
<i>Richhill</i>	10 11 1
<i>Rosevear</i>	1 1 1

COLONIAL SOCIETIES.

Australia, South Africa, &c.

<i>James Story, Esq.—</i>	
For Malta Institution	1 1 1
For Ujiji Mission	1 1 1
For Teachers, Eastrop	
Training Institution ..	1 1 1
Salome Story's Box	0 1 1
Robert Story's Box	1 1 1

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.



